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THE
ORIENTAL
BIOGRAPHICAL DICTIONARY.

BY THE LATE

THOMAS WILLIAM BEALE

(AUTHOR OF THE MIPTAH-UL-TAWARIKH.)

EDITED BY

THE ASIATIC SOCIETY OF BENGAL

UNDER THE SUPERINTENDENCE OF

HENRY GEORGE KEENE, M. R. A. S.

A FELLOW OF THE UNIVERSITY OF CALCUTTA; AUTHOR OF THE TURKS IN INDIA, ETC.



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PREFATORY NOTICE.

THE author of this Dictionary was formerly a Clerk in the office of the Board of Revenue, N. W. P. at a time when the Secretary was Henry Myers Elliot, afterwards well known as Sir H. M. Elliot, K. C. B. It is probable that, in preparing his extracts from the Mohamadan Histories of India, Elliot availed himself of the aid of Mr. Beale, of whose scholarship Prof. Dowson makes justly deserved mention in the eighth volume of his valuable edition of the work.* Mr. Beale died at a very advanced age in the summer of 1875, having before his death expressed a wish that I would see his MS. through the press, and reduce the transliteration into conformity with the system then recently adopted by the Government of India, and founded (as I need hardly observe) upon the system of Sir W. Jones.

Accordingly, on the 5th October of that year I laid the MS. before Sir John Strachey, the then Lieut.-Governor, in the name of the Archaeological Society of Agra, of which he was a Vice-Patron, in a letter from which the following is an extract:—

“This is no ordinary book. I have used it as a work of reference, for years: and have lately had an opportunity of showing it to the eminent scholar Mr. E. B. Eastwick, C. B. who, I am authorised to say, concurs with me in thinking that the Dictionary will be of unique value to oriental students.”

Sir J. Strachey took up the subject with that enlightened energy which always actuated him in dealing with the past history of the country over whose administration he then presided. The MS. and copyright were acquired at the expense of Government; and it was ultimately resolved—in view of the importance of the work and my own official occupations—that the editing should be entrusted to the Asiatic Society of Bengal.

The Society confided the labour of seeing the Dictionary through the press to their Philological Secretary, Principal Blochmann, of whose qualifications it would be presumptuous to say more than that they have an ocumenical reputation. That distinguished man (of whom it has been observed by Count v. Noer that he united the enthusiasm of an artist to the most patient accuracy of research†) undertook the task with his characteristic earnestness and ability. But unhappily for oriental scholarship Mr. Blochmann's lamented death occurred before he had completed the preparation of more than a few sheets; and the duty ultimately reverted to the local Archaeological Society of Agra.

Being soon after transferred from Agra, and being besides prevented by my public duties from giving to the Dictionary the full attention which its importance required, I have availed to a great degree of the aid of my colleagues, Mr. Sayad Mahmood, Prof. A. Thomson, and Lāla Bahāl Rai. I have also (in the latter sheets particularly) had valuable help from Dr. Hoernle, Philological Secretary of the Society. To these gentlemen, and to the Superintendent of the Baptist Mission Press the work is indebted for its handsome and practical appearance and character.

The substance is almost entirely Mr. Beale's; and I cannot close this notice more fitly than by giving the following extracts from the preface originally drafted by himself:—

“In preparing a work of this nature, intended to be used as a work of reference on matters connected with Oriental History, it is proper to state that the greatest care has been taken to ensure accuracy in the narrative, as also in the dates of births, deaths, and other events recorded. . . . Various MSS. have been collated whenever discrepancy was observed. . . . To remove all doubt, chronograms indicating the dates with a certainty not to be found by any other method and written when the events were fresh in the minds of men, have been inserted, when available.”

* *The History of India, by its own Historians.* Trübner & Co. 1877.

† *Kaiser Akbar.* Leyden, 1880.

I may here add that it has been judged expedient to omit these chronograms, for the most part, in printing the book. In the chapter of Mr. Dowson's book already cited, will be found an account of this species of *memoria technica*. But it is chiefly interesting as machinery for producing a certain result; and when the result has been produced is not of much more use than the scaffolding of a building when the building is complete.

"The materials collected in this Biography are only from those works which were within the reach of the author, and therefore it is to be considered as a nucleus to which those who have access to other sources may add new materials.

"It may also be proper to add, that the difficulties and embarrassment which a writer of such a work is liable to meet with is so great, (I quote here the words of a learned gentleman) 'that though of a minor order, comprehends in itself such a number of annoyances' that the writer of it, even if he had none other to make head against, might feel tempted to abandon his pen in despair when considering it.'

"'In the East' says he, 'there are but a few proper names of individuals. Abdullah, Alí, Hasan, Husain, Muhammad, for example, are common to thousands. To remedy the inconvenience that might be supposed to result from this tendency to homogenousness, the Orientals annex to the family-name of the chronicled person, 1, a Kunia, or surname taken from the name of his eldest son, as Abu Muhammad (father of Muhammad); Abú'l Hasan (father of Hasan); 2, the name of his father and often the name of his grandfather; 3, a name taken from his place of residence; 4, a name taken from his birthplace; 5, an honorary title, chiefly appended to the name of Kázis, Sheiks and Imáms, Monks and Doctors, as Baháuddín (*Splendour of Religion*), Jaláluddín (*Glory of Religion*), Tájuddín (*Crown of Religion*); and in the order of this nomenclature, the last name is put first. Thus to designate aright the famous physician Abdul Latíf, we must call him Muwaffikuddín Abú Muhammad Abdul Latíf bin Yusaf Mousalí Baghdádí, viz., The Protector of Religion, father of Muhammad, Abdul Latíf, son of Joseph, living at Mousal, born at Baghdád. Yet this is by no means an exaggerated specimen; several other surnames of the same kind are frequently added. The perpetual recurrence of such a multiplicity of names and titles must tend in many ways to confuse a literary historian; and the more naturally when he finds the same individual chronicled in one page under his honorary title only, as Jaláluddín, in another under his family-name, as Abdur Rahmán, in the third under his father's name as Ibn Arabsháh, somewhere else under the name of his sons, as Abú'l Abbás, and perhaps again, and where one would least look for it, under the name of his native province, Sháhristán. D'Herbelot has recorded no fewer than fourteen Persian writers, all of whom pass, under the common cognomen of Karamání, from their province Karamán. Here is perspicuity! But this is not all. The transcribers of the MSS. have frequently confounded the title Abú and Ibn, or else for abbreviation sake, have omitted them altogether and written down Abdullah, or Abdur Rahmán, him who was in fact the father or the son of Abdullah or Abdur Rahmán. Then there are a great many authors whom public celebrity has been accustomed to distinguish so exclusively by one only of their adjunctive titles, that even the native biographers find it impossible to trace either their family-names or their surnames. Lastly, many hundreds of books bear the same name, and the names of most books are conceived after such a many-worded and no-meaninged fashion, that de Sacy, Schlegel, Casiri and von Hammer, to mention but a few investigators out of many, have been foiled in the attempt to establish their signification.'

"To prevent such confusion and difficulties, the author has taken care to insert each individual under his different appellations, viz., under his family-name, his surname, poetical name, under his title or under the name of the place of his birth, referring at the same time, if he is not to be found under one name, to look under the one referred to.

"In conclusion the author begs to add that most part of the materials collected in this volume were procured by the assistance of his son the late lamented Mr. J. W. Beale, 2nd Master of the Bareilly College who was murdered by the insurgents on the 3rd June 1857 at that station, and since he is now no more, the author is obliged to drop his pen; but earnestly hopes that this work which is nearly the first of its kind in India, and the want of which has already been much felt, may prove useful to the Student, the Scholar, the Historian, and the general reader."

This notice may well terminate with a repetition of this hope: and with an appeal to scholars of larger leisure and opportunities for an indulgent treatment of a work produced by

a man who had never been in Europe nor enjoyed the use of a complete Library. Mr. Beale had drawn up a list of more than thirty books in various languages which had furnished him with materials. In addition the editors have from time to time referred to the translation of the *Ain Akbari* and its invaluable notes by Mr. Blochmann, of which the 1st Volume (never, alas, continued) was published in Calcutta some years ago.

One word more as to the inexhaustible subject of transliteration. The English as is well known have three methods; the Haphazard (which indeed is no method at all), the Gilchristian, and the popularised Jonesian introduced by the Government of India under the inspiration of Mr. W. W. Hunter. None of these is quite satisfactory. The French adopt a system of their own, and so do the Germans. Mr. Beale had followed an orthography, compounded of the two first-named elements, which has been to some extent modified in printing these pages. For the convenience of Continental European scholars the names have also been printed in the Persian character; and it is hoped that no practical difficulty will be experienced by those who may have occasion to use the Dictionary.

H. G. KEENE.

MEERUT, *September*, 1881.

A.

A'azz

A'azz-uddin, (اعزالدين) Prince, second son of Sháh 'Alam Bahádur Sháh. He was born on the 17th Zí-ka'da 1074 and appears to have died early.]

A'azz-uddin, (اعزالدين) son of Mu'izz-uddin Jahándár Sháh, emperor of Dilhí. He was blinded and imprisoned by Farrukh-siyar, in the end of 1124 H.]

Aba Bakr (Mirzá or Sultán), the son of Sháhrukh Mirzá the son of Amír Timur. He was murdered by order of his brother Mirzá Ulugh Beg, A. D. 1448 (852 A. H.)

Aba Kaan or **Abka Khan** or **Abaka Khan**, ابا قان or اباخان, a king of Persia of the tribe of Mughuls or Tartars, and descendant of Chingiz Khán, succeeded his father Hulákú Khán in February 1265, A. D. (Rabí-us-Sání 663 A. H.), and was crowned on Friday the 19th June following (3rd Ramazán.) He was a prince who added to the qualifications of courage and wisdom those of moderation, clemency, and justice. His ambassadors were introduced in 1274 to the ecclesiastical Synod at Lyons. He proved to be a formidable neighbour to the Christians who settled at Jerusalem. The intrigues of his court embittered the latter years of his reign; and his days were believed by many to have been shortened by poison given to him by his minister Khwája Shams-uddin Muhammad, which occasioned his death on Wednesday the 1st of April 1282 A. D., (20th Zil-hijja 680 A. H.) after a reign of 17 years and some months. He had married the daughter of Michael Paleologus, emperor of Constantinople, who had been betrothed to his father, but arrived at Marágha in Tabriz, the seat of his government, after the death of that prince. Abá-kán was succeeded by his brother Nekodár, who embraced Muhammadanism, and took the title of Ahmad Khán.

'Abbas, عباس, the son of 'Abdul-Muttalib, and uncle of the prophet Muhammad. He at first opposed the ambitious views of his nephew, but when defeated in the battle of Badr, he was reconciled to him, warmly embraced his religion, and thanked heaven for the prosperity and the grace which he enjoyed as a Musalmán. He served the cause of Muhammad at the battle of Hunain by recalling his dismayed troops to the charge, and inciting them boldly to rally round their prophet, who was near expiring under the scimitars of the Sakafites. He died on the 21st February, 653 A. D., (17th Rajab, 32 A. H.); and 100 lunar years after, Abul-'Abbás, surnamed As-Saffáh, one of his descendants, laid the foundation of the 'Abbási or Abbaside family of the Caliphs in Baghdád, which continued for 524 lunar years. The tomb of 'Abbás is in Madína.

'Abbasa, عباسه, a sister of Hárún-ur-Rashíd, the Khalífa of Baghdád, who bestowed her hand on Ja'far Barmakí, his minister, on condition that she abstained from the marriage rights. The promise was forgotten, and the husband's life was sacrificed by the tyrant, and 'Abbasa was reduced to poverty. This circumstance took place in 803 A. D. (187 A. H.). There are still extant some Arabic verses which beautifully celebrate her love and her misfortunes. See Ja'far ul-Barmakí.

Abba

'Abbas 'Ali, عباس علی, a physician, and one of the Persian magi, who followed the doctrines of Zoroaster. He wrote A. D. 980, a book called 'Royal Work', at the request of the son of the reigning Khalífa of Baghdád, to whom it was dedicated. It was translated into Latin by Stephen of Antioch in 1127 A. D.

'Abbas 'Ali (Mirzá), whose poetical name is Betáb, is the son of Nawáb Sayádat 'Alí Khán, son of Ghulám Muhammad Khán, the son of Faiz-ullah Khán, Nawáb of Rámpúr.

'Abbas bin-'Ali Shirwani, عباس بن علی شروانی, author of a history, containing the narrative of Sher Sháh the Afghán, who drove Humáyún from Hindústán, A. D. 1539, and mounted the throne of Dilhí. This work was dedicated to the emperor Akbar, and is called Tuhfa-i-Akbarsháhi. The first part of this work was translated into Urdú by Mazhar 'Alí Khán in the time of Lord Cornwallis and is entitled 'Tárikh-i-Sher Sháhi.'

Vide Dowson, Elliot's History of India, IV, 301.]

'Abbas Mirza, a Persian prince, son of Fath 'Alí Sháh, was born in 1783. He died in 1833. His death was a great loss to his country, although he could not prevent the encroachments of Russia. His eldest son, Muhammad Mirzá, mounted the throne in 1834, on the death of Fath 'Alí, under the united protection of England and Russia.

'Abbas Mirza, عباس میرزا, whose title was Nawáb Iktidár-uddaula, was the author of a Maṣnawí in Urdú verse, containing a history of Christ. He was living in Lakhnau in 1849 A. D., and was then about eighty years of age.

'Abbas (Shah) I, عباس شاه, surnamed the Great, and seventh king of Persia of the Safawí family, was born on Monday the 29th of January 1571 A. D. (1st Ramazán, 978 A. H.). He was proclaimed king of Persia, in his sixteenth year, by the chiefs of Khurásán, and took possession of the throne during the lifetime of his father, Sultán Sikandar Sháh, surnamed Muhammad Khudábanda, A. D. 1588, (996 A. H.). He was the first who made Isfahán the capital of Persia. He was brave and active, and enlarged the boundaries of his dominions. He took conjointly with the English forces, in 1622 A. D., the island of Órmus, which had been in the possession of the Portuguese for 122 years. He reigned 44 lunar years, was contemporary with Akbar and Jahángír, and died on Thursday, the 8th of January, 1629 A. D. (24th Jumáda I, 1038 A. H.). His grandson succeeded him and took the title of Sháh Šafí.

He was a bigoted Shí'a. In later histories he is generally called ماضی *mázi*; vide Kín Translation, I, 445, 453.]

'Abbas (Shah) II, عباس شاه ثانی, great-grandson of Sháh 'Abbás I, succeeded his father Sháh Šafí to the throne of Persia in the month of May, 1642, A. D. (Šafar 1052, A. H.), when he was scarcely ten years old. Kandahár, which was lost by his father, was recovered by this prince be-

fore he was sixteen years of age. Sháh Jahán made many efforts to recover this city, but with no success. He reigned 25 lunar years, and was cut off by the *lues venerea* in his 34th year, on the 26th August 1666 A. D. (5th Rabi'-ul-awwal, 1077 A. H.). He was succeeded by his son Safi Mirzá, who took the title of Sháh Sulaimán. According to Chardin, he died on the 25th September which corresponds with the 5th Rabi'-us-Sání. *Vide* Orme's Historical Fragments of the Mogul Empire, p. 196.

Abdal, (ابدال) son of 'Alí Rái, ruler of Little Tibet during the reign of Sháh Jahán. He was captured, and Adam Khán was appointed governor of Little Tibet. *Vide* Dowson, Elliot's History of India, VII, 63.]

Abdal Chak, (ابدال چك) uncle of Yásuf Khán Chak (last king of Kashmir, who succumbed to the emperor Akbar). *Vide* Ain Translation I, 478.]

Abdali, ابدالي, *vide* Ahmad Sháh Abdálí.

Abdals, the forty, hence called *Chihil-tanán*. After Muhammad's death, the Earth complained to God that she would henceforth be no longer honored by prophets walking on her surface. God promised that there should always be on earth forty (or, according to some, seventy-two) holy men, called *Abdals*, for whose sake he would not destroy the earth. The chief of the Forty is called 'Ghaus'.]

Abdar Begam, ابدار بيگم, one of the concubines of the Emperor Akbar.

'Abdi, عبيدي, his proper name is not known. He is the author of the work called "Tarjama-i-Takmila," a translation of Yáfi's Legends of Kádriya saints into Persian verse, completed in 1641 A. D., 1051 A. H., under Sháh Jahán.

'Abdi of Tun, عبيدي, a poet who had a predilection for Masnawí, and is the author of the "Gauhar-i-Sháh-wár," which is in the style of Nizámi's Makhzan-ul-Asrár. He came to celebrity in Khurásán in 1545 A. D., 950 H. *Vide* Khwája Zain-ul-'Abidin 'Alí 'Abdí, who appears to be the same person.

'Abdi, عبيدي, and **Nawedi, نویدی**, *vide* Khwája Zain-ul-'Abidin 'Alí 'Abdí.

Abdi, ابدی, author of a heroic poem called Anwar-náma in praise of Nawáb Anwar-uddín Khán of the Karnátik, in which the exploits of Major Lawrence and the first contests between the English and French in India are recorded with tolerable accuracy. *Vide* Abjadí.

'Abdul-'Alí (Maulana), entitled "Bahar-ul-ulúm" (i. e. the Sea of Knowledge), the son of Mullá Nizám-uddín Sihálí. He is the author of the 'Arkán Arba' Fikah' and several other works. He died A. D. 1811 (1226 A. H.).

'Abdul-'Aziz, عبد العزيز بن عمر, son of 'Umar (Omar) the second Khalifa after Muhammad. He did not succeed his father in the khiláfat. The Muhammadans consider him a great lawyer.

'Abdul-'Aziz, عبد العزيز, author of the Táríkh-i-Husaini, containing the Life of the famous Sadr-uddín Muhammad Husaini Gesú-Daráz, whose tomb is held in the highest veneration at Kulbarga in the Dakhin. This work was dedicated to Ahmad Sháh Bahmaní in 1445 A. D.

'Abdul-'Aziz bin-Ahmad Dairini (Shaikh), *ديريني*, an Arabian author who died 1294 A. D.

'Abdul-'Aziz Khan, اذيز خان, *vide* 'Aziz.

'Abdul-'Aziz (Maulana Shah), son of Sháh Walí-ullah, a learned Musalmán of Dihlí. He is the author of a

Persian commentary on the Kurán, entitled "Tafsír Fath-ul-'Aziz", and several other works. His death took place in June 1824 A. D. (7th Shawwál, 1239, A. H.)

'Abdul-'Aziz (Shaikh), شيخ عبد العزيز, of Dihlí, a learned man who died in the time of the emperor Akbar, A. D. 1567, 975 A. H. 'Abdul-Kádir of Badáon found the chronogram of his death in the following words—"Kutb-i-Taríkat-numá."

'Abdul-'Aziz, emperor of Turkey, son of Sultán Mahmúd, succeeded his brother Sultán 'Abdul-Majíd on the 25th June 1861, 1277 A. H.

'Abdul-'Aziz (Shaikh), شيخ عبد العزيز. His poetical name was 'Izzat. He held a mansab of 700 in the reign of Aurangzib, and died in the year 1680 A. D., 1091 A. H. He is the author of a poem called Sáki-náma.

For a detailed biography *vide* the *Majma'-un-Nafáis*.]

'Abdul-Baki, عبد الباقی, author of the Maásir-i-Rahímí, or Memoirs of 'Abdur-Rahím Khán, Khán-Khánán, and of all the illustrious nobles, authors, and poets, who resided at the court of Akbar. He completed his work in 1616 A. D., 1025 A. H., and died about the year 1642 A. D., 1052 A. H., in the reign of Sháh Jahán.

For further notes *vide* Dowson, Elliot's History of India, VI, 237.]

'Abdul Baki, Mauláná. He was a *Sadr* in the beginning of Akbar's reign.]

'Abdul-Basit, مولانا عبد الباسط, the son of Rustam 'Alí. He wrote a commentary on the Kurán which he left incomplete. He also wrote a work called 'Ajíb-ul-Bayán fi 'ulúm-il-Kurán. He died in 1808 A. D., 1223 A. H.

'Abdul-Fattah, عبد الفتاح, author of the Persian work called "Aurád-i-Ghausiya," on Sufism, and of one entitled "Jawáhir-ul-Káýinat."

'Abdul-Ghaffar, عبد الغفار, whose full title is Shaikh Najm-uddín 'Abdul-Ghaffar ush-Sháfi'í Kazwíní, is the author of the "Háwí," "Fikah," "Lubáb," and "Sharh Lubáb." He died in the year 1265 A. D., 663 A. H.

'Abdul-Ghafur, عبد الغفور لاهوري, of Láhor, was an author and a pupil of 'Abdur-Rahmán Jámí. He died in the year 1506 A. D., 912 A. H.

'Abdul-Ghafur (Shah), شاه عبد الغفور, commonly called Bááb Kapúr, a saint whose tomb is at Gwáliár. He was a native of Kálpi, and a disciple of Sháh Madár. He died in the year 1571 A. D., 979 A. H.

Vide Ain Translation, I, p. 539.]

'Abdul-Ghafur, Shaikh, of A'zampúr in Sambhal, a pupil of 'Abdul-Quddús. He died in 995 H.]

'Abdul-Ghani (Mirzá), ميرزا عبد الغنى, a native of Kashmir, wrote under the name of Kabúl. He died in the year 1726 A. D., 1139 A. H.; *vide* Kabúl.

'Abdul-Hakk (Shaikh), شيخ عبد الحق دهلوی, of Dihlí, surnamed 'Muḥaddis', son of Saif-uddín son of Sa'd-ullah Turk. He was a descendant of one of Amír Timur's followers, who had remained at Dihlí, after the return of the conqueror to his native land. He is the author of the "Táríkh-i-Hakki," which is more frequently styled "Táríkh-i-'Abdul-Hakki," compiled in the 42nd year of the emperor Akbar's reign, 1596 A. D., 1005 A. H. He went on a pilgrimage to Mecca and Madína, where he dwelt for a long time, and wrote works upon many subjects—Commentaries, Travels, Súfi doctrines, religion, and history, and his different treatises amount altogether to more than one hundred. The best known are the "Ma-

dina Sakina," "Maṭla'-ul-Anwār," "Madārij-un-Nubuwwat," "Jazb-ul-Kulūb," "Akhbār-ul-Akhyār" a book on the saints. He was born in the month of January 1551 A. D., Muḥarram 958 A. H. In the year 1637 A. D., although he was then ninety years old, he is said to have been in possession of his faculties. He died in the year 1642 A. D., 1052 A. H., aged ninety-four lunar years; lies buried on the bank of the Hauz Shamsī in Dihlī, and now holds a high rank among the saints of Hindūstān. His son Shaikh Nūr-ul-Haḳḳ is the author of the Zubdat-ut-Tawārikh.

For further notes *vide* Dowson, Elliot's History of India, VI, 175, 483.]

⁷**Abdul-Hakim of Siyalkot**, عبد الحکیم, was a pupil of Maulānā Kamāl-uddīn of Kashmīr. He wrote the Hāshiya, or marginal notes, on the Tafsīr Baizawī and a Hāshiya on the marginal notes of 'Abdul-Ghaffār. He died in the year 1656 A. D., 1066 A. H.

⁸**Abdul-Halim bin-Muhammad**, عبد الحليم, sur-named *Kanalisidda*, an Arabian author, who died in the year 1589 A. D., 997 A. H.

⁹**Abdul-Hamid**, *vide* Ahmad IV, emperor of Turkey.

¹⁰**Abdul-Hamid of Lahor**, was the author of the Pādshāh-nāma-i-Shāhjahānī.

Regarding this history, *vide* Dowson, Elliot's History of India, VII, 3.]

¹¹**Abdul-Hasan (Kazi)**, author of an Arabic work on Jurisprudence called "Aḥkām-us-Sultānī".

¹²**Abdul-Hay (Mir) Sadr**, مير عبد الحی صدر, a learned man who wrote a chronogram on the death of the emperor Humāyūn, and one on the accession of Akbar in 1556 A. D., 963 A. H.

Vide Ain Translation I, 480.]

¹³**Abdul-Jalil (Mir or Sayyid)** عبد الجلیل بلگرامی, *میر*, of Bilgrām in Audh. He was a great scholar and an elegant poet, and his poetical name was Wāsiṭī. In 1699 A. D., 1111 A. H., he visited the camp of Aurangzīb at Bijāpūr; and being presented to that monarch by Mirzā 'Alī Beg, the royal intelligencer, obtained a manṣab and a jāgīr, with the joint offices of Bakhshī (Paymaster) and News-writer of Gujrāt; from which place he was removed to Bhakar in Sindh, with similar appointments. Through some intrigues at court, he was recalled from Bhakar in the reign of Farrukh-siyar in 1714 A. D., 1126 A. H., but upon circumstances being explained, he was restored in the most honorable manner, and was at length permitted to officiate by deputy, whilst he himself remained at Dihlī until 1721 A. D., 1133 A. H., when he resigned in favor of his son Mir Sayyid Muhammad. He was the son of Sayyid Ahmad of Bilgrām, was born on the 2nd June 1661 A. D., 13th Shawwāl 1071, and died on Monday the 28th December 1724 A. D., 23rd Rabī' I, 1137, aged 66 lunar years, and is buried at Bilgrām close to his father's tomb. He is the author of several works, one of which containing letters written in Persian is called "Adāb-ul-Mursilīn.

For a detailed biography, *vide* Azād's *Sarw-i-Azād*, and the *Tabqirat-un-Nāzirīn* by 'Abdul-Jalīl's son.]

¹⁴**Abdul-Kadir (Sultan)**, was the descendant of a Marabout family of the race of Hāshim, who trace their pedigree to the Khalīfas of the lineage of Fāṭima. His father died in 1834. His public career began at the time of the conquest of Algiers by the French. In 1847, he was defeated and surrendered himself, but was afterwards permitted to reside in Constantinople. He died in 1873.

¹⁵**Abdul-Kadir bin-Abil-Wafa al-Misri (Shaikh Muhiy-uddin)** الدين عبد القادر بن ابي الوفا مصري, *شيخ محي*, author of the "Jawāhir-ul-Maziya fī Ṭabaqāt-

il-Hanafiya, a biographical dictionary giving an account of the Hanafi lawyers, arranged in alphabetical order. He died in 1373 A. D., 775 A. H.

¹⁶**Abdul-Kadir Badaoni (Shaikh)**, عبد القادر بدائونی, *شيخ*

was the son of Mulūk Shāh of Badāon and pupil of Shaikh Mubārak of Nāgor. He is the author of a work called "Muntakhab-ut-Tawārikh". He was a very learned man, and was frequently employed by the emperor Akbar to make translations into Persian from the Arabic and Sanskrit, as in the case of "Mu'jam-ul-Buldān," "Jāmi'-ur-Rashīdī", and the "Rāmāyan". He also composed a moral and religious work, entitled "Najāt-ur-Rashīd," and translated two out of the eighteen Sections of the "Mahābhārat," and made an abridgment of the History of Kashmīr in 1591 A. D., 999 A. H. The year of his death is not known, but he was living in 1596 A. D., 1004 A. H., in which year he completed the Muntakhab-ut-Tawārikh. His poetical name was Kādīrī.

He died at Badāon, in 1004. For a detailed biography *vide* Journal, Asiatic Society, Bengal, 1869, Pt. I, p. 118; and Dowson, V, 477.]

¹⁷**Abdul-Kadir Suhrawardi**, عبد القادر سهروردی, author of the work called "Adāb-ul-Murīd."

¹⁸**Abdul-Kadir Bedil (Mirza)**, صرزا عبد القادر بيدل, *صو*

a celebrated poet, better known by his poetical name of Bedil or Mirzā Bedil. He was a Tartar of the tribe of Birlās; in his youth he was employed by prince A'zam Shāh, son of Aurangzīb, but being one day ordered by the prince to write a panegyric in his praise, he resigned the service and never afterwards served any one. He is the author of several works, such as "Muḥit A'zam"; "Chār 'Unsur"; "Inshā-i-Bedil", also called *Ruḳ'āt-i-Bedil*, and of a *Dīwān* or book of Odes in Persian, containing 20,000 couplets. He died in the commencement of the reign of Muhammad Shāh, on the 24th November 1720 O. S., 4th Safar, 1133 H. He is also the author of a work called "Nukāt-i-Bedil," containing the memoirs of Shaikh Junaid, third in descent from the celebrated Shaikh Sa'ī, and grandfather of Shāh Ismā'il Safawī, king of Persia.

Vide Sprenger, Catalogue of Oudh MSS., p. 379.]

¹⁹**Abdul-Kadir Gilani or Jilani or Jili (Shaikh)**, also called *Pir-i-Dastgīr* and *Ghaṣṣ-ul-A'zam Muhiy-uddin*, a saint, who is said to have performed a number of miracles during his lifetime. He was born in Gilān or Jilān in Persia, in the year 1078 A. D., 471 A. H., and was greatly revered for his learning, his piety, and the sanctity of his manners. He died on the 22nd February 1166 A. D., 17th Rabī' II, 561, aged 91 lunar years, and is buried at Baghdād, where he held the place of guardian of Abū-Ḥanīfa's tomb. The order of Dervishes, called after him the Kādīrīs, acknowledge him as founder. His tomb is held in high veneration amongst the Muhammadans. He is said to have written many books on Mystical Theology, amongst which are the "Futūḥ-ul-Ghaib", "Malfūzāt-i-Kādīrī" in Arabic, and a translation of the same in Persian, named "Malfūzāt-i-Jilānī." Another work of his in Arabic on Jurisprudence is called *Ghunyat-ut-Tālibīn*, and another work on Sufism is entitled *Bahjat-ul-Asrār*, and a book of Odes called *Dīwān-i-Ghaṣṣ-ul-A'zam*. *Vide* Muhammad Kāsim (Sayyid) and Abdāls.

Some say that he was born at Jīl, a village near Baghdād; hence he should be called Jīlī.]

²⁰**Abdul-Kadir (Maulana)**, مولانا عبد القادر دهلوی, of Dihlī, the son of Maulawī Walī-ullah. He is the author of an Urdu commentary on the *Qurān*, entitled "Tafsīr Mūziḥ-ul-*Qurān*."

²¹**Abdul-Kadir Naini (Maulana)**, عبد القادر نائینی, a poet who was a native of Nāin near Isfahān, and contemporary with Shaikh Sa'dī.

'Abdul-Kadir, a resident of Devi, a village in the district of Lakhnau. From the *Jāmi'-ut-Tawārikh* of Rashīd-uddīn he translated that portion which is called the book of *Pātanjal*, into easy Persian, at the request of Major Herbert in May 1823. It is a collection of all the sciences, and one of the most valuable works of the sages of Hind. It contains an account of their various sects, and the history of their ancient kings, also the life of Sākyamuni.

'Abdul-Kahir Jurjani (Shaikh), **عبد القاهر جرجاني**, son of 'Abdur-Rahmān, was the author of the book called "*Dalā'il-ul-I'jāz*," and several other works. He died in 1081 A. D., 474 A. H.

'Abdul-Karim, **عبد الكريم**, surnamed Imām-uddīn Abul-Kāsim, author of the "*Sharḥ Kabīr*" and "*Sharḥ Saḡhīr*".

'Abdul-Karim bin-Muhammad al-Hamadani, author of a Persian Commentary on the *Sirājiya* of Sajāwandī, entitled "*Farāiz-ut-Tāji Sharḥ Farāiz-is-Sirāji*".

'Abdul-Karim Sindhi (Mulla), **عبد الكريم سندھی**, a native of Sindh who served under Khwāja Mahmūd Gāwān in the Dakkhin, and was living about the year 1481 A. D., 886 A. H. He is the author of the history of Sultān Mahmūd Bahmanī, entitled "*Tārīkh-i-Mahmūd-Shāhi*".

'Abdul-Karim, a native of Dihlī, who accompanied Nādir Shāh to Persia, and wrote a history of that conqueror about the year 1754 A. D., 1168 A. H., entitled "*Bayān-i-Wāki*".

Regarding this work, *vide* Dowson, Elliot's History of India, VIII, 124.]

'Abdul-Karim, Mīr, of Bukhārā, who died at Constantinople about 1246 H. (1830 A. D.) He is the author of a history of Afghānistān and Turkistān (1740 to 1818 A. D.), translated into French by C. Schefer, Paris, 1876.]

'Abdul-Karim, Munshi, who died about thirty years ago. He is the author of the *Tārīkh-i-Ahmad*, a history of Ahmad Shāh Durrānī and his successors. The Persian text was lithographed in 1266, and an Urdū translation under the title *Wāki'āt-i-Durrānī* was issued at Kānpūr in 1292 H. (1875 A. D.) 'Abdul-Karim also wrote a larger work, entitled *Muḥāraba-i-Kābul o Kandahār*, (1265 H.) which contains the heroic deeds of Akbar Khān, son of Dost Muhammad Khān, and is chiefly based on the Akbar-nāma written in verse by Munshi Kāsim Jān; and the *Tārīkh-i-Panjāb tuhfatun lil-ahbāb*, (A. H. 1265) on the Sikh wars.]

'Abdul-Kuddus Gangohi (Shaikh) **شیخ عبد القدوس گنگوہی**, a native of Gangoh, near Dihlī, was a descendant of Abū-Hanīfa of Kūfa, and a famous saint of India. He died on the 27th November, 1537 A. D., 23rd Jumāda II, 944 A. H., the chronogram of the year of his death being "*Shaikh-i-ajall*." His grandson Shaikh 'Abdun-Nabī held a high post in the reign of Akbar, but was subsequently imprisoned and murdered.

'Abdullah, **عبد الله بن عبد المطلب**, the father of Muhammad the Prophet, was a younger son of 'Abdul-Muttalib the son of Hāshim. He was remarkable for his beauty, and though a driver of camels, he is said to have possessed such merits, that his hand was solicited in marriage by the fairest and the most virtuous of the women of his tribe. He was so universally admired, that on the night of his nuptials one hundred young females expired in despair. His wife Āmina, though long barren, at last became the mother of Muhammad. 'Abdullah died during the lifetime of his father, eight days (some say eight years) after the birth of his son, and left his widow and infant son in very mean circumstances, his whole substance consisting of only five camels and one female Ethiopian slave. 'Abdul-Muttalib, his father, was therefore obliged to take care of his grandson Muhammad, which he did and at his death enjoined his

eldest son Abū-Tālib to provide for him for the future. 'Abdullah died about the year 571 A. D.

'Abdullah bin-'Alī al-Halabi, was one of the first writers on Shī'a jurisprudence, as he was amongst the earliest compilers of the traditions of that sect. It does not appear that any of his legal compositions are extant.

'Abdullah, **عبد الله بن رواحة**, son of Rawāha, was an Arabian poet who signalized himself in arms as well as poetry. He became an associate of Muhammad and was sent with the army, of which Zaid was the chief, against the Greeks, and was killed at Muta in Syria with Zaid and Ja'far the brother of 'Alī, in 629 A. D., 8 H.

'Abdullah son of Zubair, **عبد الله بن زبير**, was the first

Musalmān born at Madīna amongst those who were called 'Muhājirīn', that is to say, fugitives from Mecca. After the battle of Karbalā in 680 A. D., in which Husain the son of 'Alī was slain, the inhabitants of Mecca and Madīna, perceiving that Yazīd did all that lay in his power to suppress the house of 'Alī, made an insurrection against Yazīd, the second khalīfa of the house of Umayya, and proclaimed 'Abdullah khalīfa in the city of Mecca. The Musalmāns of Syria also, after the death of Yazīd and Mu'āwiya the 2nd, acknowledged him for the space of 128 days, after which time Marwān the son of Hakam was proclaimed khalīfa in the city of Damascus. 'Abdullah still remaining in the city of Mecca, was besieged there in 691 A. D., 72 A. H., by Hajjāj, general of the khalīfa 'Abdul-Malik. The siege lasted 8 months and 17 days, after which 'Abdullah made a sally upon the enemy, destroyed a great number of them with his own hand, and was at length killed fighting valiantly in 692 A. D., 73 A. H. His head was cut off, and sent to the khalīfa 'Abdul-Malik.

'Abdullah, **عبد الله بن مسعود**, son of Mas'ūd, companion of Muhammad. He died in 652 A. D., 32 A. H.

'Abdullah, **عبد الله بن عباس**, son of 'Abbās the uncle of Muhammad, was distinguished as a teacher of the sacred book. Before he was ten years of age, he is said to have received inspiration from the angel Gabriel. He was born in 619 A. D., three years before the Hijra (622), and was considered the ablest interpreter of the Kurān then in existence. He was appointed governor of Basra by the khalīfa 'Alī, and remained there for some time. He then returned to Hijāz, and died at Tayīf, a town lying 60 miles eastward of Mecca, in 687 A. D., 68 A. H., aged 70 years. His mother Umm-ul-Faḡl was the sister of Maimūna, one of the wives of Muhammad.

'Abdullah, **عبد الله بن عمر**, son of 'Umar the second khalīfa after Muhammad, was one of the most learned Arabians amongst the contemporaries of Muhammad. He died in 692 A. D., 73 A. H. He is famous for his liberality.

'Abdullah, **عبد الله بن يزيد**, son of Yazīd, was celebrated as a lawyer in the 7th century. He was the disciple of Abū-Huraira and Abū-'Abbās, companions of Muhammad, and lived till the hundredth year of the Hijra, or 718 A. D., 100 A. H.

'Abdullah, **عبد الله بن علي**, the son of 'Alī, son of 'Abdullah, son of 'Abbās, the uncle of Muhammad, was the uncle of the first two khalīfas of the Abbasides, *viz.*, Abul-'Abbās al-Saffāh and Al-Mansūr, under whom he served as general against the khalīfa Marwān, and having vanquished that prince, proclaimed his nephew Al-Saffāh. He was guilty of horrible cruelties on the family of the Ommaides. When his eldest nephew died, his brother Al-Mansūr took upon him the government, which displeased 'Abdullah so much, that he raised an army against him, but was defeated and afterwards perfidiously murdered in 754 A. D., 137 A. H.

- 'Abdullah, عبد الله بن راوند**, the son of Ráwand, was the founder of an impious sect, who were called after him the Ráwandites, during the Khiláfat of Al-Mansúr the Abbáside, about the year 776 A. D.
- 'Abdullah, عبد الله**, the son of Shams-uddin, author of the marginal notes on the "Talwih," entitled "Háshiya bar Talwih," a work on jurisprudence.
- 'Abdullah, عبد الله بن طاهر**, the son of Táhir, the general of Al-Mámún. He succeeded his brother Talha in the government of Khurásán about the year 828 A. D., 213 A. H., reigned 17 years, and died in 844 A. D., 230 A. H. He was succeeded by his son Táhir II.
- 'Abdullah Abu-Muslim, عبد الله ابو مسلم**, author of the Commentary on the Kurán, called "Sahih Muslim." He was born in 817 A. D., 202 H., and died in the year 875 A. D., 261 H. He is called by some writers Abul-Husain Muslim bin-al-Hajjáj bin-Muslim al-Kushairi, and by others Maslim bin-Hajjáj Nishápuri, which see.
- 'Abdullah, عبد الله بن طيب السرخسي**, the son of Tayyib al-Sarakhsi, preceptor to the Khalifa Mu'tazid Billah, by whom he was put to death A. D. 899, 286 A. H. He is the author of the "Bahrl-Mantik," and Isághúji (a commentary on the Isagoge of Porphyras).
- 'Abdullah, عبد الله بن عدي**, the son of 'Adiy, author of the Kitáb Kámil. He died in 975 A. D., 365 A. H.
- 'Abdullah**, author of a collection of Letters, entitled Inshá-i-'Abdullah.
- 'Abdullah, عبد الله بن قتيبة**, the son of Muslim, the son of Kutaiba, was the author of the work called "Kitáb-ul-ma'arif," and several other works. He died in 889 A. D., 276 A. H.
- 'Abdullah, عبد الله**, author of the Persian work on jurisprudence, called "Ahkám us-Salát."
- 'Abdullah, عبد الله كلبركي**, of Kulbarga, author of a work called "Fars-náma," written in 1407, A. D.
- 'Abdullah Ansari (Khawaja), عبد الله انصاري**, surnamed Shaikh Abú Ismá'il, the son of Abú-Mansúr, the son of Abú-Ayyúb. He was born at Hirát in May, 1006 A. D., Sha'bán, 396 A. H., and is the founder of the sect called Ansáris in Hirát and Khurásán. He died on the 2nd July, 1088 A. D., 9th Rab' I., 481 A. H., aged 84 lunar years, and is buried at Hirát in a place called Gázurgáh. 'Abdullah was struck with stones by the boys when he was doing penance, and expired.
- 'Abdullah bin-'Ali bin-Abu-Shu'ba al-Halabi, عبد الله بن علي بن ابو شعيبه الحلبي**. One of the earliest writers both on the Hádís and Law of the Imámiya sect. His grandfather, Abú-Shu'ba, is related to have collected traditions in the time of the Imáms Hasan and Husain. 'Abdullah wrote down these traditions, and presented his work, when completed, to the Imám Ja'far Sádik, by whom it is said to have been verified and corrected.
- 'Abdullah bin-'Ali**, author of the work called "Sirak ul-Hindí," which he paraphrased from the Persian into the Arabic, for it had been originally translated from Sanskrit into the Persian.
- 'Abdullah Ahrar, عبد الله احرار**, author of the "Malfúzát-i-Khwája 'Abdullah," containing the doctrines of the Naqshbandis, and of the "Anís-us-Sálikin."
- 'Abdullah, عبد الله بن سلام**, the son of Salám, author of the questions which Muhammad was asked on the subject

of his prophecy. He is also the author of a work, called "Azmat-ul-Mankúl." Another work, called "Hazár Ma-sá'il," is ascribed to him.

- 'Abdullah, عبد الله بن محمد**, son of Muhammad, surnamed Kalánisi, an Arabian author. He died in 1121 A. D., 515 A. H.
- 'Abdullah bin-Fazl-ullah**, of Shíráz, author of the "Tárikh-i-Wassáf."

The first four volumes of this work, which may be looked upon as a continuation of the 'Jahán-kushád', go as far as Sha'bán, 690, (March, 1300). Subsequently, the author added a fifth volume which relates the events down to the year 728 (1328 A. D.); vide Dowson, Elliot's History of India, III, 24.]

'ABDULLAH is also the name of the author of the *Tárikh-i-Dáúd*, an Afghán History, written during the reign of Jahángir; vide Dowson, IV, 434.]

- 'Abdullah, عبد الله ابن الياضي شافعي**, the son of 'al-Yáfi'í Sháfi'í, author of the Arabic work called "Rauzat-ur-Rayáhin," containing a detailed account of the lives of Muhammad, the twelve Imáms, and of all the saints of Arabia, Persia, and Hindústán.

- 'Abdullah Shattari (Shaikh), عبد الله شطاري**, a descendant of Shaikh Shiháb-uddin Suhrawardí. He came from Persia to India, and died in Málwá, A. D. 1406, 809 H., and is buried there.

Regarding the Shattáris vide Journal, Asiatic Society, Bengal, 1874, Pt. I, p. 216.]

- 'Abdullah Hatifi, vide Hátifi.**

- 'Abdullah Khan Uzbek, عبد الله خان ازبك**, was a renowned officer in the time of Akbar. He was made governor of Mandú (Málwá) in 1562 A. D., and afterwards rebelled against the king, but was defeated and compelled to leave the country.

For further notes vide Ain Translation I, p. 320.]

- 'Abdullah Khan, عبد الله خان ازبك**, chief of the Uzbaks, was the son of Sikandar Khán, the son of Jání Beg Khán, a descendant of Júji Khán, son of Chingiz Khán. After the death of his father (during whose life he had several battles with him), he ascended the throne of Samarkand and Bukhára in 1582 A. D., 990 A. H., invaded Khurásán and took Hirát after a siege of nine months in 1585 A. D., 993 A. H. Its governor 'Alí Kulí Khán with several other chiefs were put to death, and the city was plundered. He was contemporary with Sháh 'Abbás of Persia and Akbar Sháh, and died after a reign of 15 years, aged 66, on the 12th February 1597 A. D., 5th Rajab 1005 A. H. The chronogram of the year of his death is "kiyámat káym shud." He was succeeded by his son 'Abdul-Múmin Khán.

- 'Abdullah Khan Firuz-Jang, عبد الله خان فيروز جنگ**, a descendant of Khwája 'Abdullah Ahrár. He came to India in the latter end of the reign of the emperor Akbar, was raised to the rank of 6000 by the emperor Jahángir, and died in the time of Sháh Jahán, A. D. 1644, 17th Shawwál 1054, aged nearly 70 years.

- 'Abdullah Khan (Sayyid), سيد عبد الله خان**, styled Kutbul-Mulk, was governor of Alláhábád from the time of Bahádur Sháh, emperor of Dihlí, and his younger brother Sayyid Husain 'Alí Khán, that of Bihár. These brothers sprung from a numerous and respected family of the descendants of the prophet, who were settled in the town of Bárha, and in consequence of this origin, they are best known in India by the name of Sádát, or Sayyids, of Bárha. Farrukh-siyar, who by the aid of these two brothers had ascended the throne of Dihlí, on his accession in January 1713 A. D., 1125 A. H., made the former his prime-

minister, with the title of Kutb-ul-Mulk, and appointed the latter Amír-ul-Umará. Husain 'Alí Khán was assassinated by Mir Haidar Khán at the instigation of the emperor Muhammad Sháh on the 18th September 1720 O. S., 27th Zil-ka'da 1132, and his brother 'Abdullah Khán, who made some resistance, was defeated and taken prisoner on the 4th November following, 14th Muharram 1133, and died in confinement after three years on the 19th September 1723 O. S., 30th Zil-hijja 1135. The remains of Husain 'Alí Khán were transferred to Ajmír for burial. His brother 'Abdullah was buried at Dihli.

Regarding the Sayyids of Bárha, *vide* Ain Translation, I, p. 390; and for 'Abdullah Kutb-ul-Mulk, *vide* Dowson, VII, 447ff.]

'Abdullah Kutb-Shah, **عبدالله قطب شاه**, the sixth Sultán

of the Kutb-Sháhi dynasty of Golkonda in Haidarábád, Dakhin. He succeeded Muhammad Kutb Sháh, and reigned many years under the protection of the emperor Sháh Jahán, to whom he acknowledged himself tributary, and paid an annual sum; but in the year 1656 A. D., 1066 A. H., he displeased that monarch, and brought upon himself much trouble. The emperor had commanded him to permit his prime-minister Mir Muhammad Sa'id and his son Muhammad Amin to repair with their effects to court. Kutb-Sháh disobeyed the mandate, and confining Muhammad Amin, then at Haidarábád, seized part of his wealth. The prince Aurangzib, then governor of the imperial territories in the Dakhin, enraged at this conduct, marched to Haidarábád, which he took and plundered. 'Abdullah was obliged to purchase pardon by a contribution of a crore of Rupees, and the gift of his daughter in marriage to the son of his enemy, the prince Sultán Muhammad. From this time 'Abdullah, during the remainder of his life, was in fact a vassal of the empire. 'Abdullah Kutb-Sháh died in June 1674 A. D., Rab' I 1085 H., and was succeeded by his son-in-law Abul-Hasan.

'Abdullah Mansur, **عبدالله منصور**, author of the Tarjami-i-Tabakát-i-Súfiya, containing the lives of the most celebrated Súfis and Shaikhs.

'Abdullah Mirza, **عبدالله ميرزا**, was the son of Ibráhim

Mirzá, the son of Sháhrukh Mirzá, and great-grandson of Amír Timur. Upon his father's death (about the year 1443 A. D.), he became possessed of the sovereignty of Fárs, or Persia; but four years after, he was dispossessed by one of his cousins-german, named Mirzá Abú-Sa'id, and was obliged to fly to his uncle Mirzá Ulugh Beg, who then reigned in Transoxiana, and who gave him his daughter in marriage. Some time after, Ulugh Beg having been defeated in a battle against his son Mirzá 'Abdul-Latif, and afterwards put to death by him in October 1449 A. D., Ramazán 853 A. H., and the latter not enjoying the success of his parricide above six months, 'Abdullah, as son-in-law to Ulugh Beg, took possession of his dominions: but Mirzá Abú-Sa'id, his cousin-german, declared war against him, and defeated him in a pitched battle, in which he perished. This event took place in the year 1461 A. D., 855 A. H.

'Abdullah (Mauláná), **عبدالله مولانا**, son of Iahdád. He is the author of Sharh Mízán-il-Mantík and several other works. He was a native of Dihli, flourished in the reign of Sultán Sikandar, and died in 1516 A. D., 922 H.

'Abdullah, Mauláná of Sultánpúr, a learned bigoted Sunni at Akbar's Court. He had the title of 'Makhdam-ul-Mulk.' He played a prominent part in the religious discussions which led Akbar to renounce Islám. He died, or was poisoned, in 990 H. *Vide* Ain Translation, p. 544, and p. vii (of Abul-Fazl's Biography).]

'Abdullah Tamimi, **عبدالله تميمي**, author of the Arabic work called "Rauzat-ul-Abrár," which contains the

history of Muḥammad, and Memoirs of many of his companions.

'Abdullah Tirmizi (Mír), **عبدالله ترمذي**, was an elegant

poet and wrote an excellent Nasta'liq hand, for which he received from the emperor Jahángir the poetical name of Wasfi, or praiseworthy, and the title of Mushkin-Kalam, that is to say, out of whose pen flowed musk. He is the author of several poems. His death happened in the year 1626 A. D., 1035 A. H. His tomb stands at a place in Agra, called Naglá Jawáhir.

For the inscription on his tomb, and his son Muhammad Sálíh Kashfí, *vide* Proceedings, Asiatic Society Bengal, 1874, p. 162.]

'Abdul-Latif, **عبد اللطيف**, a celebrated physician, born at

Baghdád A. D. 1261, 660 A. H. To the acquirement of medical knowledge he applied himself with diligence; and it was chiefly with this view that, in his 28th year, he left Baghdád in order to visit other countries. Having spent a year in Mausil, he removed to Damascus in Syria and thence to Egypt, where the people of the highest rank continued to vie with each other in cultivating his friendship. He afterwards travelled to Aleppo, and resided several years in Greece. Of 150 treatises which he composed on various subjects, only one, entitled "Historiæ Ægypti Compendium," has survived the ravages of time. He died suddenly at Baghdád in his 65th year.

'Abdul-Latif, **عبد اللطيف**, a great-grandson of Amír Ti-

mur. In October 1449 A. D., he defeated his father Mirzá Ulugh Beg in an action near Samarkand, took him prisoner and put him to death. He did not long enjoy his success, for he had scarcely reigned six months, when he was murdered by his own soldiers on the 9th May 1450, 26th Rab' I, 854 A. H. His head was separated from his body and sent to Hirát, where it was placed on the gate of the college built by his father.

'Abdul-Latif, **عبد اللطيف**, a native of Kazwin, and author of the work entitled "Lubb-ut-Tawárikh," a history of Persia, written in the middle of the 16th century.

'Abdul-Latif (Mulla), **عبد اللطيف ملا**, of Sultánpúr, was

the tutor of the prince Aurangzib. In the last years of his life he became blind, received from the emperor Sháh Jahán a few villages free of rent for his support, and died in the year 1632 A. D., 1042 A. H.

'Abdul-Latif, author of a collection of Letters called "Inshá-i-'Abdul-Latif."

'Abdul-Latif, **عبد اللطيف**, author of the work called

Latáif-i-Ma'nawí, a commentary on the difficult passages of the Maghawí of Mauláná Rúm, written in 1640 A. D. He also is the author of a Dictionary, called "Latáif-ul-Lughát."

Regarding the author *vide* Journal, Asiatic Society, for 1868, p. 32.]

'Abdul-Maal, **عبدالمعال**, author of a system of Geography,

written in the Persian Language, and entitled "Masáhat-ul-Arz," or the survey of the earth.

'Abdul-Majid Khan, **عبدالمجيد خان**, the Turkish emperor of

Constantinople, was born on the 23rd April, 1823, and succeeded his father Mahmúd II, on the 2nd July, 1839, A. D., 1277 A. H. He died on the 25th June, 1861, aged 39 years, and was succeeded by his brother 'Abdul-'Aziz.

'Abdul-Majid Khan, **عبدالمجيد خان**, entitled Majd-ud-

daula, a nobleman who was promoted by Ahmad Sháh of Dihli to the rank of 3rd Bakhshigari or paymastership, in 1748 A. D., 1161 A. H. He died in the year 1752 A. D., 1165 A. H.

'Abdul-Majid (Shaikh), شيخ عبد المجيد, a learned man who flourished in the time of Sháh Jahán, and wrote a history of that emperor entitled *Sháh Jahán-náma*.

This seems to be a mistake for 'Abdul-Hamíd.]

'Abdul-Malik, عبد الملك بن مروان, the son of Marwán I, was the 5th Khalifa of the house of Umayya (Ommaides). He succeeded his father at Damascus, on the 13th April, 685 A. D., 3rd Ramazán, 65 A. H., surpassed his predecessors in military exploits, and extended his power as far as Spain in the west, and India in the east. He was so generous as not to take a church from the Christians, which they had refused to grant him when he requested it. He was called *Abul-Zubáb* or "father of flies," because his breath was so offensive, that it killed the very flies that settled on his lips. He reigned upwards of 21 lunar years and died in October, 705 A. D., Shawwál, 86 A. H. He was succeeded by Walid I, the eldest of his sixteen sons, who greatly extended the Moslem dominions.

'Abdul-Malik, عبد الملك بن صالح, the son of Sálîh, the son of 'Abdullah, the son of 'Abbás, was related in blood to the prophet Muhammad; was invested by Hárûn-ur-Rashîd, the Khalifa of Baghdád, with the government of Egypt, in which he continued till about the year 794 A. D., 178 A. H., when Hárûn, suspecting that he was engaged in some cabals, in order to obtain the empire, threw him into prison, where he remained till Hárûn's death. His son released him, and invested him with the government of Syria, A. D. 809, 193 A. H.

'Abdul-Malik, عبد الملك ابن ظهر, the son of Zühr, an eminent Arabian physician, commonly called by Europeans Avenzoar, a corruption of Ibn-Zühr. His full name is Abú-Marwán 'Abdul-Malik ibn-Zühr. He flourished about the end of the 11th or the beginning of the 12th century. He was of noble descent, and born at Sevilla, the capital of Andalusia, where he exercised his profession with great reputation. His grandfather and father were both physicians. It is said that he lived to the age of 135; that he began to practice at 40 or, as others say, at 20; and had the advantage of a longer experience than almost any one ever had, for he enjoyed perfect health to his last hour. He left a son, also known by the name of Ibn-Zühr, who followed his father's profession, was in great favour with Al-Mansûr, emperor of Morocco, and wrote several treatises on physic. Avenzoar wrote a book, entitled "*Tayassur fi-l-mudáwát wat-tadbîr*," which is much esteemed. This work was translated into Hebrew in 1280 A. D., and thence into Latin by Paravicinus, whose version has had several editions. The author added a supplement to it, under the title of *Jámi'*, or Collection. He also wrote a treatise "*Fil-adwiyat wal-aghziyat*," i. e., of medicines and food, wherein 'he treats of their qualities. Ibn-Zühr was contemporary with Ibn-Rashîd (Averroes), who more than once gives him a very high and deserved encomium, calling him admirable, glorious, the treasure of all knowledge, and the most supreme in medicine from the time of Galen to his own.

'Abdul-Malik, عبد الملك, king of Fez and Morocco, was dethroned by his nephew Muhammad, but he afterwards defeated Sebastian king of Portugal, who had landed in Africa to support the usurper. The two African monarchs and Sebastian fell on the field, 1578 A. D. (986 A. H.)

'Abdul-Malik (Khawája), a native of Samarkand who held the office of Shaikh-ul-Islám in that city in the reign of Amír Timur.

'Abdul-Malik Samani I, عبد الملك ساماني, a king of the house of Sámán, and son of Amír Núh I, whom he succeeded in 954 A. D. (343 A. H.). He reigned in Khurásán and Máwarán-nahr seven and a half years, and was killed by a fall from his horse while playing at ball in 961 A. D. (350 A. H.) He was succeeded by his brother Amír Mansûr I.

'Abdul-Malik Samani II, عبد الملك ساماني, an Amír of the house of Sámán, was elevated to the throne of Khurásán, after his brother Amír Mansûr II, in 998 A. D. (388 A. H.). He was the last Amír, or king, of the race of the Samanides. He reigned only a few months, and was defeated in battle against Sultán Mahmúd of Ghazni in 999 A. D., who took possession of his country. 'Abdul-Malik was shortly after murdered.

'Abdul-Manaf, عبد المناف, or 'Abd-Manáf, (i. e. slave of the idol Manáf) the great-great-grandfather of Muhammad, was the son of Kusayy, who aggrandized the tribe of the Kuraish by purchasing the keys of the Ka'ba from Abú-Ghassán, a weak and silly man, for a bottle of wine. Kusayy was succeeded by his second son 'Abdul-Manáf, to whom the prophetic light, which is said to have manifested itself in his face, gave the right of primogeniture. After his death, his son Hâshim, the father of 'Abdul-Muttalib, succeeded.

'ABD-MANÁF is also the name of a son of the Prophet, who died in infancy.]

'Abdul-Mannan (Mir), مير عبد المنان, son of Mír Nu'mán Khán, son of Khwája 'Abdur-Rahím Khán of Andiján. He served under the celebrated Nizám-ul-Mulk Asaf-Jáh in the Dakhin for several years, was an excellent poet, and is known under the poetical name of 'Ibrat.

'Abdul-Mumin, عبد المومن, a man of obscure origin and son of a potter, who seized the crown of Morocco after destroying the royal family. He extended his dominions by the conquest of Tunis, Fez, and Tremezen. He meditated the invasion of Spain, when death stopped his career in 1156 A. D. His son Yûsuf who succeeded him, carried his ambitious views into effect.

'Abdul-Mumin Khan, عبد المومن خان, the son of 'Abdullah Khán, chief of the Uzbaks, was raised to the throne after the death of his father at Samarkand in the year 1597 A. D., 1005 A. H. He took Mashhad and put the inhabitants to the sword. He was soon after assassinated by his own officers in 1598 A. D., 1006 A. H.; the chronogram of his death being contained in the words "*Badbakht-i-sar-burida*." After his death, Dín Muhammad Khán, the son of 'Abdullah Khán's sister, was placed on the throne; but he fell shortly after, in a battle fought at Hirát, against Sháh 'Abbás, king of Persia.

'Abdul-Muttalib, عبد المطلب, the grandfather of Muhammad, the son of Hâshim of the tribe of Kuraish. He is said to have been extremely affable and easy of access, as well as just and generous. The well which God shewed Hagar the mother of Ishmael in the wilderness, is said to have been miraculously discovered to 'Abdul-Muttalib, about five hundred years after it had been filled up by 'Amr, prince of the Jorhomites. The well is called Zamzam by the Arabs and is on the east side of the Ka'ba, covered with a small building and cupola. Its water is highly revered, being not only received with particular devotion by the pilgrims, but also sent in bottles as a great rarity to most parts of the Muhammadan dominions. 'Abdul-Muttalib had ten sons, whose names are as follows: Abú-Tálib, the father of 'Alí; 'Abbás, the ancestor of the Abbasides who reigned at Baghdád; Hamza; Hâris; Abú-Lahab; 'Abdullah the father of Muhammad; Al-Makawwam; Zubair; Zirrâ; Kusam. His younger son 'Abdullah, the father of Muhammad, dying eight days after the birth of his son, 'Abdul-Muttalib was obliged to take care of his grandson Muhammad, which he not only did during his life, but at his death enjoined his eldest son Abú-Tálib to provide for him for the future. 'Abdul-Muttalib died about the year 579 A. D., at which time Muhammad was about eight years old.

'Abdul-Nabi (Shaikh), شيخ عبد النبي, son of Shaikh Ahmad, and grandson of Shaikh 'Abdul-Kuddús of Gan-

He was the tutor of the emperor Akbar, and was honored with the dignity of *Sadr-us-Sudúr*. No *Sadr* during any former reign had so much favor. The king was for some time so intimate and unceremonious with him, that he would rise to adjust the Shaikh's slippers when he took his leave. At last, through the enmity of Mauláná 'Abdullah Makhdúm-ul-Mulk (*vide* p. 6) and others, he fell in the king's estimation, and began to be treated very differently. He was banished to Mecca, and after his return was murdered in the year 1583 A. D. (991 A. H.)

Vide *Xin Translation* I, 546, 538, and p. xiii (Abul-Fazl's Biography); also *Proc. Asiatic Society, Bengal*, January, 1876.]

'Abdul-Nabi Khan, served under Aurangzib, and built the large Mosque at Mathurá; *vide* *Proc. As. Socy. Bengal*, 1873, p. 12.]

'Abdul-Rahim bin-Ahmad Sur, *عبد الرحيم بن احمد سور*, author of the Persian Dictionary '*Kashf-ul-Lughát*'. *Vide* *Journal, As. Society, Bengal*, for 1868, p. 9.]

'Abdul-Rahim Khan, *عبد الرحيم خان خانان*, Khán-Khánán, commonly called Khán Mirzá, was the son of Bairám Khán, the first prime-minister of the emperor Akbar. He was born on the 17th December 1556 A. D. (14th Safar 964 H.) and was only four years old when his father was assassinated. When of age, he received the appointment of his father with the same title of Khán-Khánán and the government of Gujrát in 1585 A. D. (993 H.) His daughter Janí Begam was married to prince Dányál in the year 1599 A. D. (1007 H.) He translated the "*Wáki'át-i-Bábari*" (Memoirs of the emperor Bábar) from Turkí into Persian. After Akbar's death, he served under Jahángír for 21 years, and died a few months before that emperor, shortly after the suppression of Mahábat Khán's rebellion, in the year 1627 A. D. (1036 A. H.), aged 72 lunar years, and lies buried at Dihlí near the Dargáh of Shaikh Nizám-uddin Auliya, where his tomb is to be seen to this day. His poetical name was Rahím.

For a detailed biography *vide* *Xin Translation* I, 334.]

'Abdul-Rahim, *عبد الرحيم*, one of the principal nobles who joined Prince Khusrau in his rebellion against his father Jahángír in 1606 A. D. He was taken prisoner with the prince and brought to the emperor at Láhor; by whose order he was sewn up in the raw hide of an ass, kept constantly moist with water, in which miserable condition he remained for twenty-four hours. He was afterwards pardoned; *vide* *Xin Translation* I, 455.

'Abdul-Rahim Khan, Khwájá, *خواجہ عبد الرحيم خان*, the son of Abul-Kásim. He was a native of Andiján in Farghána, came to India in the reign of the emperor Sháh Jahán, and served under Aurangzib for several years. He died in 1692 A. D. (1103 A. H.)

'Abdul-Rahman, *عبد الرحمن ابن ملجم*, the son of Muljim, the murderer of 'Alí, son-in-law of Muhammad. He was killed by Hasan, son of 'Alí, in January 661 A. D. (Ramazán, 40 A. H.)

No Shí'a would now-a-days call his son 'Abd-urrahmán, just as no Muhammadan would call his son Yazíd.]

'Abdul-Rahman, *عبد الرحمن ابن ابوبكر*, the son of Abú-Bakr, first Khalifa after Muhammad, and brother to 'Kyisha, the favorite wife of the prophet. He died in the same year that his sister died, *i. e.*, in 678 A. D., 58 A. H.

'Abdul-Rahman, *عبد الرحمن بن محمد حنيف*, son of Muhammad Hanif son of 'Alí. He raised a formidable power against Hajjáj, the governor of Arabia, defeated him in several battles, and at last, rather than fall into his hands, threw himself from a house and died, 701 A. D., 82 A. H.

'Abdul-Rahman, a popular Afghán poet of Pesháwar. His verses are written with fiery energy, which has made them popular amongst a martial people, and yet with natural simplicity which is charming to the lover of poetry. Not far from the city is his grave, situated on the road to Hazárhána, the poet's native village.

'Abdul-Rahman, *عبد الرحمن*, a Saracen general of the Khalifa Hishám, (called by some of our authors Abderames) who penetrated into Aquitain and Poitou, and was at last defeated and slain by Charles Martel near Poitiers, in 732 A. D., 114 A. H.

'Abdul-Rahman Mustafa, *عبد الرحمن مصطفى*, who in Watkin's Biographical Dictionary is called Babacauschi, was mufti of the city of Caffa, in Tauris. He wrote a book called 'The Friend of Princes'. He died in A. D. 1384, 783 A. H.

'Abdul-Rahman, *عبد الرحمن*, also called by old writers Abderames, a descendant of the Khalifas of the house of Umayya. He was invited to come to Spain, in 756 A. D., 139 A. H., by the Saracens who had revolted; and after he had conquered the whole kingdom, he assumed the title of king of Cordova. He was the founder of the Ommaides of Spain, who reigned above two hundred and fifty years, from the Atlantic to the Pyrenees. He died in 790 A. D., 174 A. H., after reigning 32 years.

'Abdul-Rahman Ichi, *عبد الرحمن ايجي*, or I'ji, the father of 'Kázi 'Azd-uddin of Shíráz, a learned man and native of Ich, a town situated 40 farsakhs from Shíráz.

'Abdul-Rahman, *عبد الرحمن*, called by us Abderames, a petty prince in the kingdom of Morocco, who murdered 'Imád-uddin, his predecessor and nephew, and was himself after a long reign assassinated by a chieftain whose death he meditated, 1505 A. D., 911 A. H.

'Abdul-Rahman, the Sultán of Fez and Morocco, born 1778, was rightful heir to the throne when his father died; but was supplanted by his uncle, after whose death he ascended the throne in 1823. His eldest son Sidí Muhammad (born 1803) is heir to the throne.

'Abdul-Rahman Khan, *عبد الرحمن خان*, Nawáb of Jhajjar, who on account of his rebellion during the mutiny of the native troops in 1857 A. D., 1274 A. H., was found guilty and executed at Dihlí before the Kotwáli on the 23rd December of the same year. He was a descendant of Najábat 'Alí Khán, to whom in 1806, when Sir G. Barlow was Governor-General of India, were granted the large territorial possessions held by the late Nawáb, yielding a yearly revenue of 12½ lacs, and consisting of Jhajjar, Badli, Karaund with its fort, Nárnaul, &c. In addition to these, expressly for the purpose of keeping up 400 horsemen, the territory of Badwán and Dadri was granted. Up to May 1857, he had always been looked upon as a staunch friend of the British Government; but when the rebellion burst forth, he forgot all his obligations to the British, and sided with the rebels.

'Abdul-Rahman Khan, *عبد الرحمن خان*, *Sadr-us-Sudúr* of Kánhpúr, a rebel and a staunch supporter of Náná Sahib, when that ruffian commenced his career. He was hanged at Kánhpúr, in June 1858, 1274 A. H.

'Abdul-Rahman Sulami (Shaikh), author of the "*Ta-bakát Súfiya*", a work on Sufism. He died in 1021 A. D., 412 A. H. He is also called Abú-'Abdur-rahmán.

'Abdul-Rahman, son of 'Abdul-'Azíz Naqshbandí, the father-in-law of Salaimán Shikoh, who married his daughter in A. H. 1062, the 25th year of Sháh Jahán.

'Abdul-Rahman Chishti, عبد الرحمن چشتی, author of

the *Mir-ât-i-Mas'ûdi*, which contains the legendary history of Sâlâr Mas'ûd Ghâzi, buried at Bahrâich in Audh. 'Abur-rahmân died during the reign of Aurangzib in 1094 H. For extract translations *vide* Dowson, Elliot's History of India, II, 513. An Urdû translation of the *Mir-ât-i-Mas'ûdi* was lithographed at Kânnpur, 1287 H., under the title of 'Ghazâ-nâma-i-Mas'ûd.')

'Abdul-Rashid, عبد الرشيد, was the son of Sultân Mas'ûd

of Ghazni. He began to reign, after deposing and confining his brother 'Alî in 1052 A. D., 443 H. He had reigned but one year, when Tughril, one of his nobles, assassinated him and mounted the throne of Ghazni. Tughril reigned only forty days, and was murdered on the Persian New Year's day in March 1053 A. D., 444 A. H., when Farrukh-zâd, a brother of 'Abdur-Rashid, succeeded him.

'Abdul-Rashid (Mîr), مير عبد الرشيد, son of 'Abdul-Gha-

fûr-ul-Husainî. He lived in the time of the emperor Shâh Jahân, and wrote chronograms on his accession to the throne of Dihlî in 1628 A. D., 1037 A. H. He is the author of the Persian Dictionary called "Farhang-i-Rashidî", also of the "Muntakhab-ul-Lughât", a very useful Arabic Dictionary, with Persian explanations, dedicated to the emperor Shâh Jahân. Another work of his is called "Risâla-i-Mu'arrabât."

The Farhang-i-Rashidî, which was written in 1064 (A. D. 1653), is the first critical dictionary of the Persian language, and has been printed by the Asiatic Society of Bengal; *vide* Journal, Asiatic Society, Bengal, 1868, p. 20.]

'Abdul-Rashid Khan, عبد الرشيد خان, son of Sultân Abû-Sa'id Khân, king of Kâshghar. He was the contemporary of Humâyûn, the emperor of Dihlî. Mirzâ Haidar, author of the *Târikh-i-Rashidî*, dedicated his work to him.

Vide Dowson, Elliot's History of India, V, 127; and Ain Translation I, 460.]

'Abdul-Razzak, عبد الرزاق, a chief of the Sarbadâls of

Sabzwâr. He was at first employed by Sultân Abû-Sa'id Khân as a Yasâwal, or mace-bearer, but after his death, when confusion took place, he possessed himself of Khurâsân in 1336 A. D., 737 A. H., and was slain, after one year and two months, by his brother Wajih-uddin Mas'ûd in September 1337, Safar 738 A. H. Mas'ûd reigned seven years, and was deposed by his brother Shams-uddin, who after a reign of four years and nine months was slain at Sabzwâr by Haidar Kassâb. After him Amîr Yahyâ Kirâtî made himself master of Khurâsân, and gave the command of his troops to Haidar Kassâb. In the month of December 1353 A. D., 754 A. H., Yahyâ slew Tughân Timur, a descendant of the Mughul kings, in battle, and was himself slain by his nobles, after he had reigned four years and eight months. After him they raised Khwâja Lutf-ullah, the son of Khwâja Mas'ûd, to the masnad. He was slain after a short time by Hasan Dâmgahânî, who reigned four years and four months, when Khwâja 'Alî Muayyad slew him, and reigned eighteen years in Khurâsân, after which he made over his country to Amîr Timur who passed Khurâsân in 1380 A. D., 782 A. H. 'Alî Muayyad was killed in a battle in the year 1386, 788 A. H., and with him terminated the power of the Sarbadâls.

'Abdul-Razzak, Kamâl-uddin, son of Jalâl-uddin Is-hâk, born at Hirât on the 12th Sha'bân, 816 (6th November, 1413). He is the author of the historical work entitled '*Mafla'-us-sa'dain*. He died in 887 (A. D. 1482); *vide* below *sub* Kamâl, and Dowson, IV, 90.]

'Abdul-Razzak, عبد الرزاق, the son of Mirzâ Ulugh Beg, the emperor Bâbar's uncle. He was killed by the command of that monarch, before his invasion of India, for raising disturbances at Kâbul, about 1509 A. D., 915 A. H.

'Abdul-Razzak (Mulla), ملا عبد الرزاق, of Lâhijân,

author of the "Gauhar-i-Murâd," a dissertation on the creation of the world and the pre-eminence then given by God to man, dedicated to Shâh 'Abbâs II of Persia. He lived about the year 1660 A. D., 1072 H. His poetical name is Fayyâz.

'Abdul-Salam, عبد السلام بن محمد, son of Muhammad, a celebrated learned man, and author of the "Tafsîr Kabîr," a commentary on the Qurân. He died in the year 1095 A. D., 488 A. H.

'Abdul-Salam, قاضي عبد السلام بدواني, (Kâzî) of Badâon, son of 'Atâ-ul-Hakk. He is the author of the commentary called "Tafsîr Zâd-ul-Akhirat" in Urdû, consisting of 200,000 verses, which he completed about the year 1828 A. D., 1244 H., as the name of the work shews.

'Abdul-Salam, عبد السلام, a famous philosopher and physician, who died at Damascus in 1443 A. D., 847 H.

'Abdul-Salam, ملا عبد السلام, (Mullâ) of Lâhor, a pupil of Amîr Fath-ullah Shirâzî. He died in the year 1628 A. D., 1037 A. H.

Vide Ain Translation I, 545.]

'Abdul-Salam, ملا عبد السلام, (Mullâ) of Dihlî, was the pupil of Mullâ 'Abdus-Salâm of Lâhor. He wrote the Sharh, or marginal notes, on the commentaries called "Tahzîb", "Manâr" &c., and is also the author of the work on Sufism in Arabic, called "Hall-ur-Rumûz."

'Abdul-Samad, عبد الصمد, uncle of the two first Khalîfas of the house of 'Abbâs, died at a great age during the khilâfat of Hârûn-ur-Rashid in the year 801 A. D., 185 A. H. It is said of him that he never lost a tooth, for both the upper and lower jaws were each of one single piece.

'Abdul Samad, Khwâja, خواجه عبد الصمد, a noble of Akbar's court, also well-known as calligrapher. He was the father of Sharîf, Amîr-ul-Umarâ under Jahângîr (*vide* Ain Translation, I, pp. 495, 517), and had the title of *Shirîn-Kalam*, or sweet-pen.]

'Abdul-Samad, عبد الصمد, nephew of Shaikh Abul-Fazl, Secretary to the emperor Akbar. He is the compiler of the work called "Inshâ-i-Abul-Fazl," which he collected and published in the year 1606 A. D., 1015 H.

'Abdul-Samad Khan, عبد الصمد خان, styled Nawâb Saif-uddaula Bahâdur-Jang, was the son of Khwâja 'Abdul-Karîm, a descendant of Khwâja 'Ubaid-ullah Ahrâr. The native country of his father was Samarqand, but he was born at Agra. In his childhood, he went with his father to Samarqand, where he completed his studies. In the reign of Aurangzib he returned to India, and was, at his first introduction to the emperor, raised to the rank of 600, and after a short time to that of 1500, with the title of Khân. In the reign of Jahândâr Shâh, the rank of 7000 and the title of 'Alî-Jang were conferred on him. He was made governor of Lâhor in the time of Farrukh-siyar, and was sent with a great army against the Sikhs, whom he defeated and made prisoners with Bânda their chief. He was made governor of Multân by the emperor Muhammad Shâh with the title of Saif-uddaula, and his son Zakariyâ Khân, Subadâr of Lâhor. He died in 1737 A. D., 1150 A. H., a year before the invasion of Nâdir Shâh. *Vide* Khân-Daurân IV.

The Histories call him *Diler-jang*, not '*Alî-jang*'; *vide* also Dowson, VII, 456, 491, 511.]

'Abdul-Samad Khan, عبد الصمد خان, Faujdâr of Sarhind, distinguished himself in the Maratha Wars, and was at last beheaded by Bhão in 1174 A. H. (A. D. 1760); *vide* Dowson, VIII, 278.]

'Abdul-Shukur (Maulana), مولانا عبد الشکور, His poetical name was Bazmî. He lived in the time of Shâh Jahân about the year 1634 A. D., 1044 A. H.; *vide* Bazmî.

* **'Abdul Wahhab (Kazi)**, قاضي عبد الوهاب, lived in the time of the emperor 'Alamgir, and died on the 26th November 1675 A. D., 18th Ramazán 1086 A. H. at Dihli. He is the author of a *Dastúr-ul-'Amal*, which he dedicated to that monarch.

* **'Abdul Wahhab (Mir)**, مير عبد الوهاب, author of the "Tazkira-i-Be-na'ir", which he wrote about the year 1758 A. D., 1172 A. H.

* **'Abdul-Wahhab**, عبد الوهاب, author of the *Manáqib-i Maulawí Rûm*, containing the memoirs of the celebrated Jalál-uddín Rûmí.

* **'Abdul-Wahhab bin-Ahmad**, عبد الوهاب بن احمد, author of the Arabic work on theology, called "Anwâr Ahmadiya," written in 1548 A. D.

* **'Abdul-Wahhab**, or Muhammad bin-'Abdul-Wahháb, founder of the sect of the Wahhábis, was born at Huraimala in the province of Najd in Arabia about the year 1750 A. D.

* **'Abdul-Wahid**, عبد الواحد, author of the *Sab'a Sanábíl*, essays on the duties of Instructor and Student, written in the year 1561 A. D., 969 A. H.

* **'Abdul-Wahid (Mir)**, مير عبد الواحد, a native of Bilgrám, in Audh, whose poetical name was Sháhidi. He died in his native country on the 11th of December 1608 A. D., 3rd Ramazán 1017 A. H. His son's name was Mir 'Abdul-Jalíl, the father of Sayyid Uwais, whose son's name was Sayyid Barkat-ullah.

* **'Abdul-Wahid (Mir)**, مير عبد الواحد, of Bilgrám. He wrote under two assumed names, viz. Wáhid and Zaukí, was an excellent poet in Persian and in Hindí, and is the author of a work in prose and verse, called "Shakaristán-i-Khayál," wherein he has mentioned the names of all kinds of sweetmeats. He was killed on the 13th October 1721 A. D., Friday, 2nd Muharram 1134 A. H., in an affray with the zamindárs of Ráhún in the Panjáb, the settlement of which place was entrusted to his father Sayyid Muhammad Ashraf.

* **'Abdul-Wahid**, a Turkish poet, author of a *Díwán* comprising 30 *Kasidas*, 200 *Ghazals*, 29 *Tárikhs*, and 54 *Rubá'is*.

* **'Abdul-Wasi' of Hansi**, عبد الواسع هانسی, author of a Persian grammar, called after his name "*Risála-i-'Abdul-Wasi'*." He flourished in the last century, and is also the author of a *Hindústání Dictionary*, entitled "*Gharáib-ul-Lughát*."

For further notes *vide* Proceedings, Asiatic Society Bengal, for 1877, p. 121.]

* **'Abdul-Wasi' Jabali**, عبد الواسع جبالي, a celebrated poet of Persia, who flourished about the year 1152 A. D., 547 A. H., in the time of Sultán Bahrám Sháh, son of Sultán Mas'úd, of Ghazni, and Sultán Sanjar Saljúki, in whose praise he wrote several beautiful panegyrics. He died in the year 1160 A. D., 555 A. H. 'Jabal' means a mountain, and as he was a native of Ghurjistán, a mountainous country, he chose "Jabali" for his poetical title; *vide* Jabali.

Vide Sprenger, Catalogue of Oudh MSS., p. 443.]

Abengnefil, (a corruption of an Arabian name, spelt so in Lemprière's Biographical Dictionary), was an Arabian physician of the 12th century, and author of a book, the translation of which entitled "De virtutibus medicinarum et ciborum," was printed at Venice in 1581, folio.

* **Abhai Singh**, راجه ابهي سنگه, Rájá of Jodhpúr, who had acquired his power by the murder of his father Rájá Ajit

Singh Ráthauri in the beginning of the reign of Muhammad Sháh, emperor of Dihli, about the year 1726 A. D., 1139 A. H. He served under the emperor, and having in a battle defeated Sarbaland Khán, the usurper of Gujráat, was appointed governor of that province in 1727 A. D., 1140 A. H.; but his younger brother Bakht Singh succeeded his father to the Ráj of Jodhpúr. Abhai Singh was poisoned in 1752 A. D., and after his death his son Bijai Singh succeeded him.

* **Abi Bakr**, author of the "*Jawáhir-ul-Ganj*," and of another work on Sufism, called "*Marsád-ul-'Ibád*."

* **Abi Bakr Muhammad**, ابی بكر محمد, author of an Arabic work in prose entitled "*Adáb-ul-Kitáb*," written in 984 A. D., 374 A. H.

* **Abid-Khan**, عابد خان, a nobleman on whom Aurangzib conferred the *Súbadarship* of Multán.

Abjadi, ابجدی, the poetical name of Mir Muhammad Ismá'íl Khán, tutor of the Nawáb 'Umdat-ul-Umará of the Karnatik, who made him a present of 6,700 Rs. on the completion of the history, called "*Anwar-náma*," a masnawí, or epic, containing an account of the exploits of Nawáb Anwar Khán, the father of the patron of the author. It was completed in 1760 A. D. (1174 A. H.), and in 1774 the title of Malik-ush-shu'ará, or poet laureate, was conferred on the author. *Vide* Abdí.

* **Abka Khan**, ابقا خان, *vide* Abá Káán.

Abu-'Abbas, ابو عباس, the first khalífa of Baghdád, of the race of 'Abbás. *Vide* Abul-'Abbás.

Abu-'Abdullah, ابو عبد الله. There are three Muhammadan saints of this name, whose lives are written by Abú-Ja'far. The first is surnamed Kuraishi, because he was of the family of the Kuraishites and a native of Mecca. The second bore the name of Iskandar, and the third that of Jauhari.

Abu-'Abdullah Bukhari, *vide* Muhammad Ismá'íl Bukhárí.

Abu-'Abdullah, ابو عبد الله, Muhammad Fázíl, son of Sayyid Ahmad, the son of Sayyid Hasan of Ágra, author of the poem called "*Mukhbir-ul-Wásilín*," written in praise of Muhammad and his descendants, with the dates of their respective deaths in verse. The title of the book is a chronogram for 1105 A. H., in which year it was completed, corresponding with 1650 A. D. He flourished in the time of 'Alamgir and died in the year 1694 A. D. He is also called *Mazhar-ul-Haqq*, which see.

Abu-'Abdullah, ابو عبد الله ابن مالك, commonly called Ibn-Málik, author of the "*Sharh Sahíh Bukhárí*." He died at Damascus in 1273 A. D. (672 A. H.)

Abu-'Abdullah, ابو عبد الله, the surname of Sháfi'í, which see.

Abu-'Abdullah, ابو عبد الله بن احمد انصاری قزلبی, the son of Ahmad Ansári, an Andalusian author, who died A. D. 1272 (671 A. H.).

Abu-'Abdullah, ابو عبد الله حمیدی, Muhammad ul-Hamídí, son of Abú-Nasr, author of the work called "*Jam' baina-l-Saháhin*" and the history of Andalusia, called "*Tárikh Undulus*." The former comprehends the collections of al-Bukhárí and Muslim, and has a great reputation. He died in 1095 A. D. (488 A. H.).

Abu-'Abdullah Maghribi, ابو عبد الله مغربی, named Muhammad bin-Ismá'íl, tutor of Ibráhím Khawás, Ibráhím

Shaibán of Kirmánsháh, and of Abú-Bakr of Bíkand, and pupil of Abul-Husain Zarrin of Hirát. Abú-'Abdullah died in the year 911 A. D. (299 A. H.), and was buried on Mount Sináí.

Abu-'Abdullah Muhammad, ابو عبد الله محمد, son of Sufyán, a native of Kairuán in Africa. He is the author of the work called "Hádí." He died in 1024 A. D. (415 A. H.)

Abu-'Abdullah Muhammad bin-'Ali ar-Rahibi, ابو عبد الله محمد, author of a short treatise, entitled the "Bighyat-ul-Báligh" consisting of memorial verses, which give an epitome of the law of inheritance according to the doctrine of Zaid bin-Šábit.

Abu-'Abdullah Muhammad Ha'kim Kabir, كبير ابو عبد الله محمد حاكم, author of the work called "Mustadrik". He died in 1014 A. D., 405 A. H.

Abu-'Abdullah Muhammad bin-Muhammad al-Nu'mani, surnamed Shaikh Mufid and Ibn-Mu'allim, was a renowned Shí'a lawyer. Abú-Ja'far ut-Túsi describes him in the Fihrist as the greatest orator and lawyer of his time, the most ancient Mu'tahid, the most subtle reasoner, and the chief of all those who delivered Fatwas. Ibn-Kašir-ush-Shámi relates that, when he died, Ibn-Na'kib, who was one of the most learned of the Sunní doctors, adorned his house, told his followers to congratulate him, and declared that, since he had lived to see the death of Shaikh Mufid, he should himself leave the world without regret. Shaikh Mufid is stated to have written 200 works, amongst which one, called the "Irshád", is well-known. He also wrote works on the law of inheritance. His death took place in A. D. 1022, 413 A. H., or as some say A. D. 1025, 416 A. H.

Abu-'Abdullah Muhammad bin-'Umar al-Wakidi, ابو عبد الله محمد بن عمر الواقدي, an author who wrote in Arabic the work, called "Tabakát Wákidí", containing the history of the conquest of Syria by the generals of 'Umar during the years 638-9 A. D. He is said by some to have died in the year 824 A. D., 219 A. H., but as he makes mention of Al-Mu'tasim Billah, whose reign began in 833, he must have died about the year 834 and not 824 A. D., 209 A. H. *Vide Wákidí.*

Abu-'Abdullah Muhammad bin-Husain al-Shaibani, ابو عبد الله محمد بن حسين الشيباني, commonly called Imám Muhammad, was born at Wásit in 'Irák-'Arab in A. D. 749, 132 A. H., and died at Rai, the capital of Khurásán in A. D. 802, 187 A. H. He was a fellow pupil of Abú-Yúsuf, under Abú-Hanifa, and on the death of the latter pursued his studies under the former. His chief works are six in number, of which five are considered of the highest authority, and are cited under the title of the "Záhir-ur-Riwayát"; they are "Jámi'-ul-Kabír", "Jámi'-us-Saghír", the "Mabsút fi furú'-il-Hanafiya", the "Ziyádát fi furú'-il-Hanafiya", the "Siyar-ul-Kabír wal-Saghír"; and the "Nawádir", the sixth and last of the known compositions of Imám Muhammad, which, though not so highly esteemed as the others, is still greatly respected as an authority.

Abu-'Abdullah Salih, *vide* Abú-'Alí, Wazír of Mansúr I.

Abu-'Abdul-Rahman Ahmad bin-'Ali bin-Shu'aib al-Nasai, ابو عبد الرحمن احمد نسائي, author of the works called "Sunan Kubrá" and "Sunan Sughrá."

The first is a large work on the traditions; but as Nasáfi himself acknowledged that many of the traditions which he had inserted, were of doubtful authority, he afterwards wrote an abridgement of his great work, omitting all those of questionable authenticity: and this abridgement which he entitled Al-Mujtabá and is also called Sunan Sughrá, takes its rank as one of the six books of the Sunna. Al-Nasáfi was born at Nasá, a city in Khurásán, in 830 A. D., 303 A. H., and died at Makka in 915 A. D.

Abu-'Abdul-Rahman Sulami, *vide* 'Abdul-Rahmán Sulamí.

Abu-'Abdul-Rahman Yunas, عبد الرحمن يونس, the son of Habíb, an excellent grammarian who died in the year 798 A. D., 182 A. H.

Abu-'Abdul-Wahid, ابو عبد الواحد, an elegant Turkish poet who flourished in Constantinople, in the earlier part of the seventeenth century.

Abu-Ahmad, ابو احمد بن قاسم, the son of Kásim, was born in the city of Amasia in Natolia A. D. 1483, 888 A. H.; he publicly explained the book written by his father Ahmad bin-'Abdullah ul-Kirmí on the fundamental points of Muhammadanism.

Abu-'Ali, ابو علي, the wazír of Mansúr I, the son of Núb, prince of the Samanian dynasty of Khurásán. In A. D. 963, 352 A. H., he translated the "Tárikh Tabarí" into the Persian language from the Arabic. It is a general history from the creation of the world, down to the 300th year of the Híjra. In the course of eight centuries the language of Abú-'Alí having become obsolete, Abú-'Abdullah Sálili bin-Muhammad was persuaded by Núrullah Khán, prince of Túrán, to put it into modern Persian; *vide* Abú Ja'far at-Tabarí, and Tabarí.

Abu-'Ali Ismail, ابو علي اسمعيل, an Arabian author who died in 967 A. D., 356 A. H.

Abu-'Ali Kalandar, ابو علي قلندر, (Shaikh) commonly called Bú-'Alí Kalandar Shaikh Sharaf-uddin Pánipatí, a celebrated and highly respected Muhammadan saint, who is said to have performed numerous miracles during his life. He was born at 'Irák in Persia, but came to India and fixed his residence at Pánipat, where he died, aged about 100 years, on the 30th August, 1324 A. D., 9th Ramazán 724 A. H. His tomb is held sacred and is visited by the Musalmans to this day.

Vide Proceedings, As. Society, Bengal, for 1870, p. 125, and for 1873, p. 97.]

Abu-'Ali Ahmad bin-Muhammad, the son of Ya'kúb bin-Maskawaihi Kházin of Rai, author of the Arabian work, entitled "Kitáb-ut-Tahárat", which was translated in Persian by Násir-uddin Túsi, and named Akhlák-i-Násirí. He flourished about the 12th century.

Abu-'Ali, ابو علي مهندس, surnamed Muhandis, 'the Geometrician', who excelled in that science. He flourished A. D. 1136, 530 A. H., in the time of Al-Háfiz li-dín-illah, Khalífa of Egypt, and Al-Ráshid Billah, the son of Al-Mustashid of Baghdád.

Abu-'Ali Sina, ابو علي سينا, *vide* Abú-Siná.

Abu-'Ali 'Umar, ابو علي عمر بن محمد, son of Muhammad, was the author of the commentary, called "Sharh Kabír" and "Sharh Saghír." He died in the year 1247 A. D., 645 A. H.

Abu-Ayyub, ابو ايوب, a companion of Muhammad who had been with him in the battles of Badr and Uhud, and lost his life in the expedition of Constantinople (A. D. 668, 48 A. H.) in the reign of Mu'awiya, the first Khalifa of the house of Umayyad. His tomb is held in such veneration by the Muhammadans, that the Sultans of the 'Usmán, or Ottoman, dynasty gird their swords on it on their accession to the throne.

Abu-Bakr, or **Aba-Bakr**, ابوبكر or ابا بكر, son of Mirán-sháh, was killed in battle A. H. 810, A. D. 1407.

Abu-Bakr Ahmad bin-'Umar al-Khassaf, الخصاصي, ابو بكر احمد بن عمر, author of several treatises, known by the name of "Adáb-ul-Kázi." Háji Khalifa speaks very highly of this work. It contains 120 chapters, and has been commented upon by many learned jurists: the most esteemed commentary is that of 'Umar bin-'Abdul-'Aziz bin-Mája, commonly called Husám-ush-Shahíd, who was killed in 1141 A. D. Al-Khassáf died in 874 A. D., 261 A. H.

Abu-Bakr Ahmad, ابوبكر احمد, son of Husain Baihaqi, vide Baihaqi.

Abu-Bakr Bakalani, ابو بكر باقلاني, son of Tayyib. He was of the sect of Imám Málík, and author of the work called "Al-Tauhid," and several other works. He died in 1012 A. D., 403 A. H. See Bákalaní.

Abu-Bakr Bikandi, a pupil of Abú-'Abdullah Maghribi. He lived about the year 900 A. D.

Abu-Bakr, ابو بكر بن ابي شيبة, son of Abú-Shaiba, an Arabian author who died in the year 849 A. D., 235 A. H.

Abu-Bakr Zangi, ابو بكر بن سعد بن زنگي, son of Sa'd, son of Zangí, one of the Atábaks of Persia, who reigned at Shiráz for thirty-five years, and died in the year A. D. 1260, 658 A. H. The celebrated Shaikh Sa'dí of Shiráz dedicated his Gulistán to him in 1258 A. D.

Abu-Bakr Kattani, Shaikh Muhammed bin-'Alí Ja'far, a famous saint, who was born at Baghdád, and died in A. D. 934, A. H. 322.]

Abu-Bakr bin-Mas'ud al-Kashani, مسعود الكاشاني, ابو بكر بن, author of the work on jurisprudence, entitled "Badá'í." It is also called "Badá'í-us-Shaná'í." He died in A. D. 1191, 587 A. H.

Abu-Bakr, مولانا ابوبكر زين الدين, (Mauláná) surnamed Zain-uddin, a learned Musalmán, who died at Táshbád on Thursday the 28th of January 1389 A. D., 30th Muharram 791 H.

For further notes vide Xin Translation I, 366.]

Abu-Bakr Muhammad al-Sarakhsi, محمد السرخسي, ابو بكر, whose title was Shams-ul-A'imma; he composed, whilst in prison at Uzjand, a law book of great extent and authority, entitled the "Mabsút." He was also the author of the celebrated "Al-Muhit." He died in A. D. 1096, 490 A. H.

Abu-Bakr Shadan, شيخ ابوبكر شادان, (Shaikh) of Kazwin, a celebrated pious Musalmán who died at Kazwin in the year 1137 A. D., 531 A. H.

Abu-Bakr Shashbani, ابوبكر ششبداني, a valiant commander, born in a village called Shashbán in the province of Mázarán. He was one of the greatest opponents of Amír Timur in his conquest of Asia.

Abu-Bakr Shibli, شيخ ابوبكر شبلي, (Shaikh) a celebrated doctor of divinity, born and brought up at Baghdád, but the native country of his parents was Khurásán. This Súfi followed the doctrines of the sect of Imám Málík, and had for his masters Junaid and other holy men of that epoch. He died at Baghdád on Friday, 31st July, 946 A. D., 27th Zil-hijja 334 A. H., aged 87 years.

Abu-Bakr Siddik, ابو بكر صديق, the father of 'Ayisha, the wife of Muhammad the prophet, by whom he was so much respected that he received from him the surname of Siddik, which signifies in Arabic "a great speaker of truth," and at whose death, in June 632 A. D., he was elected successor in opposition to 'Alí, the son-in-law of the prophet. He supported with energy the new faith, and reduced several of the Arabian tribes who wished to abandon the new doctrines and return to the religion of their fathers. Afterwards, he turned his arms against foreign nations, and by the valour of his active general Khálid, he defeated an army of 200,000 men, whom the Greek emperor Heraclius had sent to ravage Syria. He did not enjoy his victories: a slow fever wasted his vigour, and he died the very day that Damascus was taken; but before he died he appointed for his successor 'Umar (Omar) the son of Khattáb. He had reigned two lunar years three months and nine days, and expired in his 63rd year on Friday the 23rd August, 634 A. D., 22nd Jumádá II, 13 A. H. He was buried close to the tomb of Muhammad in Madína.

Abu-Bakr Tughluk, ابوبكر تغلق, the son of prince Zafar Khán, and grandson of Firúz Sháh Tughluk, was raised to the throne of Dihlí after the assassination of his cousin Ghiyás-uddin Tughluk, in February 1389 A. D., Safar 791 A. H. He reigned one year and six months, after which his uncle Prince Muhammad Tughluk, the son of Firúz Sháh, who was at Nagarkot, (Kágra) proclaimed himself king, and proceeded with an army towards Dihlí. After some repulses he was victorious, entered Dihlí, and ascended the throne in the month of August 1390 A. D., Ramazán 792 A. H. Abú-Bakr who had fled towards Mewát, was taken prisoner on the 29th November of the same year, 20th Zil-hijja, and sent to the fort of Miráth, where he died some years after. Vide Dowson, IV, 20.

Abu-Bakr Yahya, ابو بكر يحيى, author of the "Bahjat-ul-Maháfil", or the Delight of Assemblies, containing various anecdotes recorded of Muhammad, the four Khalifas, and other illustrious persons, in Arabic.

Abu-Darda, ابودردا, a companion of Muhammad, who was governor of Syria in the time of the Khalifa 'Umar.

Abu-Daud Sulaiman bin-al-Ash'as, بن الأشعث, ابو داود سليمان, surnamed Al-Sijistání, author of a "Kitáb us-Sunan", which contains 4,800 traditions, selected from a collection made by him of 500,000. It is considered the fourth book of the Sunna. He was born in 817 A. D., 202 A. H., and died at Basra in 888 A. D., 275 A. H.

Abu-Daud Sulaiman bin-'Ukba, عقيب الظاهري, ابو داود سليمان بن, surnamed Az-Záhiri. He is the translator and commentator of Euclid in Arabic. He was also the founder of a Sunni sect, but had few followers, and was called Az-Záhiri, because he founded his system of jurisprudence on the exterior (záhir), or literal meaning of the Kurán and the traditions, rejecting the kiyás. He was born at Kúfa A. D. 817, 202 A. H., and died at Baghdád in 883 A. D., A. H. 270. Some authors say that he died in 275 A. H. (888 A. D.). He was a great partisan of Sháfi'í.

Abu-Hafs al-Bukhari, ابو حفص البخارى, a mufti of Bukhara, and a very rigid Musalmán. He was surnamed Al-Kabir, the Great, to distinguish him from his son, who was surnamed Al-Saghir, the Little, or the Younger, and was also a learned teacher, but not so famous as his father.

Abu-Hafs Haddad, 'Amr, son of Salama, of Nishápúr, a saint, who died in 264 A. H.]

Abu-Hafs 'Umar, ابو حفص عمر بن احمد, son of Ahmad, author of 330 works, among which are "Targhib and Tafsir" and "Masnad". He died in 995 A. D., 385 A. H.

Abu-Hafs 'Umar al-Ghaznawi, ابو حفص عمر الغزنوى, surnamed Siraj-uddin, a follower of Abú-Hanifa, and author of the Arabic work called "Zubdat-ul-Ahkám", which expounds the practical statutes of the different doctrines of the four Sunní sects. He died in 1371 A. D., 773 A. H.

Abu-Hamid (Imam), امام ابو حامد بن محمد غزالی, son of Muhammad, surnamed Ghazzalí. He is the author of the Arabic work on theology, called "Ihyáu-'ulûm-id-din" and of many other works. He died in 1111 A. D., 505 A. H. *Vide* Ghazzalí.

Abu-Hamza bin-Nasr al-Ansari, بن نصر الانصارى, surnamed Aus bin-Malik, was one of the six authors most approved for Muhammadan traditions. He died at Bagra, in the year 710 A. D., 91 A. H., aged 103 years, after having begot 100 children. He was the last that was styled Sahaba, that is to say, friends, companions, and contemporaries of Muhammad.

Abu-Hanifa (Imam), امام ابو حنيفة, surnamed Al-Nu'mán Kufi, the son of Sabit, a celebrated lawyer among the Musalmáns, was born at Kufa in the year 699 A. D., 80 A. H., and is said to have been a descendant of the Persian king Naushorwán the Just. Though he was imprisoned at Baghdad by the khalífa Al-Mansúr for denying the doctrines of predestination, and died in his confinement, yet his learning, his virtues, and moderation found partizans in the East, and 335 years after his decease, Sultán Malik-sháh Saljúki erected a mausoleum in the city of Baghdad, where his remains were deposited. There were not wanting enthusiasts who declared that his name was mentioned in the Old Testament, and that his birth had been foretold as well as that of the prophet. He died in the year 767 A. D., 150 A. H., aged 70 lunar years. He was the founder of the first of the four chief sects of Sunnis, and the principal of the Mujtahid Imáms, who looked to the kiyás as the main authority upon which to base decisions. At the period of his birth, four, or as some authors say, six of the companions of the Prophet, were still living. *Vide* Hanífa (Imám).

Abu-Hatim, ابو حاتم, a celebrated Musalmán lawyer. *Vide* Hátim, surnamed Al-Ashamm.

Abu-Huraira, ابو هريرة, that is "father of the kitten," so nicknamed by Muhammad, because of his fondness for a cat which he always carried about with him. He was so constantly called by this name, that his true name is not known, nor his pedigree. He was such a constant attendant upon Muhammad, that a great many traditions go under his name; so many, indeed, that the multitude of them make people suspect them. Nevertheless, others receive them without hesitation as of undoubted authority. He was Kázi of Mecca in the time of 'Ushmán. He died in the year 679 A. D., 59 A. H.

Abu-Husain Zarrin, ابو حسين زرین, of Hirát, and master of Abú-'Abdullah Maghribi. He died at the age of 120.

Abu-Ibrahim Ismail, ابو ابراهيم اسمعيل بن يحيى المزني, son of Yahya al-Mazaní, a distinguished disciple of Imám Sháfi'i, and author of the "Jámi' Saghir" and other

works. He died in the year 878 A. D., 264 A. H. He was the most celebrated amongst Sháfi'i's followers for his acquaintance with the legal system and juridical decisions of his preceptor, and for his knowledge of the traditions. Amongst other works, he wrote the "Mukhtasir," the "Mansúr," the "Rasáil-ul-Mu'tabira" and the "Kitáb-ul-Wasáik." The Mukhtasir is the basis of all the treatises composed on the legal doctrines of Sháfi'i, who himself entitled Al-Mazaní "the champion" of his doctrine.

Abu-Is-hak, son of Alptigin, independent governor of Ghazni. Abú-Is-hák handed over the reigns of the government to Subuktigin, who on Is-hák's death in A. D. 977, A. H. 367, usurped the throne.]

Abu-Is-hak, ابو اسحق بن محمد, the son of Muhammad, an inhabitant of Syria, who wrote an excellent commentary to Mutanabbí. He died in 1049 A. D., 441 A. H.

Abu-Is-hak Ahmad, ابو اسحق احمد, or Abul-Is-hák Ibráhim bin-Isma'il, author of the "Kisas-ul-Anbiyá" which contains an account of the creation of the world, and a history of all the prophets preceding Muhammad; also the history of Muhammad till the battle of Uhud, A. D. 623. He died in 1036 A. D., 427 A. H.

Abu-Is-hak al-Kaziruni, ابو اسحق الكازرونى, a Muhammadan saint who, they say, lighted a lamp in the mosque of the college called "Takht Siraj," which continued burning for four hundred years till the time of Bin-Kásim.

Abu-Is-hak Hallaj, ابو اسحق حلاج الطعمه, generally called "Bus-hák At'ima", a poet and cotton-thrasher, who never wrote a verse without mentioning in it the name of a dish; consequently they gave him the name of At'ima, i. e. meals. His poetical name is Bus-hák. He lived in the time of Sikandar son of 'Umar Shaikh; *vide* Is-hák.

Abu-Is-hak Isfaraini, ابو اسحق اسفرائينى, son of Muhammad, author of the "Jámi'-ul-Jila," which refutes the doctrines of various sects. He died in 1027 A. D., 418 A. H.

Abu-Is-hak Shami, of Syria, a famous saint, who died on the 14th Rabi' II, 329, and lies buried at 'Akka.]

Abu-Is-hak Shirazi, ابو اسحق شيرازى, author of the "Tabakát ul-Fukahá," a collection of the lives of celebrated lawyers. He died A. D. 1083, 476 A. H.

Abu-Is-hak, شاه شيخ ابو اسحق, (Sháh Shaikh). His father Amír Muhammad Sháh, a descendant of Khwája 'Abdullah Ansári, was governor of Shiráz in the reign of Sultán Abú-Sa'id Khán, and was murdered during the reign of Arpa Khán in 1335 A. D., 736 A. H. His son Amír Mas'úd, who succeeded him was also slain shortly after, when his brother Abú-Is-hák took possession of Shiráz in 1336. He reigned 18 years; but when Amír Muhammad Muzaffar besieged Shiráz in 1353 A. D., 754 A. H., Abú-Is-hák fled to Isfahán, where he was slain four years after, on Friday the 12th May 1357 A. D., 21st Jumáda I, 758 A. H.

Abu-Ismaíl Muhammad, ابو اسمعيل محمد, author of the history called "Tárikh Futúh-il-Shám" the conquest of Syria by the generals of 'Umar in forty-two battles, during the years 638 and 639 of the Christian Era, translated and abridged from the "Tabakát Wákidí."

Abu-Ja'far, ابو جعفر, *vide* Al-Mansúr.

Abu-Ja'far Ahmad bin-Muhammad Tahawi, ابو جعفر احمد بن محمد طحاوي, an inhabitant of Tahá, a village in Egypt. He was a follower of the Hanafiya sect, and is the author of the commentary on the Kurán, called "Ahkám-ul-Kurán," and other works, called "Ikhtiláf-ul-'ulamá", "Ma'áni-l-Ashár", "Násikh and Mansúkh", all in Arabic. He died in the year 933 A. D., 321 A. H. He also wrote an abridgement of the Hanafi doctrines, called the "Mukhtasir ut-Taháwi."

Abu-Ja'far al-Haddad, ابو جعفر الحداد, } Two great
Abu-Ja'far al-Saffar, ابو جعفر الصفار, } teachers of the
 one was a locksmith, and the other a brazier.

The latter is called *Al-Haffār*, i. e., grave-digger, in Jāmi's *Nafḥāt-ul-Uns*.]

Abu-Ja'far al-Tabarī, ابو جعفر الطبري ابن جرير, son of Jarir, author of the *Tārikh Tabarī*, a very authentic history in Arabic, which he wrote in the year 912 A. D. This work was translated and continued by Abū-Muhammad of Tabriz in Persian. Tabarī was the founder of the seventh Sunni sect, which did not long survive the death of its author. He was born at Āmul in Tabaristān in 838 A. D., 224 A. H., and died at Baghdād in 922 A. D., 310 A. H. He is also the author of a commentary to the *Kurān*.

Abu-Ja'far Muhammad bin-'Alī bin-Babwaihī al-

Kumī, ابو جعفر محمد بن علی بن بابویه الصدوق, surnamed *As-Ṣadūq*, one of the earliest of the many writers of commentaries on the *Kurān* among the Shī'as. He lived in the fourth century of the Hijra, and was a contemporary of Rukn-ud-daula Dailamī. He was one of the greatest of the collectors of the Shī'a traditions, and the most celebrated of all the Imāmiya lawyers of Kūmin Persia. This writer composed a large and a small *Tafsīr*. There is considerable uncertainty as to the exact time when he lived. Shaikh Ṭūsī says in the *Fihrist* that Abū-Ja'far died at Rai in 331 A. H., A. D. 942, but this appears to be erroneous. Shaikh Najāshī, who died in A. D. 1014, states that Abū-Ja'far visited Baghdād, whilst yet in the prime of life, in A. H. 355, A. D. 965, which might well have been the case, since Abul-Hasan 'Alī bin-Bābwaihī, the father of Abū-Ja'far, did not die until A. H. 329, A. D. 940. In addition to this, Nūr-ullāh relates, on the authority of the Shaikh ad-Dūrīyastī* that Abū-Ja'far lived in the time of Rukn-ud-daula Dailamī, and had repeated interviews with that prince, who, as is well-known, reigned from A. H. 338 to A. H. 366, A. D. 949-976. He is also the author of the "*Man lā yaḥzarhu al-Fakīh*," which is the fourth of the four authentic books on Shī'a tradition, called *Kutub Arba'*. He is said to have written in all 172 works, and to have been especially skilled in *Ijtihād*.

Abu-Ja'far Muhammad bin-Hasan al-Tusi, (Shaikh) who was one of the chief Mujtahids of the Imāmiya or Shī'a sect, is the author of the work entitled "*Fihristu-Kutub-ish-Shī'a wa Asmā'il-Musannifin*." It is a bibliographical dictionary of Shī'a works, together with the names of the authors. The greater part of this author's works were publicly burnt in Baghdād in the tumult that arose between the Sunnis and Shī'as in 1056 A. D., 448-460 A. H. Abū-Ja'far died in 1067 A. D. He is also the author of a very extensive commentary on the *Kurān*, in twenty volumes, which is generally called the "*Tafsīr ut-Tūsī*," though it was entitled by its author the "*Majma'-ul-Bayān li-'ulūm-il-Kurān*." Among the Four Books on Shī'a Hadīṣ, called *Kutub Arba'*, the two first in order were composed by him entitled "*Tabzīb-ul-Aḥkām*," and *Istibṣār*. His chief works are the *Mabsūt* and the *Khilāf*, which are held in great estimation, as are also the *Nihāya* and the *Muḥīṭ* by the same author. The *Risāla-i-Ja'fariya* is likewise a legal treatise by at-Tūsī, which is frequently quoted.

Abu-Jahl, ابو جهل, the uncle of 'Umar ibn-ul-Khaṭṭāb. He was one of the most inveterate enemies of Muhammad and his religion. Though his son 'Ikrima became a convert to the tenets of Muhammad, yet his father was for ever shut out from paradise; and so violent is the resentment of the Musalmāns against this first enemy of their prophet, that they call the colocynth, in contempt, the melon of Abū-Jahl. Abū-Jahl was slain in the battle of Badr,

which he fought against Muhammad, together with Al-'As his brother, in the 70th year of his age, in the month of March 624 A. D., Ramazān 2, A. H.

Abu-Lahab, ابو لهب, the uncle of Muhammad, also called 'Abdul-'Uzza, was the son of 'Abdul-Muṭṭalib and one of the bitterest enemies of Muhammad and his doctrines. He died of grief within a week after the defeat of Abū-Sufyān in the battle of Badr, which took place about the beginning of the year 624 A. D., 2 A. H. He was a man of wealth, of proud spirit and irritable temper. His son 'Utba was engaged, or according to some, married to, Muhammad's third daughter Ruḳayya, but when Muhammad appeared as a prophet, the contract was dissolved, and Ruḳayya married her lover 'Uṣmān. Abū-Lahab was also allied to the rival line of Kurāish, having married Umm-Jamīl, sister of Abū-Sufyān.

Abul-'Abbas, surnamed *Al-Saffāḥ*, which see.

Abul-'Abbas bin-Muhammad, ابو العباس بن محمد, author of the Arabic work "*Ma'rīfat-us-Sahāba*," and other books. He died in 1041 A. D., 432 A. H.

Abul-'Abbas Ahmad bin-Muhammad, commonly called Ibn-'Uḳḍa, was one of the greatest masters of the science of traditions, and was renowned for his diligence in collecting them, and the long and frequent journeys which he undertook for the purpose of obtaining information on the subject. Al-Dārīkutnī, the Sunni traditionist, is reported to have said that Ibn-'Uḳḍa knew 300,000 traditions of the Ahl-i-Bait and the Banū-Hāshim. He died in A. D. 944, 333 A. H.

Abul-'Abbas Fazl, bin-Ahmad, of Isfarāin, was minister to Mahmūd of Ghaznī.]

Abul-'Aina, ابو العینا, a Musalmān lawyer celebrated for his wit. When Mūsā, son of the khalifa 'Abdul-Malik, put to death one of Abul-'Ainā's friends, and afterwards spread a report that he had escaped, Abul-'Ainā said in the words of the Lawgiver of the Hebrews, "Moses smote him and he died." The sentence was reported to the prince, and Abul-'Ainā was summoned to appear. Instead of dreading the threats of the tyrant, he boldly replied in the words of the following verse in Exodus, "Wilt thou kill me to-day as thou killedst the other man yesterday?" The ingenuity of the expression disarmed the anger of Mūsā, who loaded him with presents.

Abu-Lais Nasir Samarkandi, author of the work on jurisprudence in Arabic called "*Fikḥ Abū-Lais*," and the "*Ghunyāt-ul-Muḥtadī*."

Abul-'Ala, ابو العلاء, entitled *Malik-nash-Shu'arā*, or royal poet, of Ganja, flourished in the time of Manūchīhr, ruler of Shirwān. The poets Falakī and Khākānī were his pupils, and to the latter he gave his daughter in marriage.

Abul-'Ala Ahmad bin-'Abdullah al-Ma'arri, المعري, ابو العلاء احمد بن عبد الله, a celebrated Arabian philosopher, free-thinker and poet, born at Ma'arra in Syria on Friday the 26th December 973 A. D., 1st Rabi' I, 363 A. H. Though he lost his sight in the 3rd year of his age by the small-pox, his poetry is animated and his descriptions are beautiful and striking. He died on Friday the 9th of May 1057 A. D., 1st Rabi' I, 449 A. H. He was the panegyrist of Al-kāyim Billah, the khalifa of Baghdād, and has left a *Diwān* in Arabic. *Vide Zeitschrift*, D. M. G., xxix, p. 304.

Abul-'Ala, ابو العلاء اکبر آبادی, (Mīr), of Akbarābād or Agra, Mīr Abul-Wafā Hasani, was born in the year 1582 A. D., 990 A. H. His grandfather Mīr 'Abd-us-Salām came to India from Samarkand, and went on a pilgrimage to Mecca, and died after some years. His father Mīr Abul-Wafā died at Fathpūr Sikri, from which place his remains were conveyed to Dihlī and buried close to the college situated near the Lāl Darwāza. When Rājā Mān Singh was appointed governor of Bengal, Mīr Abul-

* Dūrīyast, a village near Rai, which is now called Darasht.

titled the "Fatāwa Hammādiyya" which he composed and dedicated to his tutor, Hammād-uddīn Ahmad, chief-kāgi of Naharwāla (Patan) in Gujrat. This work was lithographed in the original Arabic at Calcutta in A. D. 1825.

Abul-Fath 'Usman, أبو الفتح عثمان, surnamed Malik ul-'Aziz 'Imād-uddīn, second king of Egypt of the Ayyūbite dynasty. He acted as viceroy of Egypt during the absence of his father, Sultān Salāh-uddīn Yūsuf ibn-Ayyūb, in Syria. On the demise of his father at Damascus in 1193 A. D., he took possession of the supreme power with the unanimous consent of the great military officers of the empire. He was born at Cairo on the 7th January 1172 A. D., 8th Jumādā I, 567 A. H., reigned about five years, and died at Cairo on the 23rd November, 1198 A. D., 21st Muharram, 595 A. H.

Abul-Fazl Baihaki, أبو الفضل بيهقي, author of several works on history. *Vide* Baihaki.

Abul-Fazl 'Abdul-Malik bin-Ibrahim al-Hamadani al-Mukaddasi, أبو الفضل عبد الملك, author of the "Farāsiq-ul-Mukaddasi", a treatise on the law of inheritance according to the Shāfi'i doctrine. He died A. D. 1095, 489 A. H.

Abul-Fazl Ja'far, أبو الفضل جعفر, son of the khalifa Al-Muktafi, was a great astronomer; *vide* Al-Mutawakkil.

Abul-Fazl Muhammad, أبو الفضل محمد, author of the Arabic Dictionary called "Surūḥ-ul-Lughāt."

Abul-Fazl (Shaikh), شيخ أبو الفضل, Akbar's favorite Secretary and Wazīr. His poetical name was 'Allāmi. He was the second son of Shaikh Mabarak of Nāgor, and brother of Shaikh Faizi. He was born in the year 1551 A. D., 958 A. H., and was introduced to the emperor in the 19th year of his reign. His writings testify him to be the most learned and elegant writer then in the East. He is celebrated as the author of the "Akbar-nāma" and the "Ain-Akbari", and for his letters, called "Maktūbāt-i-'Allāmi," which are considered in India models of public correspondence. The history of the Mughal emperors he carried on to the 47th year of Akbar's reign, in which year he was murdered. He was deputed with prince Sultān Murād in 1597 A. D., 1006 A. H., as Commander-in-Chief of the army of the Dakhin, and on his being recalled five years after, he was advancing towards Narwar with a small escort, when he fell into an ambuscade, laid for him by Birsingh Deo Bundelā, rājā of Urchā in Bundelkhand, at the instigation of Prince Salīm (afterwards Jahāngir) on suspicion of being the occasion of a misunderstanding between him and the emperor his father; and although Abul-Fazl defended himself with great gallantry, he was cut off with most of his attendants, and his head was sent to the prince, who was then at Allāhabād. This event took place on Friday the 13th of August, 1602 A. D., 4th Rabi' I, 1011 A. H. Akbar was deeply afflicted by the intelligence of this event; he shed abundance of tears, and passed two days and two nights without food or sleep. Abul-Fazl is also the author of the "Ayār-Dānish" which is a translation of Pilpay's Fables in Persian.

For a detailed biography *vide* Ain Translation, I, pp. i to xxxvi.]

Abul-Fazl Tahir bin-Muhammad Zahir-uddin Faryabi, أبو الفضل محمد, a Persian poet; *vide* Zahir.

Abul-Fida Ismail Hamawi, أبو القدا اسمعيل حموي, whose full name is Malik Muayyad Ismā'il Abul-Fidā, son of Malik-ul-Afzal, a learned and celebrated prince, who succeeded his brother Ahmad as king of Hamāt in Syria in the year 1342 A. D., 743 A. H. When a private man, he published in Arabic an account of the regions beyond the Oxus called "Takwīm-ul-Buldān," which was first

edited by Graevius with a Latin translation, London 1650, and by Hudson, Oxford 1712. Abul-Fidā died in 1345, aged 72, at Hamāt. The principal of Abul-Fidā's other works is his abridgment of Universal History down to his time, called "Tārīkh Mukhtasir." He is very exact, and his style is elegant, on which account his works are very much esteemed.

Abul-Faiz, أبو الفيض. *Vide* Faizi.

Abul-Faiz Muhammad bin-Husain bin-Ahmad, surnamed Al-Kātib, or the Writer, is better known by the name of bin-Ahmad. He was a wazīr of Sultān Rukn-ud-daula, of the Boyides. He was a great orator and a poet, and brought Arabian calligraphy to perfection. He died in 961 A. D., 360 A. H.

Abul-Futuh Razi Makki, أبو الفتح رازی مکی, author of the Arabic work called "Risāla" or "Kitāb Hasaniya", which has a great reputation amongst the Shi'as, particularly in Persia. It consists of an imaginary disputation between a Shi'a slave-girl and a learned Sunni lawyer, on the merits of their respective doctrines, in which, as a matter of course, the girl utterly discomfits her opponent. The argument is very ingeniously managed, and the treatise, taken altogether, furnishes a good and concise exposition of the tenets of the Shi'as, and the texts on which their belief is founded. This work was translated from Arabic into Persian by Ibrāhīm Astarābādī in 1551 A. D.

Abul-Ghazi Bahadur, ابو الغازی بهادر, Khān of the Tartars, was descended from the great Chingiz Khān. He came to the sovereignty of Khwārazm on the death of his brother; and after 20 years, during which he was respected at home and abroad, he resigned the sovereignty to his son Anūsha Muhammad, and retired to devote himself to literature. He wrote a valuable genealogical history of the Tartars, the only Tartar history known in Europe, but did not live to finish it. He died A. D. 1663, 1074 A. H., and on his death-bed charged his successor to complete his history, which he performed in two years after his father's death. This valuable work was translated into German by Count Strahlenberg, and a French translation appeared at Leyden in 1726.

Abul-Ghazi Bahadur, *vide* Sultān Husain Mirzā.

Abul-Haras, أبو الحرث المشهور به ذر الرمة بن عقبة, or Haras, commonly called Zul-Rama, son of 'Ukba. He was an Arabian poet, and was contemporary with Farasdaq. He died in A. D. 735, 117 A. H.

Abul-Hasan, أبو الحسن, author of the "Siyar Nūr Mac-lūd," a heroic poem on the wars of the prophet Muhammad.

Abul-Hasan, أبو الحسن, a poet who wrote a commentary on the Diwān of Anwari, called Sharḥ-i-Diwan-i-Anwari.

Abul-Hasan 'Abdullah, أبو الحسن عبد الله بن مقفع (Imām), son of Mukanna'. He translated Pilpay's Fables from the Pahlawī language into Arabic by order of Abū-Ja'far Mansūr, the second khalifa of the house of 'Abbās, who reigned at Baghdād from 754 to 775 A. D. The book is called Kalīla Damna.

Abul-Hasan 'Ali, أبو الحسن علي, author of the works called "Sunan" and "Ilal." He died A. D. 990, 380 A. H.

Abul-Hasan 'Ali bin-al-Husain al-Kumi, بابويه, commonly called Bābawaihi, who is said to have died in A. D. 940, 329 A. H., was the author of several works of note, one of which is called "Kitāb-ush-Shar'ia." This writer is looked upon as a considerable authority, although his fame has been almost eclipsed by his more celebrated son, Abū-Ja'far Muhammad Ibn-Bābawaihi (p. 14). When these two writers are quoted

together, they are called the two *Ṣadūks*. He is also the author of the *Kitāb-ul-Mawāriṣ*, a treatise on the law of inheritance.

Abul-Hasan 'Ali, *ابو الحسن علی بن سلطان مسعود*, the son of Sultān Mas'ūd I, ascended the throne at Ghaznī, on Friday, 29th December, 1049 A. D., 1st Sha'bān, 441 A. H., reigned little more than two years, and was deposed by his brother 'Abdur-Rashīd in 1052 A. D., 443 A. H.

Abul-Hasan Ash'ari, *ابو الحسن اشعري ابن اسمعيل*, son of Ismā'il. He was a Mu'tazilite, but afterwards became a Sunnī. He is the author of nearly 400 works. He died in the year 936 A. D., 324 A. H.

Abul-Hasan Jurjani, *ابو الحسن جرجانی*, a celebrated lawyer, a native of Jurjān or Georgia. *Vide* Jurjānī.

Abul-Hasan Khan, *میرزا ابو الحسن خان*, (Mirzā) Persian ambassador to the British Court in 1809 and 1819. He is the author of a work called "*Hairat-nāma*," or book of wonders, which title was given by it by Fath 'Alī Shāh, king of Persia. It contains a long account of the Khān's travels in India, Turkey, Russia, England, &c.

Abul-Hasan Kutb-Shah, *ابو الحسن قطب شاه*, whose original name was Tanā Shāh, was the son-in-law of 'Abdullah Kutb-Shāh, after whose demise, about the year 1672 A. D., 1083 A. H., he succeeded to the throne of Golkonda in Haidarābād, Dakhin. This place was conquered by 'Alamgir, after a siege of seven months, on the 22nd of September, 1687 A. D., 24th Zil-qa'da, 1098 A. H., and Abul-Hasan was taken prisoner and confined for life in the citadel of Daulatābād. Golkonda was then reduced to a province of the empire of Hindūstān. Abul-Hasan died in confinement about the year 1700 A. D., 1112 A. H. He was the last Sultān of the Kutb-shāhī dynasty.

Abul-Hasan Razin bin-Mu'awiya al-'Abdari, *ابو الحسن رضین بن معاوية العبدري*, author of a collection of traditions bearing the same title as the one written by Baghawī, namely "*Jāmi' baina-l-Sahīhain*." It comprises the works of Al-Bukhārī and Muslim, the Muwaṭṭ'a of Mālik ibn-Aus, the Jāmi' ut-Tirmizī, and the Sunans of Abū-Dāūd, and Al-Nasā'ī. He died in 1126 A. D., 520 A. H.

Abul-Hasan, *شاه ابو الحسن*, (Shāh) son of the famous Shāh Tāhīr of Ahmadnagar in the Dakhin, and minister of 'Alī 'Adīl Shāh I, about the year 1572 A. D., 980 A. H.

Abul-Hasan, the son of I'timād-ud-daula, prime minister of the emperor Jahāngīr, had three daughters, *viz.*, Arjmand Bānū, also called Muntāz-Mahall, married to the emperor Shāh Jahān; Sultān Zamānīa, the second daughter, was married to Sultān Parwīz; and the third Badr-uzzamānīa to Shāh 'Abdul-Latīf, the spiritual guide of the emperor 'Alamgir. *Vide* Asaf Khān.

Abul-Hasan Turbati, *ابو الحسن تربتی*, entitled Rukn-us-Saltanat, an Amīr who held the rank of 5,000 in the reign of the emperor Jahāngīr, and died in the sixth year of Shāh Jahān, A. D. 1632, 1042 A. H., aged 70 years.

Abul-Hunain Ahmad bin-'Ali al-Najashi, author of a biographical work entitled "*Kitāb-ur-Rijāl*", comprising the lives of eminent Shī'as. Najāshī died in A. H. 405 (1014 A. D.).

Abul-Husain bin-Abu-Ya'la al-Farra, *بن ابو يعلى*, *ابو الحسين* (Kāzī), author of the *Ṭabaqāt-ul-Hanbaliya*, which comprises the lives of the most famous lawyers of the sect of Ibn-Hanbal; it was commenced by our author, continued by Shaikh Zain-uddin 'Abdur-Rahmān bin-Ahmad, commonly called Ibn-Rajab, and concluded by Yūsuf bin-Hasan al-Mukaddasī: these three writers died respectively in 1131, 1392, and 1466 A. D., 526, 795, and 871 H.

Abul-Husain Kharkani, *ابو الحسين خرقانی*, author of the "*Sharḥ-i-Makhzan-ul-Asrār*," and "*Mir-āt-ul-Muḥakkikīn*," containing an explanation of the ceremonies used on the induction of a Sūfī, and the rules of the order. He died A. D. 986, 376 A. H.

Abul-Husain 'Ali bin-'Umar al-Darkutni, *دارقطنی*, *ابو الحسن علی بن عمر*, a Sunnī traditionist, whose collection of traditions, like those of Abū-Bakr Ahmad bin-al-Husain al-Baihaqī, are of the highest authority. He died in 995 A. D., 385 A. H.

Abul-Husain Zarrin, *vide* Abū-Husain Zarrīn.

Abul-Kasim al-Sahrawi, *الصحرأوی*, called in Lemprière's English Biographical Dictionary "*Alsaharavius*", an Arabian physician who lived about the year 1085, 478 A. H., and is the author of the "*Al-Tasrīf*," a treatise in 32 books on medical practice.

Abul-Kasim Namakin, *ابو القاسم نمکین*, a Sayyid of Hirāt, served with distinction under Akbar and Jahāngīr, and became a rich landowner in Bhakar in Sindh. He built the great mosque in Sukhar. His descendants served under Shāhjahān, 'Alamgir, and Farruk-siyar. *Vide* Ain Translation I, p. 470.]

Abul-Kasim Nishapuri, *ابو القاسم نیشاپوری*, author of a Persian work on Ethics, called "*Ganj-i-Ganj*," and of another work, entitled "*Hulyat-ul-Muttaqīn*."

Abul-Kasim 'Abdullah, *ابو القاسم عبدالله*, son of Muhammad Baghawī, author of the book called Mu'jam, and several other works. He died in the year A. D. 929, 317 A. H.

Abul-Kasim Isma'il bin-'Abbad, *ابو القاسم اسمعيل*, wazīr of the Boyide prince Fakhr-ud-daula. One of the most splendid libraries ever collected by a private individual in the East was that of this nobleman. Ibn-Aṣīr relates that four hundred camels were required to remove the books.

Abul-Kasim Mirza, son of Kāmran Mirzā, brother of the emperor Humāyūn. In the year 1557 A. D., 964 A. H., he was confined in the fort of Gwālīār by the emperor Akbar, who, when going to punish Khān-Zamān, ordered him to be murdered.

Abul-Kasim, *ابو القاسم کاهی*, Kāhī, of Isfahān, though it is usually said that he was of Kābul. He died at Agra. *Vide* Kāsim-i-Kāhī.

Abul-Kasim, *ابو القاسم الحلی*, of Hilla, commonly called Shaikh Muayyad, author of the "*Sharā'i-ul-Islām*," a treatise on lawful and forbidden things. This book is of great authority amongst the Muhammadans professing Shī'a doctrines. He is also called Shaikh Najm-uddin Abul-Kāsim Ja'far bin-Muayyad. He died A. D. 1277, 676 A. H.

Abul-Kasim 'Ubaidullah bin-'Abdullah bin-Khurdādbih, died A. H., 300, A. D. 912. He is best known as Ibn-Khurdādhbih. He wrote the "*Kitāb-ul-Masālik wal-Mamālik*," the 'Book of Roads and Kingdoms.' *Vide* Khurdādbih, and Dowson I, p. 12.]

Abul-Khair, *مولانا ابو الخير خوارزمی*, Maulānā, of Khwārazm, a physician and poet whose poetical name was 'Ashīk. From his native country he went to Hirāt in the latter part of the reign of Sultān Husain Mirzā, and was there till Muhammad Shaibānī, commonly called Shāhī Beg Khān Uzbek, conquered that province, and took him to Māwarān-nahr, or Transoxiana, where he died in 1550 A. D., 957 A. H. The chronogram of the year of his death is "*Faut-i-'Ashīk*," the death of 'Ashīk.

Abul-Ma'ali, whose proper name is Muhammad Sadr-uddīn, is claimed by the Turks as the first of their poets, though his labours were not confined to their language alone, for he wrote in Arabic also, and was in Persian the rival and opponent of Nāsir-uddīn. He was contemporary with Jalāl-uddīn Rūmī and his son Walad, and died about the year 1270 A. D. He is not, however, according to Baron von Hammer, strictly considered to be a Turkish poet by his countrymen; but the mystic tone which he adopted from Persian literature, and which he was undoubtedly the first to impress upon the national mind, gives him an unquestionable right to the place assigned him. The names of his works, such as the "Seal of Perfection," and the "Key of Mysteries," indicate the peculiarity of his taste and genius; but amidst all the confusion of style and thought, some passages of great beauty and even simplicity are found in his works. He is lost, however, in the fame of his successor 'Ashik.

Abul-Ma'ali, ابوالمعالی بن عبدالمجید, the son of 'Abdul-Majid, the most eloquent of the Persians, who flourished in the time of Sultān Bahram Shāh Ghaznawī, by whose order, in the year 1118 A. D., 512 A. H., he wrote in prose his "Kalīla Damna" (or Pilpay's Fables) from a copy which Rūdaki, the celebrated poet, had formerly used for poetry. This version continued in vogue till the time of Sultān Husain Mirzā, fourth in descent from 'Umar Shaikh, the second son of Amīr Timur, when his prime-minister Amīr Shaikh Ahmad Suhailī got Husain Wā'iz to modernize it, in A. D. 1505, 910 A. H., under the name of "Anwār Suhailī", or the Rays of Canopus. 'Abul-Fazl, the able prime minister of Akbar, compressed this work, and gave it the name of "Ayār-Dānish," or the touch-stone of knowledge. He is called by Daulat Shāh, Hamīd-uddīn Naṣr-ullah. *Vide* Naṣr-ullah, the son of 'Abdul-Hamid.

Abul-Ma'ali, شاه ابوالمعانی, (Shāh) a chief in the service of the emperor Akbar, who having revolted was compelled to seek safety in Kābul, where Mirzā Muhammad Hākīm, the brother of Akbar, gave him his sister, named Mīhr-un-Nisā Begam, in marriage, and raised him to the first office in that kingdom. The ungrateful refugee, however, had not been many months in office, before he aspired to the kingdom of Kābul, and in March 1564 A. D., Shāhān, 971 A. H., basely assassinated Mirzā Muhammad Hākīm's mother, his own mother-in-law, who was a woman of uncommon abilities, and might with truth be said to have ruled that kingdom. He then pretended to act as regent to the young prince, who was still in his minority, with a view to get rid of him as soon as he could conciliate the Umarās. In the meantime Mirzā Sulaimān, prince of Badakhshān, attacked him, and slew him in a battle on the 13th May, 1564 A. D., 1st Shawwāl, 971 A. H., and took possession of that country, which he held for two years. 'Abul-Ma'ālī was an elegant poet, and his poetical name was Shahbadi.

Abul-Ma'ali, شيخ ابو المعالی اللہ آبادی, (Shaikh) of Allāhābād, author of the work called "Tuḥfat-ul-Kādirīya," or the life of Shaikh 'Abdul-Kādir Gīlānī. He resided in Lāhor, and died there on the 6th April 1615, 16th Rabi' I, 1024.

Abul-Mafakhir Razi, ابو المفخر رازی, a poet who flourished in the reign of Sultān Muhammad Saljūqī.

Abul-Mahasin, ابوالمحسن, author of the work called "Manhal-i-Sāfi."

Abul-Makarim bin-'Abdullah. There are three comments on the Nihāya of 'Ubaidulla bin-Mas'ūd, which are much esteemed: they were written respectively by 'Abul-Makarim in 1561 A. D., 967 A. H.; 'Abū-'Alī bin-Muhammad al-Birjandī in 1528 A. D., 935 A. H., and Shams-uddīn Muhammad al-Khurasānī in 1534 A. D., 941 A. H.

Abul-Ma'shar, ابوالمعشر, who is called by some older authors Albumassar and Albumazar, was a learned Arabian astronomer, who flourished in the ninth century in the reign of the khalifa Al-Māmūn of Baghdad, and wrote a treatise on the revolutions of the years. His full name is Ja'far bin-Muhammad bin-'Umar Abul-Ma'shar. He is called the prince of the Arabian astrologers. He was born in Balkh. In his famous work, called "Ulūf" or "Kitāb-ul-Ulūf", which he wrote from a Sanskrit work on astronomy, he asserts that, when the world was created, the seven planets were together in the first point of the sign of Aries, and that it will end when the same planets shall meet again in the last point of Pisces in their exaltation or Dragon's head. He died in A. D. 885, 272 A. H. His works were printed in Latin at Venice in 1586, 8vo.

Abul-Najib al-Bukhari, ابو النجيب البخاری, poetically called also 'Am'aq, was a Persian poet who flourished in the fifth century of the Hijra at the court of the Sultān Kadr Khān, king or khākān of Turkistān, who made him president of the academy of poets which he had established. His poem of the loves of Yūsuf and Zalikhā, which can be read in two different metres, is much admired. He was particularly famous for his elegies. He lived nearly 100 years. Daulat Shāh says, he lived in the time of Sultān Sanjar, who requested him to write an elegy on the death of his daughter Malik Khātūn, which he did, although he was then blind on account of old age. He appears to have died some years before or after 1145 A. D., 540 A. H.

Abul-Sa'adat Mubarak Ibn-Asir, ابن اثير الجزري, ابوالمعادات مبارک, al-Jazari, author of an Arabic Dictionary called "Al-Nihāya fi gharīb-il-Ḥadīṣ." He died in 1209 A. D., 606 A. H.; *vide* Ibn-Asir.

Abul-Wafa, (Khawāja), one of the great saints of Khwārazm, and author of several works on Sufism. He died 1432 A. D., 835 A. H.

Abu-Maaz Muslim, ابو معاذ مسلم, an Arabian grammarian, who died in 803 A. D., 187 A. H.

Abu-Mansur, surnamed al-Hākīm bi-amr-illah, succeeded his father Al-'Aziz to the throne of Egypt in A. D. 990, 381 A. H., when only 11 years of age. In the latter part of his reign he fancied himself a god, and found no fewer than 16,600 persons who owned him as such. These were mostly the Darīrians, a new sect sprung up about this time, who were so called from their chief, Muhammad Ibn-Ismā'il, surnamed Darāri. He is supposed to have inspired the mad khalifa with this impious notion; and as Darāri set up for a second Moses, he did not scruple to assert that 'Abū-Mansūr was the great creator of the universe. He was assassinated in the year 1020 A. D. His son Tāhir succeeded him.

Abu-Mansur, ابو منصور, author of the "Kitāb-ut-Tauḥīd," and several other works.

Abu-Mansur 'Abdul-Kahir al-Baghdadi, author of a treatise on the law of inheritance according to Shāfi'i. He died A. D. 1037, 429 A. H.

Abu-Mas'ud, surnamed Shaikh-ul-Islām, a native of Constantinople, and author of the valuable commentary on the Kūrān, entitled "Irshād-ul-aql," flourished in the reign of Sultān Salīm Khān, emperor of Constantinople, and died in 1516 A. D., 922 H.

Abu-Muhammad, ابو محمد مکی, of Mecca, son of 'Abū-Tālib, author of a commentary on the Kūrān, and several other works. He died in 1045 A. D., 437 A. H.

Abu-Muhammad, son of 'Abbās, the son of a sister of 'Abū-Ja'far bin-Muhammad bin-Jarir al-Ṭabarī. It is

he amazed, when, on the paper being examined, there was found in it a minute specification of the precise spot through which he penetrated! Hereupon the prince with horror denounced this learned man as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed: but care had been taken to prepare beneath a soft cushion, into which the body of the sage sank without sustaining any injury. Abú-Raihan was then called before the monarch, and was required to say whether by his boasted art he had been able to foresee these events, and the treatment through which he had that day passed. The learned man immediately desired his tablets to be sent for, in which were found regularly predicted the whole of these singular transactions. He travelled into different countries, and to and from India for the space of 40 years. He wrote many works, and is said to have executed several translations from the Greek and epitomized the *Almagest* of Ptolemy. His works are said to have exceeded a camel load. The most valuable of all his works is the "*Tārīkh-ul-Hind*." Another of his works is the *Kānūn Mas'ūdī*, dedicated to Sultān Mas'ūd of Ghazni, for which he received an elephant-load of silver coins. He lived in the time of Sultāns Mahmūd and Mas'ūd Ghaznawī, and died in the year 1039 A. D., 430 A. H.

For further notes *vide* Dowson, Elliot's *Hist.* of India, II, 1.]

Abu-Sa'id, ابو سعيد بن عبد الله, the son of 'Abdullah, an Arabian poet who flourished in the court of Salāh-ud-dīn, and was his prime minister. He died in the year 1201 A. D., 597 A. H.

Abu-Sa'id, ابو سعيد بن كليب شاشي, the son of Kulāib Shāshī, author of the book called "*Masnad Kabīr*." He died in 946 A. D., 335 A. H.

Abu-Sa'id 'Abdul-Malik bin-Kuraib, قريب ابو سعيد عبد الملك بن, commonly called *Asma'ī*, celebrated for his grammatical knowledge and eloquence. He was born in the year 740 A. D., 122 A. H., and flourished in the time of Al-Mansūr, khalifa of Baghdād (who reigned from 754 to 775 A. D.), and died at Bagra during the reign of Hārūn-ar-Rashīd, or, as some authors say, in A. H. 216 (A. D. 832).

Abu-Sa'id 'Abdur-Rahman bin-Mamun al-Mutawalli, author of the "*Farāz Mutawallī*," a treatise on the law of inheritance according to Shāfi'i's doctrine. He died A. D. 1086, 478 A. H.

Abu-Sa'id Baizawi, ابو سعيد بيزاوي, or *Kāzī* Abú-Sa'id 'Abdullah Baizāwī, author of the work called "*Nizām-ut-Tawārikh*," an epitome of Oriental History from Adam to the overthrow of the Khilāfat by the Tartars under Hulākú Khān A. D. 1258, 674 A. H., written about the year 1275. *Vide* Baizāwī.

Abu-Sa'id Fazl-ullah, ابو سعيد فضل الله, son of Abul-Khair, a great Sūfi, of Mahna. His spiritual guide was Abul-Fazl Luḡmān of Sarakhs. He devoted himself to ascetic exercises and spent fourteen years in the wilderness. He is the author of the Quatrains, called *Rubā'iyyāt-i-Abú-Sa'id* Abul-Khair. He died at the age of 44 in the year 1068 A. D., 440 A. H.

Abu-Sa'id Khan Bahadur, ابو سعيد خان بهادر بن الجایتو, a Sultān of the family of Hulākú Khān, was the son of Oljāitū, commonly called Muhammad Khudā-banda, whom he succeeded to the throne of Persia in December 1316 A. D., Shawwāl 716 A. H., when he was only twelve years of age. In his time Rashīd-ud-dīn, the author of the *Jāmi'-ut-Tawārikh*, was put to death. This monarch may be termed the last of the dynasty of Hulākú Khān who enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Abú-

Sa'id were mere pageants, whom the nobles of the court elevated or cast down as it suited the purposes of their ambition. Abú-Sa'id reigned 19 lunar years, and died of fever on the 30th November 1335 A. D., 13th Rabi' II, 736 A. H. The following is a list of the princes of the family of Chingiz Khān, who were raised to nominal power after the death of Abú-Sa'id Khān.

Arpā Khān (Mu'izz-uddīn) was crowned in 1335, reigned five months, and was killed in battle in 1336 A. D.

Músa Khān was elevated in 1336, reigned two years, and was murdered in 1338 A. D.

Sāki, sister of Abú-Sa'id Khān, was elevated to the throne in 1338. She was married to Jahān Timur who got the kingdom as her dowry, but was deposed the same year. After him

Sulaimān Khān was declared king; he left the kingdom and went to Diyār-bakr in 1344.

Nausherwān was elevated in 1334.

Abu-Sa'id Mirza, سلطان ابو سعيد مرزا, (Sultān) the son

of Sultān Muhammad Mirzā, son of Mirānshāh, son of Amīr Timur (Tamerlane). He was born in 1427 A. D. After the death of his father in 1441, he continued to live with Mirzā Ulugh Beg, son of Mirzā Shāhrukh at Samarkand, and served in his army when he was at war with his son Mirzā 'Abdul-Latif; but when that prince was murdered by his unnatural son in October 1449 A. D., Ramazān, 853 A. H., and he in his turn was slain after six or seven months by his own soldiers, and Samarkand was taken possession of by Mirzā 'Abdullah, son of Mirzā Ibrāhīm and grandson of Mirzā Shāhrukh, Abú-Sa'id with the assistance of Abú-Khair Uzbek having defeated and taken 'Abdullah prisoner in a battle, put him to death and ascended the throne of Samarkand in 1451 A. D., 855 A. H. He also took possession of Khurāsān after the death of Bābar Sultān, son of Bāyasaṅghar Mirzā in 1457, 861 A. H., and greatly extended his dominions, but was at last taken prisoner in an ambuscade, and put to death on the 8th February, 1469 A. D., 25th Rajab, 873 A. H., after he had reigned 18 years. After his death, Sultān Husain Bāikrā, surnamed Abul-Ghāzī, a descendant of Amīr Timur, made himself master of the empire. Abú-Sa'id at his death left eleven sons, *viz.*, Mirzā Sultān Ahmad, Mirzā Sultān Mahmūd, Mirzā Sultān Muhammad, Mirzā Shāhrukh, Mirzā Ulugh Beg, Mirzā 'Umar Shaikh, Mirzā Abū-Bakr, Mirzā Sultān Murād, Mirzā Sultān Khalīl, Mirzā Sultān Walīd, and Mirzā Sultān 'Umar; of whom four arrived to the dignity of kings, *viz.*, Mirzā Ulugh Beg to the throne of Kābul; Mirzā Sultān Ahmad to the kingdom of Samarkand; Mirzā 'Umar Shaikh to the united thrones of Andijān and Farghāna; and Mirzā Sultān Mahmūd to those of Kundu and Badakhshān. Abú-Sa'id Mirzā, says Bābar Shāh though brought up in the city, was illiterate and unrefined. *Vide* Genealogical Table attached to Afīn Translation.]

Abu-Sina Muhammad, author of the Arabic work called "*Dakāik-ul-Hakāik*," containing a collection of traditions.

Abu-Sina, ابو سينا, or Abú-'Alī Sīnā, whom we call Avicenna, was a famous Muhammadan physician and philosopher, who early applied himself to literature, botany and mathematics. At the age of eighteen, he began to practise, and with such success that he became physician to the court of Baghdād. He was born in the city of Bukhārā in 983 A. D., 373 A. H., and died at Hamadān in July, 1037, 427 A. H., aged 54 lunar years, with the character of a learned man but too much addicted to wine and effeminate pleasures. His books on Medicine &c., were in number 100, now nearly all lost. He is also called Ibn-Sīnā. The following are the titles of his works: Of the Utility and Advantages of Sciences, 20 books. Of Innocence and Criminality, 2 books. Of Health and

Abu-Turab, Mir, مير ابو تراب, a Salámi Sayyid of Shiráz,

who served, with his son Mir Gadái, in Gujrát, and then under Akbar. He died in 1005 H., and lies buried in Ahmadábád; *vide* Kin Translation I, p. 506.]

Abu-'Ubaida, ابو عبيدة, a friend and associate of Muhammad, who had the command of the Moslem army in the time of Abú-Bakr, the first khalifa, but being defeated in a battle against the troops of the Greek emperor, he was deprived of the command, which was given to Khálid. 'Umar, on his accession to the khiláfat, replaced Abú-'Ubaida in the command of the army in Syria, being greatly displeased with the cruel and blood-thirsty disposition of Khálid. Abú-'Ubaida extended his conquests over Palestine and Syria, and drove the Greeks out of the whole country extending from the Mediterranean to the Euphrates. This conquest was completed in 639 A. D., 18 A. H., in which year Syria was visited by a dreadful plague, in which the Moslems lost 25,000 men, among whom were Abú-'Ubaida himself, Yazid ibn Abú-Sufyán, and many other men of distinction.

Abu-'Ubaida ibn-Mas'ud, ابو عبيدة ابن مسعود, a general in the time of the khalifa 'Umar. He was defeated and killed in battle by Farrukhzád, who commanded the army of Túrán-Dukht, queen of Persia, about the year 635 A. D.

Abu-'Ubaida Kam bin-Salam, author of a work on "Karáat."

Abu-'Ubaida Ma'mar bin-Al-musanni, المثنى

ابو عبيدة معمر بن, a famous Arabian grammarian, born in Basra, who lived in the time of Hárún-ur-Rashíd, and died A. D. 824, 209 A. H., aged 99 lunar years.

Abu-'Umar Minhaj al-Jurjani, منہاج الجرجانی, ابو عمر, author of the "Tabakát-i-Násiri", a celebrated history, written in 1252 A. D., 650 A. H., and dedicated to Sultán Násir-uddin Mahmúd of Dihlí. *Vide* Minháj-i-Siráj.

Abu-Yahya bin-Sanjar, ابو يحيى ابن سنجر, author of a Diwán in Arabic. He died in 1234 A. D., 632 A. H.

Abu-Yahya Ahmad bin-Daud al-Farazi al-Jurjani, ابو يحيى احمد بن داود, who was originally a Sunní, but became a convert to the Imámiya or Shi'a faith, is the author of a biographical work, entitled "Kitáb fi ma'rifat-ir-Rijál," containing the lives of eminent Shi'as.

Abu-Ya'kub al-Warrak, ابو يعقوب الوراق, *vide* Muhammad bin-Is-hák an-Nadím.

Abu-Yazid, ابو يزيد مکتبدار, Maktabdár, secretary of state in Egypt, who rebelled against Káim, the second khalifa of the race of the Fátimites. He was not punished for his rebellion till Ismá'il al-Mansúr defeated him, and confined him in an iron cage where he ended his days.

Abu-Yusuf, امام ابو يوسف, (Imám) bin-Habíb al-Kúfi, a celebrated Kázi of Baghdád, and one of the first pupils of Abú-Hanifa, dignified with the title of Kázi-I-Kuzát, or supreme judge, in the reigns of Hádi and Hárún-ur-Rashíd, khalifas of Baghdád. He supported the tenets of Abú-Hanifa, and maintained the dignity of his office by impartiality. When one day reproached for his ignorance of one of the causes brought before him, for the decision of which he received an ample allowance, he jocosely replied,

that he received in proportion as he knew; but, said he, if I were paid for all I do not know, the riches of the khiláfat itself would not be sufficient to answer my demands. He was born 731 A. D., 113 A. H., and died on the 13th September 798, A. D., 27th Rajab, 182 A. H., at the age of 69 years, at Baghdád. The only work known to have been written by him, treats of the duties of a Magistrate, and is entitled "Adáb-ul-Kázi." The reputation of this work has been eclipsed by that of another, having a similar title, by al-Khassáf.

Abu-Yusuf Ya'kub bin-Sulaiman Isfaraini, سليمان ابو يوسف, author of the "Sharáit-ul-Khiláfat." He died in 1095 A. D., 488 A. H.

Abn-Zakariya Yahya al-Nawawi, *vide* Nawawi.

Abu-Zarr, ابوذر قرمطی, the father of the Karamatians in Arabia, who not only opposed the religion of Muhammad, but plundered and insulted the temple of Mecca and carried away the black stone which was believed to have fallen from heaven. He died 953 A. D., 342 A. H. *Vide* Karmat.

Abu-Zarr Yakut Mausili, ابو ذر ياقوت موصلی, a celebrated calligrapher.

Abu-Zubaid, ابو زيد, an author who has written on the lion and all its names in the Arabic language.

Abrah Khan, ابو رخ خان, (the son of Kizilbásh Khán Afshár, governor of the fort of Ahmadnagar, who died there in the 22nd year of Sháh Jahán) was a nobleman of high rank in the time of 'Alangir. A few years before his death, he was appointed governor of Barár, where he died on the 24th of July, 1685 A. D., 3rd Ramazán, 1096 A. H.

Abu, ابو, *vide* Háfiz Abú.

Abu, ابو, poetical name of Sháh Najm-uddín of Dihlí, alias Sháh Mubárah, who flourished in the reign of the emperor Muhammad Sháh. He died in 1161 H. *Vide* Sprenger, Oudh MSS., p. 196.]

Abtin, آبتين, the father of Farídún, seventh king of Persia of the first, or Peshdádian, dynasty. Abtin pretended that he derived his origin from Jamshed, king of Persia of the same dynasty.

Achanak Begam, one of the concubines of the emperor Akbar. She had built a garden on the banks of the Jamuná at Ágra, called Achának Bágh. Some traces of it are yet to be seen.

Achehhe, اچھہ, the poetical name of prince Baland-Akhtar, a brother of the emperor Muhammad Sháh of Dihlí. He was familiarly called Achehhe Sháh, and therefore chose Achehhe for his 'takhallus.' He is the author of a beautiful poem, called "Náhid-o-Akhtar," i. e. Venus and the Star, containing 355 verses, which he completed in the year 1726 A. D., 1139 A. H.

Adam, the first man. The Muhammadans place Adam's Paradise in heaven; hence after the fall Adam and Hawwá (Eve) were hurled down to earth. As this event happened about 7,000 years before the Hijra, Adam is often called haft-hazári.]

Adam Khan Gakkhar, آدم خان گکھر, chief of the Gakkhars, who defied the power of the emperor Akbar. In 970, at the instigation of Kamál Khán Gakkhar, Adam was attacked, and defeated and captured at Hilán, south of Chilianwála, near Dáugali, Adam's stronghold. *Vide* Kin Translation, I, 457.]

Afzal Khan, افضل خان, Shaikh 'Abd-urrahmán, son of the celebrated Shaikh Abul-Fağl, minister and secretary to the emperor Akbar, was Jahāngir's governor of Bihār in 1610 A. D., and died at Agra in 1613.
[*Vide* Ain Translation, p. xxxv (Abul-Fağl's Biography), and Dowson, VI, 205.]

Afzal Khan, افضل خان, whose original name was Mullā Shukr-ullah, the son of 'Abdul-Hakk, came from Shirāz to the Dakkhin, and was introduced by 'Abdur-Rahīm Khān, Khānkhanān, to the emperor Jahāngir, who conferred on him the rank of an Amīr. In the second year of Shāh Jahān, 1628 A. D., 1038 A. H., the office of Wizārat-i-kull having become vacant by the dismissal of Irādāt Khān, the brother of Asaf Khān Ja'far Beg, he was honored with that appointment. In the eleventh year of the emperor, the mansab of 7,000 and 4,000 sawārs was conferred on him, but he died the next year at Lāhor on the 7th January, 12th Ramazān, 1048 A. H., 1639 O. S., aged 70 years. His poetical name was 'Allāmī. His tomb, called Chīnī Rauga is in Agra, on the left bank of the Jamunā.

Afzal-ud-daula, (Nawāb), Nizām of Haidarābād, succeeded his father Nawāb Naṣir-ud-daula in May 1857, 15th Zil-ka'da, 1285 A. H., and departed this life on the 26th of February 1869, aged 44 years, leaving an infant son who, according to the succession guarantee granted by Lord Canning, is now his successor.

Afzal-uddin, (Mīr), Nawāb of Sūrat. He died on the 7th August, 1840, at the age of 59 years, after enjoying his nominal nawābship about 21 years. His son-in-law, Mīr Ja'far 'Alī, succeeded him.

Agha Khan, a eunuch of the emperor Shāh Jahān, who died on the 9th Rab' I, 1067 A. H. His tomb is near the Mumtāz-Mahall in Tājganj.

Agha, آغا, the poetical name of Maulawī Muhammad Bāqir.

His parents were of Bijāpūr, but he was born at Ellora in 1745 A. D., 1158 A. H., and died on the 3rd of March 1806 A. D., 14th Zil-hijja 1220 A. H. He is the author of a Diwān.

He was a Nāita (pl. *Nauait*, said to be a corruption of the Persian *nau-āmad*, a 'new arrival'), a name given to certain seafaring Arabs, settled in Western India.]

Agha Ahmad 'Alī, poetically styled Ahmad, son of Aghā Shajj'at 'Alī, of Dhākā, a Persian grammarian of note, who successfully defended, in his "Muayyid-i-Burhān," and the "Khamsher-i-Tezār," the author of the Burhān Kāfī, a Persian Dictionary, against the famous Dihli poet Ghālib. He also published the "Risāla-i-Ishkikāk," the "Risāla-i-Tarīna," "Haft Asmān," a History of the Persian Magawī, and edited several works for the Asiatic Society of Bengal. He was a Persian teacher in the Calcutta Madras, when he died (June 1873).]

Agha Hussain Khwansari, آغا حسین خوانساری, *vide* Hussain Khwansari.

Agha Mir, آغا میر, entitled Mu'tamad-ud-daula, minister of Shāh-ud-dīn Haidar, king of Andh. He was dismissed in 1816 A. D., 1242 A. H., and retired to Kānpūr, where he died on Monday 7th May, 1832, 5th Zil-hijja, 1247.

Agha Muhammad Khan, آغا محمد خان, *vide* Akā Muhammad Khān Khājā.

Agha Mullā, آغا ملا, surnamed 'Dawātdār', 'the inkstand-holder,' the ancestor of the three Asaf Khāns who served under Akbar and Jahāngir. His genealogical table is given in *Ain Translation*, I, 369.]

Aghar Khan, اغر خان, Pīr Muhammad, who served during the reign of Aurangzib against Prince Shujā', in Asām, and in Kābul. He died in A. H. 1102. His son, Aghar Khān II, was still alive during the reign of Muhammad Shāh. The family traced their descent from Aghar, a descendant of Yāfīs (Japhet), son of Nūh. Their villa Agharābād near Dihli is often mentioned in the histories.]

Ahi, آهی, a poet who was a chief of one of the Chaghtāi hordes, and had assumed originally the poetical name of "Nargisā," but changed it into "Ahi," because he found that another poet of his time had adopted it. He is the author of a Diwān which he dedicated to prince Gharib Mirzā, the son of Sultān Husain Mirzā Bāikrā. He died in the year 1520 A. D., 927 A. H.

Ahl-i-Bait, اهل بیت, 'the people of the house', a general name for the descendants of Muhammad, the Sayyids.]

Ahl-i-Kitāb, اهل کتاب, 'the people of the book', a collective name for the Jews, Christians, and Muhammadans, who received a book, i. e., revealed religion, from heaven.]

Ahli Khurasani, اهلی خراسانی, a poet who died at Tabriz in the year 1527 A. D., 934 A. H. He must not be confounded with Ahli-i-Tūrānī, a Chaghtāi nobleman of profligate character, who lived at the court of Sultān Husain Mirzā, and died in 1497 A. D., 902 A. H.

Ahli Shirazi, اهلی شیرازی (Maulānā) of Shirāz, an elegant poet in the service of Shāh Ismā'īl Safawī I. He is the author of several poems, amongst which are the "Sihr-i-Halāl", "Sham' wa Parwāna", "Risāla-i-Naghz", "Sāqī-nāma", and "Fawā'id-ul-Fawā'id." He died in the year 1535 A. D., 942 A. H., and is buried at Shirāz, close to the tomb of Hāfiz.

Ahli Bai, the wife of Madhu Rāo Peshwā Sindia, built a place in the time of Shāh 'Alam, called Bismān Ghāt, or a bathing-place for all men, on the banks of the river Jamunā. It extended from the trench of the fort to the house of Dārā Shikoh, and was in good preservation in the year 1830 A. D. On one of the corners a large gun of iron was lying, under the Haweli of Dārā Shikoh, called Dhaul Dahani.

Ahli Bai, اهلیه بای, the wife of Khānde Rāo, the son of Malhār Rāo Holkar I, of Indor, after whose death, in 1766 A. D., she had a jāgīr allotted to her yielding an annual revenue of 1,500,000 Rupees. Her husband Khānde Rāo was killed in battle at Dig against Sūrajmal Jāt in 1754. Her son Malī Rāo, who had succeeded his grandfather Malhār Rāo in 1766, died nine months after. She was a woman of spirit and ability, and reserved in her own hands the right of nominating a successor, and elected Tokajī to the rāj.

Ahmad al-Makkari, احمد, author of the History of the Muhammadan Dynasties in Spain. This work was translated by M. Pascual de Gayangos, an erudite Spaniard, London, 1810, in 4to., Vol. I. He was born in the 16th century, and died in Damascus in the year 1631 A. D., 1041 A. H. After having composed a very detailed biography of the celebrated and learned wazīr of Granada, Muhammad Ibn-ul-Khatīb, he added to it, in the form of an introduction, a general history of the Arabs in Spain from the conquest to their final expulsion.

Ahmad I, احمد بن محمد, emperor of Turkey, son and successor of Muhammad III, whom he succeeded in January, 1604 A. D., Sha'bān, 1012 A. H. This prince was of a good constitution, strong and active; he would throw a

king charges against him. He was in consequence disgraced and imprisoned for 13 years in one of the forts of India. He was released by Sultán Mas'úd, son and successor of Mahmúd, and reinstated in the responsible office of minister, which he held for some time. He died a natural death in the year 1033 A. D., 424 A. H.

Ahmad bin-Idris, احمد بن ادریس, a lawyer of the sect of Málík, was the author of many works, and died about the year 1235 A. D., 684 A. H.

Ahmad bin-Israil, احمد بن اسرائيل, a great astrologer who lived under the khiláfat of Wáshik Billah of Baghdád.

Ahmad bin-Kasir, احمد بن كاسر, also called Muhammad bin-Kasir and Kasir al-Farghání, is the same person whom we call Alfarganius, a great astronomer, who lived during the reign of the Khalifa al-Mámún. *Vide* Farghání.

Ahmad bin-Muhammad al-Ghaffari al-Kazwini, احمد بن محمد الغفاري, a kázi, and a descendant of 'Abdul-Ghaffár, the author of the "Háwí". He is the author of the work called "Nashk-i-Jahán-ará" which he composed in the year 1563 A. D., 971 A. H., of which number the title forms the chronogram. It is also called "Tárikh-i-Mukhtasir," an abridged history of Asia, from Adam down to Sháh Tahmásp of Persia, A. D. 1525. It also contains memoirs of the Muhammadan kings of Spain, from A. D. 755 to 1036. It was dedicated to Sháh Tahmásp. We are also indebted to him for the better known work, entitled "Nigristán". We learn from the "Tárikh Baladí" that, having resigned his employment in Persia, he went towards the close of his life on a pilgrimage to Mecca, and that landing in Díbal in Sindh, for the purpose of paying a visit to Hindústán, he died at that port in 1567 A. D., 975 A. H.

Vide Dowson, Elliot's Histy. of India, II, 504.]

Ahmad bin-Muhammad al-Kastalani, القسطلاني, احمد بن محمد, an author who died in the year 1527 A. D., 933 A. H.; *vide* Kastalání.

Ahmad bin-Muhammad Kuduri, بن محمد قدوري, احمد, author of a work on jurisprudence, called "Kudúri", and several other works. He died in 1046 A. D., 438 A. H.

Ahmad bin-Muhammad bin-'Ali Bakr al-Hanafi, author of the "Khazínat-ul-Fatawá," a collection of decisions made towards the end of the eighth century of the Híjra, and comprising questions of rare occurrence.

Ahmad bin-Tulun, احمد بن طولون, the founder of the Tulúnide dynasty in Egypt; *vide* Ahmad Ibn-Túlún.

Ahmad bin-Yahya bin-Jabir al-Biladuri, البلادري, احمد بن يحيى بن جابر, surnamed also Abú-Ja'far and Abul-Hasan, was the instructor to one of the princes of the family of al-Mutawakkil, and died in A. H. 279, A. D. 892. His "Futúh-ul-Buldán" is one of the earliest Arabic chronicles. He also wrote a geographical work, entitled "Kitáb-ul-Buldán," the Book of Countries.]

Ahmad bin-Yahya, احمد بن يحيى, author of the marginal notes on the "Wiháya," a work on jurisprudence.

Ahmad bin-Yusuf, احمد بن يوسف, an historian and author of the "Akhbár-ad-dawal", written in 1599 A. D., 1006 A. H., which is said to be an abridgement of Janábi's "Tárikh-ul-Janáib", called also "Bahar-uz-Zakhhár".

Ahmad Chap, Malik, was Náib-Bárbak under Firúz Sháh II (Khilji) of Díhlí, whom he warned in vain against 'Alá-uddin. He was blinded by 'Alá-uddin after his accession.]

Ahmad (Shaikh), شيخ احمد غزنوى, of Ghazni, author of

the work entitled "Maqámát-i-Shaikh Ahmad," containing the Life of Ahmad Jám, Shaikh-ul-Islám of Nishápúr; with a minute account of the miracles performed by him. *Vide* Ahmad Jám.

Ahmad (Shaikh), شيخ احمد امثلى, commonly called

Mullá Jiwan, of Amethí, was the tutor of the emperor 'Alamgir, and author of the "Tafsír-i-Ahmadi." He died in 1718 A. D., 1130 A. H. *Vide* Mullá Jiwan.

Ahmad, Shaikh, second son of Shaikh Salím Chishtí of Fathpúr Sikrí. He served under Akbar, and died in 985 H.]

Ahmadi, احمدى, the poetical name of Mir Sayyid Lutf-ullah, who died in 1633 A. D., 1043 A. H.

Ahmadi, احمدى, a Turkish poet, whose proper name was

Khwája Ahmad Ja'fari, and of whom we have the following anecdote. The great Tartar conqueror Amír Timur (Tamerlane) being on his march through Anadoli, halted for a while at Amasia, where Ahmadi lived; and the poet took the opportunity of presenting him with an ode. This led to further intimacies, Timur being a patron of literary men; and one day when both were in the bath, the monarch amused himself by putting crochety questions to Ahmadi, and laughing at his answers. "Suppose now," said he, pointing to the surrounding attendants, "you were required to value these beautiful boys, how much would you say each was worth?" Ahmadi answered with becoming gravity, estimating one at a camel-load of silver, another at six bushels of pearls, a third at forty gold wedges, and so made the circuit of the ring. "Very fair," said Timur, "and now tell me, What do you value Me at?" "Four and twenty aspers," replied the poet, "no more and no less." "What!" cried Timur, laughing, "why the shirt I have on is worth that." "Do you really think so?" asked Ahmadi, with the greatest apparent simplicity—"at that rate you must be worth nothing, for I included the shirt in the valuation!" Much to his credit, Timur, instead of being angry, applauded and rewarded the wit and boldness of the poet. Ahmadi was a contemporary of Shaikhí, and is the author of the "Kulliyát-i-Khwája Ahmad Ja'fari." He also composed a heroic poem on the actions of Tamerlane, and a Sikandar-náma in the Turkish language. He died in A. D. 1412.

Ahmad Ghaffari, *vide* Ahmad bin-Muhammad al-Ghaffari.

Ahmad Ghazzali, *vide* Ghazzalí (Ahmad).

Ahmad Ibn-'Arab-Shah, *vide* 'Arab-Sháh.

Ahmad Ibn-Hanbal, *vide* Hanbal (Imám.)

Ahmad Ibn-Tulun, احمد بن طولون, the founder of the

Tulúnide dynasty in Egypt, a Turkish slave, who being entrusted by al-Mu'tamid, the khalifa of Baghdád, with the government of that country and Syria in A. D. 879, set up for himself, and maintained his authority notwithstanding all attempts to depose him. He reduced Damascus, Hims, Hamát, Kinnisrin, and ar-Rakka, situated upon the eastern bank of the Euphrates. His mosque in Cairo may be seen to this day. He died in A. D. 884, 270 A. H., and was succeeded by his son Khumárawih. Egypt continued to be governed by his successors for several years when it was again reduced in A. D. 905 by Muhammad, general of the khalifa of Baghdád al-Muktafi;

the last khalifa of Egypt having assassinated his predecessor, and thereby rendered himself very odious. In the year 933, Muhammad the son of Táj, or Tájíl, surnamed al-Ashhad, seized upon Syria and Egypt in the khiláfat of ar-Rázi Billah, and his family retained the whole of it, except a small part which 'Ubaid-ulla al-Mahdí, the first of the Fátimite dynasty (the seat of whose empire was at Kairuán near Tunis) had conquered in A. D. 910. His successor Abú-Tamím Ma'd, surnamed Mu'izz li-dín-illah, conquered the rest of Egypt about the year 970, by his general Ja'far, who built the city of al-Káhira, commonly called Grand Cairo, whither his master soon removed his court. The Fátimite dynasty ended in A. D. 1176, when, upon the death of the last prince of this family, the kingdom was usurped by the famous Šaláh-uddín (Saladin).

List of the Khalifas of Barbary.

'Ubaid-ullah al-Mahdí, first of the Fátimite race.

Al-Káim Mahdí, his son.

Ismá'il, surnamed al-Mansúr, son of al-Káim.

Mu'izz li-dín-illah, son of al-Mansúr, who conquered Egypt and became the first khalifa of the Fátimite dynasty in that country.

Ahmad Ilkani, احمد ايلكاني, also called Ahmad Jaláyir; *vide* Hasan Buzurg.

Ahmad Jafari, احمد جعفری, (Khwája) *vide* Ahmadi.

Ahmad Jalal Bukhari, (Sayyid) son of Sayyid Muhammad Bukhari.

Ahmad Jalayir, احمد جالایر, also called Ahmad Ilkání, a descendant of Hasan Buzurg, which see.

Ahmad Jam, احمد جام, (Shaikh ul-Islám) entitled Abú-Nasr and Zinda-Pil, a celebrated Muhammadan saint of Nishápúr, born in the year 1049 A. D., 441 A. H. He passed 18 years of his life in devotion in wilds and mountains. He subsequently got married, and was blessed with 39 sons and 3 daughters. At the time of his death, besides the 3 daughters, 14 of his sons were living, all of whom became men of learning and authors of several works. Ahmad Jám himself was an author, and among the different works that he wrote, are the following: "Risála Samarkandí", "Anís-ut-Tálibín", "Miftáh-un-Naját", "Bah'r-ul-Haqqat", and "Siráj-us-Sayirín". He died in the reign of Sultán Sanjar in February, 1142 A. D., Rajab 536 A. H.

Ahmad Jan (Sultán) of Hirát. He died about the 6th of April 1863, 17th Shawwál 1279 A. H., and was succeeded by his son Shah Nawáz Khán.

Ahmad Kabir, سيد احمد كبير, (Sayyid) a Musalmán saint, whose tomb is at Uchcha in Multán. He is the son of Sayyid Jalál, and the father of two other saints Sayyid Jaláluddín, surnamed Makhdúm Jahániyán Jahán-gasht, and Rájú Kattál. Numerous miracles were wrought by these two brothers.

Ahmad Khan, (Sayyid) C. S. I., of 'Aligarh, a distinguished Muhammadan reformer. He wrote a book on the life and work of the Prophet, and founded the 'Aligarh College.

Ahmad Khan, احمد خان, surnamed Nekodár (or Nicholas) was raised to the throne of Persia after the death of his brother Abáká Khán, the son of Hulákú Khán, in April, 1282 A. D., Zil-hijja, 680 A. H., and was the first emperor of the race of Chingiz Khán who embraced the Muhammadan religion. He is said to have been baptized in his youth by the name of Nicholas, but policy, or con-

viction, led him to abandon the doctrine of Christ for that of Muhammad, when he assumed the name of Ahmad Khán. In the first year of his reign, Majd-ul-Mulk Yazdí, a nobleman of his court, being accused of sorcery, lost his life. He put his own brother to death, and was successful in obtaining possession of the person of his nephew, Arghún Khán: but that prince was not only rescued from his violence by the Mughul nobles, but by their aid was enabled to deprive him of his crown and life on the night of Thursday, 11th August 1284 A. D., 26th Jumáda I, 683 A. H., and become his successor.

Ahmad Khan Bangash, احمد خان بنگش, second son of Muhammad Khán Bangash, Nawáb of Farrukhabád. When the Wazír Šafdar-Jang, after the death of Káim-Jang, the brother of Ahmad Khán, confiscated his estates in December 1749, A. D., 1163 A. H., he (Ahmad Khán) collected an army of Afgháns, defeated rájá Nawál Rái, the Wazír's deputy, who was slain in the action, and recovered the territories lately seized from his family. This circumstance took place on the 2nd August 1750, Friday, 10th Ramazán, 1163 A. H. After this, Ahmad Khán governed his country about 22 lunar years, and died in November 1771, Sha'bán, 1185 A. H., when he was succeeded by his son Diler Himmat Khán, who received the title of Muzaffar-Jang from the emperor Sháh 'Alam, who was then on his way to Dihlí from Alláhábád.

Ahmad Khan Mewati, one of the petty rulers (*mulúk-i fawáif*) who had usurped the chief parts of the Dihlí empire, during the Sayyid dynasty (beginning of the 15th century). Ahmad Khán held Mewát, his frontier coming close up to Dihlí. He had to submit to Buhlúl Lodí.]

Ahmad Khan Sur; *vide* Sikandar Khán Súr.

Ahmad Khattu, شيخ احمد كهتو, (Shaikh) surname of Wajih-uddín Ahmad Maghribí, who was the son of Malik Ikhtiyár-uddín, a nobleman at the court of Sultán Firúz Sháh Tughluk of Dihlí, and related to him. After the death of his father, having squandered his wealth in pleasure and dissipation, he became a disciple of Shaikh Bába Is-hák Maghribí, and turned very pious and journeyed to Gujrát, where he acquired great fame. During his residence at that place, he obtained such celebrity, that Sultán Muzaffar Gujrátí became his disciple. He died in that country in the reign of Sultán Muhammad of Gujrát, on Thursday, 6th of January 1446, 8th Shawwál 849 A. H., aged 111 years, and was buried at Sarkich, near Ahmadábád. Khattu is a place in Nágor, where Shaikh Ahmad was born.

Ahmad bin-Khizrawaih, احمد بن خضرويه, a celebrated Muhammadan saint, was the disciple of Khwája Hátim Asamm. He died in the year 854 A. D., 240 A. H., and is buried at Balkh.

Ahmad Maghribi, *vide* Ahmad Khattu (Shaikh).

Ahmad Mirza, سلطان احمد مرزا, (Sultán), son of Abú-Sa'id Mirzá, after whose death, in 1469, he took possession of Samarkand, and died about the year 1495 A. D.

Ahmad (Mulla), ملا احمد, the son of a kázi of Tatta. His ancestors who resided in Sindh, were Fárúqís of the Hanifa sect, but he was a Shí'a. He is the author of a work, called "Khulásat-ul-Hayát", the Essence of Life. He came from the Dakhín to the court of the emperor Akbar, in the year 1582 A. D., 990 A. H., and when that monarch ordered the "Tárikh-i-Alfi" to be compiled, several authors were employed in the compilation, but subsequently the

chief labour devolved upon Mullá Ahmad. The compilation of the first two volumes up to the time of Chingiz Khán was just finished by him, when Mirzá Fúlád Birlás, during the month of January 1588, Safar, 996 A. H., persuaded the Mullá, who was always openly reviling the first khalifas, to leave his own house at midnight on some pretence, and then murdered him in a street of Láhor. For this act Mirzá Fúlád was sentenced to death, was bound alive to the leg of an elephant in the city of Láhor, and dragged along till he died. The Mullá expired three or four days after the Mirzá. After the death of Mullá Ahmad, the remainder of the work was written by Asaf Khán Ja'far Beg, up to the year 997 A. H., or 1589 A. D. Mullá Ahmad was buried at Láhor, but being a Shi'a, who openly used to revile the first khalifas, the people of Láhor exhumed his remains and burnt them.

Vide Kín Translation, I, 206.]

Ahmad Nizam Shah Bahri, احمد نظام شاہ, the founder

of the Nizám-Sháhi dynasty of the Dakhin, was the son of Nizám-ul-Mulk Bahri, prime minister to Sultán Mahmúd Sháh Bahmani. He had conquered many places in the vicinity of his father's jágir, and was besieging the fort of Dundrájpúr about the year A. D. 1486, 891 A. H., when he received intelligence of the assassination of his father, and immediately returned and assumed the titles of the deceased, and was generally known by those of Ahmad Nizám-ul-Mulk Bahri, to which the people of the Dakhin added the title of Sháh. As he had distinguished himself repeatedly as a general in the field, though the Sultán wished to remove him from power, none of his nobility would accept the task of reducing him. He, however, on the 3rd May 1490, 3rd Rajab 895 A. H., gained a victory over the army of the Sultán, and from that time he sat without opponent on the masnad of royalty, and by the advice of Yúsuf 'Adil Sháh, who had already become independent, having discontinued to read the khutba in the name of the king, put in his own and spread a white umbrella over his head. He laid the foundation of the city of Ahmadnagar in A. D. 1495, 900 A. H., which was completed in two years, and became the first of the Nizám-Sháhi kings of Ahmadnagar. He died in A. D. 1508, 914 A. H., and was succeeded by his son Burhán Nizám Sháh I. The following is a list of the Nizám-Sháhi kings of Ahmadnagar :—

Ahmad Nizám Sháh I, A. D. 1490.
Burhán Nizám Sháh, 1508.
Husain Nizám Sháh I, 1553.
Murtaza Nizám Sháh, 1565.
Mirán Husain Nizám Sháh, 1587.
Ismá'íl Nizám Sháh, 1589.
Burhán Nizám Sháh II.
Ibráhím Nizám Sháh, 1594.
Ahmad Nizám Sháh II, son of Sháh Táhir, 1594.
Bahádúr Nizám Sháh, 1595.
Murtaza Nizám Sháh II, 1598.

The Nizám Sháhi dominions fall under the control of Malik 'Ambar, 1607.

Ahmad Pasha, احمد پاشا, a general of Sulaimán I, emperor

of Turkey, who when appointed governor of Egypt, revolted from his sovereign in 1524 A. D. He was soon after defeated by Ibráhím, the favorite of Sulaimán, and his head was sent to Constantinople.

Ahmad Rumi, احمد رومي, author of the Fáik-ul-Ha-káik, a work written in imitation of the Maṣnawí of Jalál uddin Rúmí.

Ahmad Samani, امير احمد ساماني, (Amír) second king of the race of Samán (Samanides), succeeded his father

Amír Ismá'íl in the provinces of Khurásán, &c., in 907 A. D., 295 A. H. He was a cruel prince, and contended with his uncle, his brothers, and other relations for the extensive possessions of his father, more by intrigues at the court of Baghdád, than by arms. After a reign of seven years, he was murdered by some of his domestics on Thursday, 30th January, 914 A. D., 23rd Jumáda I, 301 A. H., and his son Amír Nasr, then only eight years of age, was placed upon the throne of Khurásán and Bukhárá. Ahmad was buried in Bukhárá, and they gave him the title of Sultán Sháhíd, i. e. the martyred king.

Ahmad Sarhindi, شيخ احمد سرهندي, (Shaikh) entitled

Mujaddid-i-Alf-i-Sání, a dervish celebrated for his piety and learning, was the son of Shaikh 'Abdul-Wáhid Fárú-ki, and was born at Sarhind in A. D. 1563, 971 A. H. He was a disciple of Khwája Báki, a celebrated saint of Dihlí, and is the author of several works. He died on Tuesday, 29th November 1624, the last Tuesday in the month of Safar 1034 A. H., and is buried at Sarhind. He was called "Mujaddid-i-Alf-i-Sání", or the "Renewer of the second Millennium", because he adopted the general belief that every thousand years a man was born, who has a thorough knowledge of the Islám, and whose vocation it is to revive and strengthen it. He believed that he was the man of the second (qánt) Millennium (alf).

Ahmad, Sayyid, of Bárha, brother of Sayyid Mahmúd Bárha, served under Akbar in Gujrát. He was in charge of Akbar's hunting leopards. His son, Sayyid Jamál-uddin, was killed by the explosion of a mine before Chitor.]

Ahmad, Sayyid, of Bukhárá, father of the renowned Shaikh Farid-i-Bukhári; *vide below.*

Ahmad Shah, احمد شاه, entitled Mujáhid-ud-dín Muham-

mad Abun-Nasr Ahmad Sháh Bahádúr, was the son of Muhammad Sháh, emperor of Dihlí, whom he succeeded on the 15th April 1748, 27th Rabí II, 1161 A. H. His mother's name was Udhám Báí. He was born in the fort of Dihlí on Tuesday, 14th December 1725, 17th Rabí II, 1138 A. H. and crowned in Pánípat on Monday 19th April 1748, 2nd Jumáda I, 1161 A. H. After a reign of 6 years 3 months and 8 days, he was deposed and imprisoned, and afterwards blinded, together with his mother, by his prime minister 'Imád-ul-Mulk Gházi-uddin Khán, on Sunday, 2nd June 1754, N. S. After this, he lived more than 21 years, and died on the 1st of January 1775, from bodily disease. He was buried in the front of the mosque of Qadam-Sharif in Dihlí, in the mausoleum of Maryam-Makáni. After his imprisonment, 'Alamgir II, son of Jahándár Sháh, was raised to the throne.

Vide Proceedings, As. Socy. Bengal, for 1874, p. 208.]

Ahmad Shah I, احمد شاه, second king of Gujrát, was the

son of Tátár Khán, and grandson of Muza'ffar Sháh, whom he succeeded as king of Gujrát. The author of the Muntakhab-ut-Tawárikh states, that his grandfather placed him on the throne during his lifetime, in the year 813 H. or 1410 A. D., and that he survived that measure five months and sixteen days. In the same year, he laid the foundation of a new city on the banks of the Sábarmatí, which he called after his own name, Ahmad-ábád, and which afterwards became the capital of the kings of Gujrát. The date of the laying of the foundation of this city is contained in the words "Bá-khair", i. e. all well. He died after a reign of nearly 33 years, on the 4th July 1443 A. D., 4th Rabí I, 847 H., and was succeeded by his son Muhammad Sháh.

in the neighbourhood of Shahjahanpūr and Muhammadī during the mutiny of 1857. He is said to have been the inspired Fakīr who travelled through the upper provinces, a few years ago, on a miraculous mission. He made a pretty long stay at Agra, astonishing the natives and puzzling the authorities. It seems probable that he was even then busy in sowing the seeds of rebellion. He held great power within the city of Lakhnau, in March, 1858, when the Commander-in-chief entered that city and commanded a stronghold in the very heart of the city. He was slain at Páasin, on the 15th June 1858, sixteen miles north-east of Shahjahanpūr, and the rájá of that place sent the head and trunk to Mr. Gilbert Money, the Commissioner.

Ahmad Shihab-uddin Talish, احمد شهاب الدين تاليش, *vide* Shihab-uddin Ahmad Talish.

Ahmad Suhaili, امير احمد سہیلی, (Amir), seal-bearer to Sultán Hussain Mirzá of Hirát, to whom several of the poets of his time dedicated their works. Hussain Wáiz dedicated his "Anwár Suhaili" to him. *Vide* Suhaili.

Ahmad-ullah Shah, commonly called "The Maulawi"; see Ahmad Shah.

Ahmad Yadgar, احمد يادگار, author of the "Tárik-i-Saláti-i-Afághina," a history of the Afghán kings of India from Bulbid Lodi, composed by order of Dáúd Sháh, last king of Bengal. *Vide* Dowson, V, 1.]

Ahmad Yar Khan, احمد يار خان, whose poetical name is Yaktá, was of the tribe of the Turks called Birlás. His father Allah Yár Khán held at different periods the súbádári of Láhór, Tatta, and Multán, and was afterwards appointed to the Faujdari of Ghazni. Ahmad Yár Khán also held the Súbádári of Tatta in the latter part of the reign of 'Alamgir. He was an excellent poet, and is the author of several poems. He died on the 21st September, 1734 A. D., O. S., 23rd Jumáda I, 1147 A. H.

Ahmad Yar Khan, (Nawáb), of Bareilí, the son of Nawáb Zul-Ákár-ud-daula Muhammad Zul-Ákár Khán Bahádúr Diláwar-Jang of Bareilí. He was alive in A. D. 1815, 1230 A. H.

Ahmad Zarruk, احمد زروق, surname of Abul-'Abbás Ahmad bin-Ahmad bin-Muhammad bin-'Isá Barallusi, author of the commentary, called "Sharh Asmá'-il-Husná." He died in 1493 A. D., 899 A. H.

Ahsan, احسان, poetical name of 'Ináyat Khán, the son of Nawáb Zafar Khán. He was governor of Kábul in the reign of 'Alamgir and is the author of a Diwán. *Vide* Ashná.

Ahsan-ullah Khan, احسان الله, (Hakím), so well known at Dillí, died in September 1873 in that city.

Ain-uddin (Shaikh), شېخ عین الدین, of Bījāpūr, author of the "Mulhakát", and Kitáb-ul-Anwár, containing a history of all the Muhammadan saints of India. He flourished in the time of Sultán 'Alí-uddin Hasan Bahmaní.

'Ain-ul-Mulk, حکیم عین الملک, Hakím, a native of Shíráz, and a well-educated and learned Musalmán, was an officer of rank in the time of the emperor Akbar. He was an elegant poet, and his poetical name was Wafá. He died in the 40th year of the emperor's reign in 1594 A. D., 1003 A. H.
For further notice, vide Ain Translation I, 481.]

'Ain-ul-Mulk (Khwaja), خواجہ عین الملک, a distinguished nobleman of the court of Sultán Muhammad Sháh Tughluk and his successor Sultán Firúz Sháh, kings of Dillí. He is the author of several works, one of which is called "Tarsil 'Ain-ul-Mulki." He also appears to be the author of another work called "Fath-námá," containing an account of the conquests of Sultán 'Alá-uddin who reigned from 1296 to 1316 A. D.

'Aish, عیش, the poetical name of Muhammad 'Askari who lived in the reign of the emperor Sháh 'Alam.

'Aishi, عیشی, a poet, who is the author of a Maḡnawī called "Haft Akhtar", or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

Ajit Singh, Raja, راجہ اجیت سنگہ, a Ráthauri Rájput, and hereditary zamindár of Márwár, or Jodhpúr, was the son of Rájá Jaswant Singh Ráthauri. He was restored in 1711 A. D. to the throne of his ancestors, and gave his daughter in marriage to the emperor Farrukhsiyar in the year 1716 A. D. He was murdered one night, when fast asleep, at the instigation of his son Abhai Singh, who succeeded him. This took place in the beginning of the reign of the emperor Muhammad Sháh.

Ajit Singh, a Sikh chief and murderer of Mahárájá Sher Singh of Láhór. He also slew Dhaián Singh, another chief, and was himself seized by Hira Singh, the son of Dhaián Singh, and put to death together with Lena Singh and others. This took place in September 1843.

'Ajiz, عاجز, the poetical name of 'Arif-uddin Khán, who lived about 1754 A. D., 1168 A. H.

'Ajiz, the poetical title of Lalá Gangá Bishn, father of Rámjas Munshi, which see.

Ajaipal, the rájá who founded Ajmír about 1183 A. D.

Ajmal, اجمل, (Sháh) or Sháh Muhammad Ajmal, a Pír-záda of Alláhábád, was a descendant of Sháh Khūb-ullah, and younger brother of Sháh Ghulám Kutb-uddin, the son of Sháh Muhammad Fákhir, the respectability of whose family is well known at Alláhábád. He died in the year 1821 A. D., 1236 A. H.

Ajmiri Khan, an inhabitant of Ajmír. He walked with the emperor Akbar from Ágra to Ajmír, on which account he received the title of Ajmíri Khán from that emperor. He had built a garden on a spot of 28 bighas of ground at Ágra. This place is now called Ajmíri Khán-ká Tila.

Aka Muhammad Khan Kajar, محمد خان قاجار, Áká, king of Persia, of the tribe of Kájár, and son of Muhammad Hasan Khán Kájár, ruler of Mázanderán. He was made an eunuch in his childhood by 'Adil Sháh, the nephew and immediate successor of Nádir Sháh. After the death of 'Adil Sháh, he obtained his release and joined his father, who was afterwards slain by Karim Khán Zand, king of Persia. Ághá or Áká Muhammad was obliged to surrender himself to him, and was a prisoner in the city of Shiráz. He had, for some time, been very strictly guarded, and was never allowed to go beyond the walls of the town, but afterwards he was permitted to go a-hunting. When the last illness of Karim Khán assumed a dangerous appearance, he contrived to leave that city on the usual pretext of hunting. When intelligence was brought to him that the founder of the Zand dynasty was no more, accompanied by a few attendants, he commenced his flight, and favored by the confusion of the moment, he reached his province of Mázanderán in safety, and proclaimed himself one of the competitors for the crown of Persia. Soon after the

'Akidat Khan عقیذت خان, title of Mir Mahmūd, brother of **Afzal Khan** Afzal Khan. He came to India in the 16th year of 'Alamgir, A. D. 1679, and was raised to the rank of 1,000 and 500 *mansab*.

'Akil عقیل, 'Akil the brother of 'Alī. There is a story of him that being displeased with his brother 'Alī the Khalifa, he went over to Mu'awiya, who received him with great kindness and respect, but desired him to curse 'Alī; and as he would not admit of any refusal, 'Akil thus addressed the congregation:—“O people! you know that 'Alī, the son of Abū-Tālib, is my brother: now Mu'awiya has ordered me to curse him; therefore, may the curse of God be upon him.” So that the curse would either apply to 'Alī or to Mu'awiya.

Akil Khan عاقل خان, 'Akil Khan, nephew of Afzal Khan was a nobleman of 3,000, who served under the emperor Shah Jahān, and died A. D. 1642, 1059 A. H.

'Akil Khan (Nawab), نواب عاقل خان, the title of Mir 'Asad. He was a native of Khawāf in Kharāsān, and held the office of *wikāyat* in the time of the emperor 'Alamgir. He was an excellent poet; and as he had a great respect for Shah Bahān-uddīn, entitled Rāz-i-Ilāhī, he chose the word *Rāz* for his poetical title. He is the author of several works, among which are a *Maṣnawī* and *Dīwān*. He died A. D. 1695, 1108 A. H. *Vide Rāz*.

Akmal-uddin Muhammad bin-Mahmūd, (Shaikh) author of a commentary on the *Hidāya*, entitled “*Ināya*” or “*al-Ināya*”. There are two commentaries on the *Hidāya*, commonly known by that name, but the one much esteemed for its studious analysis and interpretation of the text, is by this author: it was published in Calcutta in 1837. This author died in 1384 A. D., 786 A. H.

'Akrima, or more correctly, 'Ikrima, عکرمه, surname of Abū 'Abdullāh, who was a freed slave of Ibn-'Abbās, and became afterwards his disciple. He was one of the greatest lawyers. He died in the year 725 A. D., 107 A. H.

Aksir, or more correctly, **Iksir** (Mirza), اکسیر امصقانی, of Iqbalān, author of a book of elegies. He served under Nawāb Nizām-ul-Mulk Asaf-Jāh and Safdar-Jang, and died in Bengal in 1756 N. S., 1169 A. H.

Alahdad Barhindi, or more correctly, **Ilahdad**, poetically styled *Faiz*, a native of Sarhind, and author of a Persian Dictionary called “*Madār ul-Afāz*”.
Regarding this dictionary and its author, *vide Journal*, *As-Sayf*, Bengal, 1868, p. 10.]

Al-Asnād اسناد, uncle of Yazīd, the second khalifa of the house of *Umayyā*. At the battle of Siffin he had fought against the side of 'Alī. Several sayings of this celebrated chief are recorded in the Biographical Dictionary of Ibn Kuthayb. He outlived Mu'awiya.

Alahwirdi Khan, اله وردی خان, or more correctly, **Ilahwirdi Khan**, a nobleman of the reign of the emperor Jahān. He was raised to the rank of 5000 in the time of Shah Jahān, and held several offices of importance. He was appointed governor of Patna, and married the niece of Nizām Shujā', brother of Aurangzib, A. D. 1661, 1070 A. H., and after the defeat of Shujā', accompanied him to Bengal, where he was slain together with his son and others by order of that prince in July 1666, 1075 A. H.

The word *alāh* or *ilāh* means “a god”, God being the only reality; the strong rope which the faithful seize on to get to paradise.

Alahwirdi Khan, اله وردی خان, or more correctly,

Ilahwirdi Khan, title of Ja'far Khān, the son of Ilāhwardi Khān the first. He was raised to the rank of an amir by 'Alamgir, with the title of Ilahwardi Khān 'Alamgir-Shāhī. He was appointed Subadār of Allāhābād, where he died A. D. 1669, 1079 A. H. He was an excellent poet and has left a *diwān*.

Alahwirdi Khan اله وردی خان مهابت جنگ, or more

correctly, **Allahwirdi Khan**, styled Mahābat-Jang, the usurper of the government of Bengal, was originally named Mirzā Muhammad 'Alī. His father Mirzā Muhammad, a Turkman, an officer in the service of the prince A'zam Shāh, on the death of his patron in 1707 A. D., falling into distress, moved from Dihli to Katak, the capital of Orisā, in hopes of mending his fortune under Shujā'-uddīn, the son-in-law of Nawāb Murshid Kulī Ja'far Khān, Subadār of Bengal, who received him with kindness and after some time bestowed on his son the Faujdārī of Rājmahāl, and procured for him from the emperor a *mansab* and the title of Allahwardi Khān, and afterwards that of Mahābat-Jang. After the death of Shujā'-uddīn, and the accession of his son Sarfarāz Khān to the government of Bengal, Allahwirdi contrived to murder the latter in 1740 A. D., 1153 A. H., and usurped the government. He reigned sixteen years over the three provinces of Bengal, Bihār, and Orisā, and died on Saturday, the 10th April, 1756, N. S., 9th Rajab, 1169 A. H., aged 80 years. He was buried in Murshidābād near the tomb of his mother in the garden of Khush-Bāgh, and was succeeded by his grand-nephew and grandson Mirzā Mahmūd, better known by his assumed name of Sirāj-ud-daula. It does not appear that Allahwirdi ever remitted any part of the revenue to Dihli.

Alah Yar Khan, اله یار خان, or more correctly, **Ilah**

Yar Khan, (Shaikh), son of Shaikh 'Abdus-Subhān, was formerly employed by Nawāb Mubāriz-ul-Mulk Sarbaland Khān, governor of Gujrat, and in the reign of the emperor Farrukhsiyar was raised to the rank of 6,000, with the title of Rustam Zamān Khān. In the time of the emperor Muhammad Shāh, when Rājā Abhai Singh, the son of Rājā Ajit Singh Mārwarī, was appointed governor of Gujrat in the room of Nawāb Sarbaland Khān, the latter made some opposition to his successor; a battle ensued, and Shaikh Ilāh Yar, who was then with the nawāb, was killed in the action. This took place on the day of Dasahrā, 5th October, 1730, O. S., 8th Rabi' II, 1143 A. H.

Alah Yar Khan, اله یار خان ابن افشار خان, or more

correctly, **Ilah Yar Khan**, son of Iftikhār Khān Turkman, a nobleman of the court of Shah Jahān. He died in Bengal in A. D. 1650, 1060 A. H.

Alah Yar Khan Mir-Tuzuk, اله یار خان میر تویک, or more

correctly, **Ilah Yar Khan**, a nobleman in the time of the emperor 'Alamgir, who held the rank of 1,500, and died A. D. 1662, 1073 A. H.

Al-Amin, الامین, the 6th khalifa of the house of 'Abbās,

succeeded his father Hārūn-ur-Rashīd to the throne of Baghdād, in March, 809 A. D., 193 A. H. He was no sooner seated on the throne than he formed a design of excluding his brother al-Māmūn from the succession. Accordingly, he deprived him of the furniture of the imperial palace of Khurāsān; and in open violation of his father's will, who had bestowed on al-Māmūn the perpetual government of Khurāsān and of all the troops in that province, he ordered these forces to march directly to Baghdād. Upon the arrival of this order, al-Māmūn expostulated with the general al-Faḡl Ibn Rabi'a, who com-

[illegible]

Sultan Ahmad Shah Wali Bahmani, ascended the throne at Ahmadabad Bidar in the Dakkhin, in the month of February 1435 A. D. 838 A. H., and died after a reign of 23 years, 9 months and 20 days in the year 1457 A. D. 862 A. H. He was succeeded by son Humayun, a weak prince.

Sultān) styled Sikandari-Sāni, 'the second Alexander' was the nephew and son-in-law of Sultān Jalāl-uddīn Firūz Shāh Khiljī, whom he murdered at Kara-Mánikpur in the province of Allāhabād on the 29th July, 1296 A. D., 17th Rabi-ul-Thani, 695 A. H., and marching thence with his army ascended the throne of Dillī in the month of October the same year. Zil-hijja, 695 A. H., after having defeated and removed Nukn-uddīn Ibrāhīm, the son of Firūz Shāh. He was the first Musalmān king who made an attempt to conquer the Paishān. He took the fort of Chitor in August, 1303 A. D., 3rd Muharram, 703 H. It is said that the empire never flourished so much as in his reign. Palaces, mosques, universities, baths, mausolea, forts and all kinds of public and private buildings, seemed to rise as if by magic. Among the poets of his reign, we may record the names of Amīr Khusrāu, Khwāja Hasan, Sadr-uddīn 'Alī, Fakhr-uddīn Khawās, Hamid-uddīn Rājā, Maulānā 'Arif, 'Abdul-Hakīm and Shihāb-uddīn Sadr-Nishān. In poetry Amīr Khusrāu and Khwāja Hasan had the first rank. In philosophy and physics, Maulāna Badr-uddīn Dāmishkī. In divinity, Maulāna Shitābī. In astrology, Shaikh Nizām-uddīn Auliya acquired much fame. 'Alā-uddīn died, according to Firishta, on the 6th Shawwāl, 716 A. H. (or 19th December, 1316 A. D.) after having reigned more than 20 years. He was buried in the tomb which he had constructed in

Al-Dawani, *vide* Dawání.

'Ali, علي ابن ابى طالب, son of Abú-Tálib, was the cousin

and son-in-law of Muhammad. He was born 23 years before the Hijri, *i. e.*, in the year 599 A. D., at the very temple itself. His mother's name was Fátima, daughter of Asad the son of Háshim. After the death of Muhammad, he was opposed in his attempts to succeed the prophet by 'Usmán and 'Umar, and retired into Arabia where his mild and enlarged interpretation of the Qurán, increased the number of his proselytes. After the death of 'Usmán, the 3rd khalifa, he was acknowledged khalifa by the Egyptians and Arabians in July, 655 A. D., but in less than 5 years after, he was compelled to resign that title, and Mu'áwiya was proclaimed khalifa at Damascus. 'Alí was subsequently wounded by 'Abdur-Rahmán ibn-Muljim in a mosque at Kúfa, whilst engaged in his evening prayers, on Friday, the 22nd January, 661, A. D., 17th Ramazán, 40 A. H., and died four days after. 'Alí after the decease of his beloved Fátima, the daughter of the prophet, claimed the privilege of polygamy, and had 18 sons and 18 daughters. The most renowned of them are the two sons of Fátima, *viz.*, Hasan and Husain, as also Muhammad Hanif, by another wife. Among the many surnames, or honorable titles bestowed upon 'Alí, are the following—'Wasi' which signifies "legatee and heir;" Murtaza, "beloved by God;" Asad-ullah-ul-Ghálíb, "the victorious lion of God;" Haider, a "lion;" Sháh Mardán, "king of men;" Sher Khudá, "the lion of God." His memory is still held in the highest veneration by the Muhammadans, who say that he was the first that embraced their religion. They say, moreover, that Muhammad, talking of him, said, "'Alí is for me and I am for him; he stands to me in the same rank as Aaron did to Moses; I am the town in which all knowledge is shut up, and he is the gate of it." However, these great eulogies did not hinder his name, and that of all his family, from being cursed, and their persons from being excommunicated through all the mosques of the empire of the khalifas of the house of Umayya, from Mu'áwiya down to the time of 'Umar ibn-'Abdul-'Azíz, who suppressed the solemn malediction. There were besides several khalifas of the house of 'Abbás, who expressed a great aversion to 'Alí and all his posterity; such as Mu'tazid and Mutawakkil. On the other hand, the Fátimite khalifas of Egypt caused his name to be added to that of Muhammad in the call to prayer, (*azán*) which is chaunted from the turrets of the mosques. He is the first of the twelve Imáms, eleven of whom were his descendants. Their names are as follows:

1. 'Alí, the son of Abú-Tálib.
2. Imám Hasan, eldest son of 'Alí.
3. " Husain, second son of 'Alí.
4. " Zain-ul-'Abidín, son of Husain.
5. " Muhammad Bákir, son of Zain-ul-'Abidín.
6. " Ja'far Sádik, son of Muhammad Bákir.
7. " Músa Kázim, son of Ja'far Sádik.
8. " Alí Músa Raza, son of Músa Kázim.
9. " Muhammad Taqí, son of Músa Raza.
10. " 'Alí Naqí, son of Muhammad Taqí.
11. " Hasan 'Askari, son of 'Alí Naqí.
12. " Mahdí, son of Hasan 'Askari.

As to the place of Alí's burial, authors differ; but the most probable opinion is, that he was buried in that place which is now called Najaf Ashraf in Kúfa, and this is visited by the Muhammadans as his tomb.

The followers of 'Alí are called Shi'as, which signifies sectaries or adherents in general, a term first used about the fourth century of the Hijra.

'Alí is reputed the author of several works in Arabic, particularly a collection of one hundred sentences (paraphrased in Persian by Rashid-uddín Waṭwát), and a *Diwán* of didactic poems, often read in Madrasahs.

In mentioning Alí's name, the Shi'a use the phrase

"alaihi as-salám," which is used after the names of prophets; the Sunnis say, "karrama alláhu wajhahu," 'may God honor his face.'

'Ali, علي بن احمد بن ابوبكر كوفي, son of Ahmad bin-Abú-Bakr Kúfi, a resident of Uch and author of the history of Sindh in Arabic called "Tuḥfat-ul-Kirám". This work was translated into Persian and called "Chásh Náma", a translation of which was made in English by Lieutenant Postans and published in the Journal of the Asiatic Society in 1838.

'Ali, علي بن احمد المشهور بواحدى, son of Ahmad, commonly called Wáhidí, was an Arabian author who wrote three Commentaries, *viz.*: "Wasit", "Zakir", and "Basit", and also "Kitáb Nuzúl". He died in 1075 A. D., 468 A. H.

'Ali, علي بن حمزة, son of Hamzá, author of the "Tárikh Isfahánf".

'Ali, علي بن حسين واعظ, son of Husain Wáiz Káshifi, the famous writer of the *Anwár-i-Sohail*, author of the work called "Latáif-uz-Zaráif", containing the anecdotes of Muhammad, of the twelve Imáms, of the ancient kings of Persia, and of various other persons. He is also the author of another work entitled "Rushhát", containing the Memoirs of the Súfi Shaikhs of the Nakshbandí order. 'Alí died in 1532 A. D., 939 A. H. He is also called 'Alí Waez. *Vide* Šafi-uddín Muhammad.

'Ali, علي بن محمد قوسنجي, son of Muhammad Kúsanjī, an astronomer, and author of the "Sharḥ-ul-Jadid", the new commentary. He died A. D. 1474, 879 A. H.

'Ali, علي بن عثمان, son of 'Usmán Gílání, author of the "Kashf-ul-Mahjúb", containing a minute description of the twelve orders of Súfis, &c., written in 1499 A. D., 905 A. H. He is also called Pír 'Alí Hajwiri.

'Ali, علي ملقب به ابوالحسن, surnamed Abul-Hasan, *vide* Abul-Hasan 'Alí.

'Ali, علي تخلص ملا ناصرعلي, the poetical name of Mullá Násir 'Alí, which see.

'Ali, علي, the poetical name of a poet who converted the Ghazals of Háfiz into Mukhammas.

'Ali 'Adil Shah I, علي عادل شاه بيجاپوري, of Bijápúr, surnamed Abul-Muzaffar, succeeded to the throne of that kingdom after the death of his father Ibráhím 'Adil Sháh I, in 1558 A. D., 965 A. H. He reigned about 22 lunar years, and, as he had no son, he appointed in the year 1579 A. D. his nephew, Ibráhím, son of his brother Tah-másp, his successor; and the following year on the night of Thursday the 10th of April, 1580, 23rd Šafar, 988 A. H., he was assassinated by a young eunuch. He was buried in the city of Bijápúr, where his tomb or mausoleum is called by the people, "Rauza 'Alí." *Vide* Ain Translation, I, 466.]

'Ali 'Adil Shah II, علي عادل شاه ثاني بيجاپوري, of Bijápúr, succeeded his father Muhammad 'Adil Sháh in his childhood in November, 1656 A. D., Muharram, 1067 H., and was unable to remedy the disorders which had occurred in his kingdom, by the rebellion of the celebrated Marhatta chief Sewájí, who had possessed himself of all the strongholds in the Kokan country, and erected several new forts. Under pretence of making his submissions to the Sultán, he begged an interview with the Bijápúr general, Afzal Khán, whom he treacherously stabbed in an embrace. Rustam Khán was afterwards sent against him, and defeated. 'Alí 'Adil Sháh died in

'Ali Bôya = **Ali ibn Bôya**, علي بويه, entitled **Imâd-ud-daula**, the first of a race of kings of Fars and 'Irâk. The founders of this family, which is called **Dilâmi** or **Diâlima** (from the name of their native village, **Dilâm**) and **Bôya** or **Boyides** (from that of one of their ancestors named **Bôya**), trace their descent to the ancient kings of Persia: but the first of this race that history notices, was a fisherman of **Dilâm** whose name was **Bôya**. His eldest son, **'Ali Bôya**, was employed by a governor of his native country named **Murawij**, and was in the command of the chief part of his army, with which he encountered and defeated **Yasûd**, the governor of **Isfahân**, and by the immense plunder that he obtained from that victory, he became at once a leader of reputation and of power. He pursued **Yasûd** into Fars, defeated him again, and took possession of the whole of that province as well as those of **Kirmân**, **Khuzistân** and **'Irâk** in 933 A. D., 321 A. H. This chief was afterwards tempted, by the weak and distracted state of the **Khilâfat** or **Caliphate**, to a still higher enterprize: accompanied by his two brothers, **Hasan** and **Ahmad**, he marched to **Baghdâd**. The **Khalîf al-Râzi Billâh** fled, but was soon induced to return: and his first act was to heap honors on those who had taken possession of his capital. **'Ali Bôya**, on agreeing to pay annually 600,000 **dimars** of gold, was appointed viceroy of Fars and **'Irâk**, with the rank of **Amîr-ul-Umrâ**, and the title of **'Imâd-ud-daula**. His younger brother **Ahmad**, received the title of **Maizz-ud-daula**, and was nominated **wazîr** to the **khalîf**. **Hasan**, who was his second brother, received the title of **Rukn-ud-daula**, and acted, during the life of **Ali Bôya**, under that chief. **Ali Bôya** fixed his residence at **Nishâpûr**, and died on Sunday the 11th November, 949 A. D., 16th **Jumadî** I, 338 H., much regretted by his soldiers and subjects. He was succeeded by his brother **Rukn-ud-daula**.

Sultans of the race of **Boya** who reigned 108 lunar years in Persia:

'Imâd-ud-daula **'Ali Bôya**; **Maizz-ud-daula** **Ahmad**; **Rukn-ud-daula** **Hasan**, sons of **Bôya**.

Azîz-ud-daula; **Mouyyad-ud-daula**; **Fakhr-ud-daula** **Abûl Hasan**, sons of **Rukn-ud-daula**.

Majd-ud-daula, son of **Fakhr-ud-daula**.

Izz-ud-daula **Bakhtiyâr**, son of **Maizz-ud-daula**.

'Ali Durdazd, مولانا علی رد دزد استرآبادی, (**Moulânâ**) of **Astarâbâd**. A poet who was cotemporary with **Katibî Tashîrî** who died in A. D. 1435, 840 A. H. He is the author of a **diwân**. He was living in A. D. 1436, in which year his wife died, on which account he wrote a beautiful **elegy**.

'Ali Ghulam Astarabadi, علی غلام استرآبادی, a poet who served under the kings of **Dakhin** and was living in 1665 A. D., 972 A. H., in which year **Râmrâj** the **râjâ** of **Bijâpûr** was defeated and slain in a battle against the **Muhammâdian** princes of **Dakhin**, of which event he wrote a **chronogram**.

'Ali Hamdani, علي همداني, vide **Sayyid 'Ali Hamdânî**.

'Ali Hamza, علي حمزة, author of the "**Jawâhir-ul-Asrâr**", a commentary on the abstruse meaning of the verses of the **Kurân** &c., being an abridgment of the "**Miftâh-ul-Ashûr**", written in 1436 A. D. **'Ali Hamza's** poetical name is **'Azûrî**, which see.

'Ali Hazin, علي حزين, (**Shaikh Muhammad**) vide **Hazîn**.

'Ali ibn Isa, علي ابن عيسى, general of the **khalîf al-Amin**, killed in battle against **Tâhir ibn Husain**, the general of the **khalîf al-Mâmûn** in the year 811 A. D., 195 A. H., and his head sent as a present to the **khalîf**.

'Ali ibn ul-Rijâl, علي ابن الرجال, author of the Arabic work on astronomy called "**Albâra**" **ahkâm Najûm**."

'Ali Ibrahim Khan, علي ابراهيم خان, a native judge of **Banaras** who is the author of 28 mans and several other works and a **tazkira** or biography of **Urdû** poets which he wrote about the year 1782 A. D., 1196 H. His poetical name is **Khalîl**.

'Ali Jah, علي جاه, the eldest son of the **Nizâm** of **Haidarâbâd**. He rebelled against his father in June 1795 A. D. was defeated and made prisoner, and died shortly after.

'Ali Kusanji, علي قسنجی, (**Mullâ**) vide **Mullâ 'Ali Kûsanjî**.

'Ali Kusanji, علي قوسنجی, (**Mulla**) author of the "**Sharah Tajrid**", and **Hâshia Kashshâf**. He died in 1405 A. D., 808 A. H.

'Ali Kuli Beg of Khurasan, علي قلي بیگ, author of a **tazkira** or biography of poets.

'Ali Kuli Khan, علي قلي خان, (**Nawab**) vide **Ganna Begam**.

'Ali Lala, (**Shaikh Razi-uddîn**) a native of **Ghazni**. His father **Sayyid Lâlâ** was the uncle of **Shaikh Sanâf** the poet. He was a disciple of **Najm-uddîn Kubrâ** and his title **Shaikh ul-Shaiukh**. He died A. D. 1244, 642 A. H., aged 76 lunar years.

'Ali Mahaemi, علي مهامي, a native of **Mahâem** in the **Dakhîn**, was the son of **Shaikh Ahmad**, and is the author of the commentary on the **Kurân** entitled "**Tafsîr Rah-mânî**." He died A. D., 1431, 835 A. H.

'Ali Mardan Khan, علي مردان خان, **Amîr-ul-Umrâ**, was a native of **Persia** and governor of **Kandahâr** on the part of the king of **Persia**, but finding himself exposed to much danger from the tyranny of his sovereign **Shâh Safî**, he gave up the place to the emperor **Shâh Jahân**, and himself took refuge at **Dihlî** in the year 1637 A. D., 1047 A. H. He was received with great honour, was created **Amîr-ul-Umrâ**, and was at different times, made governor of **Kashmîr** and **Kâbul**, and employed in various wars and other duties. He excited universal admiration at the court by the skill and judgment of his public works, of which the canal which bears his name at **Dihlî** still affords a proof, and the taste and elegance he displayed on all occasions of show and festivity. He died on his way to **Kashmîr**, where he was going for change of air, on the 16th of April, 1657 A. D., O. S., 12th **Rajab**, 1067 A. H., and was buried at **Lahor** in the mausoleum of his mother. He left three sons, *viz.*, **Ibrâhîm Khân**, **Isma'îl Beg** and **Is-hâk Beg**, of whom the two last were slain in the battle which took place between **Dârâ Shikôh** and **'Alamgir** at **Dhaulpûr** on the 29th May, 1658, O. S., 7th **Ramazan**, 1068 H. He is believed to have introduced the bulbous **Tartar dome** into **Indian architecture**.

'Ali Musî Raza, علي موسى رضا, the eighth **Imâm** of the race of **Alî**, and the son of **Musî Kâzim** the seventh **Imâm**. His mother's name was **Umm Sayyid**; he was born in the year 764 or 769 A. D., 147 A. H. and died on Friday the 12th of August 818 A. D., 9th **Safar**, 203 H. His wife's name was **Umm Hâbil** the daughter of the **Khalîf al-Mâmûn**. His sepulchre is at **Tûs** in **Khurâsân**. That town is now commonly called **Mash-had**, that is, the place of martyrdom of the **Imâm**. To the enclosure wherein his tomb is raised, the Persians give the name of "**Rauzat Rizawî**," or the garden of **Razâ**, and esteem it the most sacred spot in all **Persia**. The chief ornament and support of **Mash-had** is this tomb, to which many thousands of pious pilgrims annually resort, and which had been once greatly enriched by the bounty of sovereigns. **Nasir-ullâh Mirzâ** the son of **Nâdir Shâh** carried away the golden railing that surrounded the tomb, and **Nâdir Mirzâ** son of **Shâh-rukh Mirzâ** and grandson of **Nâdir Shâh**, took down the great golden ball which ornamented the top of the

dome over the grave, and which was said to weigh 60 maunds or 420 pounds. The carpets fringed with gold, the golden lamps, and everything valuable were plundered by these necessitous and rapacious princes. 'Alí Músí Razá was poisoned by the khalif al-Mámún, consequently is called a martyr.

'**Alí Muhammad Khan**, علي محمد خان, founder of the Rohila government. It is mentioned in Forster's Travels, that in the year 1720 A. D. Bashárat Khán and Dáúd Khán, of the tribe of Rohilas, accompanied by a small number of their adventurous countrymen came into Hindústan in quest of military service. They were first entertained by Madan Sháh, a Hindú chief of Serauli, (a small town in the north-west quarter of Rohilkhand) who by robbery and predatory excursions maintained a large party of banditti. In the plunder of an adjacent village, Dáúd Khán captured a youth of the Ját sect, whom he adopted and brought up in the Muhammadan faith, by the name of 'Alí Muhammad, and distinguished this boy by pre-eminent marks of paternal affection. Some years after, the Rohilas quarrelling with Madan Sháh, retired from his country, and associating themselves with Chánd Khán the chief of Bareli, they jointly entered into the service of Azmat Khán, the governor of Moradábád. After the death of Dáúd Khán, who was slain by the mountaineers in one of his excursions, the Rohila party in a short space of time seized on the districts of Madan Sháh and 'Alí Muhammad Khán was declared chief of the party. From the negligence of government and the weak state of the empire of Dihlí in the reign of Muhammad Sháh, he possessed himself of the district of Katir (now called from the residence of the Rohilas, Rohilkhand) and assumed independence of the royal authority. He was besieged in March, 1745 A. D., Safar 1158 A. H., in a fortress called Bankar and 'Aoulá and taken prisoner, but was released after some time, and a jágír conferred on him. The emperor Muhammad Sháh died in April 1748, A. D. 1161 A. H. and 'Alí Muhammad Khán some time after him in the same year at 'Aoulá, which he had ornamented with numerous public and private edifices. He left four sons, viz., Sa'd-ulláh Khán, Abdulláh Khán, Faiz-ulláh Khán and Dúnde Khán. Sa'd-ulláh Khán succeeded to his father's possession being then twelve years old. *Vide* Sa'd-ullah Khán.

'**Alí (Mulla)**, ملا علي, Muhaddis or the traditionist whose poetical name was "Tárfi", died in the year 1573 A. D., 981 A. H., and Mullá 'Alam wrote the chronogram of his death.

'**Alí Murad Khan**, علي مراد خان, a king of Persia of the Zand family. He succeeded to the throne after the death of Sádík Khán in March, 1781 A. D., and assumed the title of wakíl. He reigned over Persia five years and was independent of the government two years prior to this period. Persia during this time, enjoyed a certain degree of peace. He continued to confine his rival 'Aká Muhammad Khán to the province of Mázinarán. He died in 1785 A. D.

'**Alí Murad**, (Mír) present chief of Khairpúr (1869).

'**Alí Naki**, امام علي نقی, (Imám) was the tenth Imám of the race of 'Alí, and the son of Imám Muhammad Taqí who was the ninth Imám. He was born in the year 828 A. D., 213 A. H., and died on the 17th of June, 869 A. D. 3rd Rajab, 255 A. H. His tomb is in Sarmanráe (which is also called Sámira) in Baghdád, where his son Muhammad Askari was also buried afterwards.

'**Alí Naki Khan**, نواب علي نقی خان, (Nawáb) the father-in-law and prime minister of Wájid 'Alí Sháh, the last king of Lakhnau. He died at Lakhnau of cholera about the 1st December, 1871, 17th Ramzán, 1278 A. H.

'**Alí Naki**, علي نقی, Díván of Prince Murad Bakhsh, son of Shalyahí, whom he slew with his own hand.

'**Alí Nawedi**, علي نودی, a poet and pupil of Sháh Táhir Andjání, came to India, where he was patronized by Abúl Fatha Husain Nizám Sháh I. For some time he was in disgrace with his patron and changed his Takhallus or poetical name from Nawedi to Ná-umaidi (or hopeless). He died in 1567 A. D., 975 A. H., at Ahmadnagar in the Dakhan.

'**Alí Quli Beg**, *vide* Sháh Afghán Khán.

'**Alí Shahab Tarshizi**, علي شهاب ترشیزی, a poet who was a native of Tarshish. He flourished in the reign of Sháh-rukh Mirzá, and found a patron in his son Muhammad Jogi, in whose praise he wrote several panegyrics. He was co-temporary with the poet Azurí, who died A. D. 1462, 866 A. H.

'**Alisher**, امیر علیشیر, (Amír) surnamed Nizám-uddín, was the prime minister of the Sultán Husain Mirzá ruler of Khurásán. He sprang from an illustrious family of the Jaghtai or Chaghtai tribe. His father Gajkína Bahádúr, held one of the principal offices of government during the reign of Sultán Abúl Kásim Bábar Bahádúr, a descendant of Amír Taimúr. His grandfather, by his mother's side, was one of the principal Amírs of Sultán Báikara Mirzá, the grandfather of Sultán Husain Mirzá. Alisher attached himself originally to Sultán Abúl Kásim Bábar Mirzá, who was greatly attached to him, and called him his son. After his death he retired to Mash-had and continued his studies there; which place he subsequently quitted for Samarkand, on account of the disturbances which broke out in Khurásán, and applied himself diligently to the acquirement of knowledge in the college of Khwája Fazl-ulláh. When Sultán Husain Mirzá became uncontrolled ruler of Khurásán, he requested Sultán Ahmad Mirzá, at that time ruler of the countries beyond the Oxus, to send 'Alisher to him. On his arrival, he was received with the greatest distinction, and raised to the highest posts of honor. 'Alisher's palace was open to all men of learning: and notwithstanding that the reins of government were placed in his hands, in the midst of the weightiest affairs, he neglected no opportunity of improving both himself and others in the pursuit of knowledge. He was not only honored by his own Sultán and his officers, but foreign princes also esteemed and respected him. After being employed in the capacity of díván and prime minister for some time, love of study induced him to resign, and bidding a final adieu to public life, he passed the remainder of his days in composing Turkish and Persian works, of which Sám Mirzá recounts the names of no less than twenty-one. Daulat Sháh the biographer, Mírkhúnd and his son Khúndamír, the historians, dedicated their works to him, and amongst other men of genius who were cherished by his liberality may be mentioned the celebrated poet Jámí. His collection of Odes in the Chaghtai or pure Turkish dialect, which he wrote under the poetical name of Nawáfi, amounts to 10,000 couplets, and his parody of Nizámí's five poems, containing nearly 30,000 couplets, is universally admired by the cultivators of Turkish poetry, in which he is considered to be without a rival. In the Persian language also he wrote a collection of Odes, under the poetical name of Fání or Fanáfi, consisting of 6,000 distiches. 'Alisher was born in the year 1440 A. D., 844 A. H., and died on Sunday the 6th of December, 1500 A. D., 15th Jamad I, 906 A. H., five years before his royal friend and master Sultán Husain Mirzá. Khúndamír has recorded the year of his death in an affectionate chronogram: "His highness the Amír, the asylum of divine guidance, in whom all the marks of mercy were conspicuous, has quitted the thorny brake of the world, and fled to the rose-garden of pity. Since the

"light of mercy" has descended on his soul. those words represent the year of his departure." One of his works is called "Majālis-ul-Nafies."

'Ali Tabar, شهزاده علي غبار, (Prince) was the son of prince 'Azim Shāh, and grandson of the emperor 'Alamgīr. He died in the year 1734 A. D., 1147 A. H.

'Ali Waez, علي واعظ, the son of the famous Husain Wāez Kāshifi of Hirāt. *Vide* 'Alī son of Husain Wāez.

'Ali Wardi Khan, علي وردی خان, also called Alahwardi Khān, which see.

'Ali Yezdi, علي یزدی, *vide* Sharaf-uddīn 'Alī Yezdī.

Alexander the Great, *vide* Sikandar Zul-karnayn.

Al-Farghani, الفارغاني, surname of Ahmad ibn Kathīr or Kāṣir, an Arabian astronomer of the ninth century, author of an introduction to astronomy. *Vide* Farghānī.

Al-Faryabi, الفاریابی, *vide* Fāryābī.

Al-Ghazzali, الغزالي, *vide* Ghazzālī.

'Alha and Udal, آله و آودل, princes of Mahōba. There

is a heroic ballad sung or recited by the Hindū sepoys in a kind of monotonous, but not unmusical sort of chaunt, accompanied by a sotto voce beat of the dhól, which rise to a constrepito in the pause between the verses. Whoever has resided in a military cantonment must have frequently observed the sepoys, when disengaged from military duty, collected in small knots, listening to one of the party reciting some poem or tale to a deeply interested audience. The subject of this lay is the prowess of 'Alhā, the rájá of Mahōba, a town in Bundelkhand, of which extensive ruins remain. The hero is described as the terror of the Muhammadans; his triumphs over whom are attributed not only to his own valour, but the favor of the goddess Kālī, whom he had propitiated by the offering of his life. There are many songs, it is said, of this prince, and his brother Udal, a warrior of equal estimation; but they are preserved only traditionally by the Powárs, and their amateur students. The verses are in Bhakha.

Al-Hadi, الهادي, the fourth khalīf of the house of 'Abbās succeeded his father al-Mahdī on the 4th of August, 785 A. D., 23rd Muharram, 169 H., to the throne of Baghdād. He reigned one year and one month, and having formed a design to deprive his younger brother Hārūn-al-Rashīd of his right of succession and even to assassinate him, was poisoned by his prime minister about the month of September 786 A. D., Rabi' I, 170 A. H. On his death his brother the celebrated Hārūn-al-Rashīd ascended the throne.

Al-Hakm, also called Ibn Abdūl Hakm, an Arabian author who (according to the chronological arrangement of the Arab authorities by Howard Vyse and Dr. Sprenger, in the former's second volume of 'The Pyramids of Gizeh') lived about 1450 A. D., or six hundred years after the death of the khalīf al-Mamūn of Baghdād, but by a manuscript note recorded by a gentleman of the British Museum, (1868) it appears that al-Hakm was nearly contemporary with that prince who flourished between 813 and 842 A. D. Al-Hakm writes that the Great Pyramid in Egypt was built by a certain antediluvian king Saurid, and filled by him chiefly with celestial spheres and figures of the stars; together with the perfumes used in their worship; and that khalīf al-Mamūn found the body of a man deposited, with jewels, arms, and golden writing, in the collar, when he broke into the king's chamber of the Great Pyramid. But neither Abū Mūshar Jāfar bin ḥammad Balḫī, who wrote in about 890 A. D. nor Ibn ar-Rāshidī, in 920 A. D. have one word about al-Mamūn,

or any opening of the pyramid. But when we descend to Masaūdi, in 967 A. D. he, after an astonishing amount of romancing on what took place at the building of the pyramids 300 years before the Flood,—mentions that, not al-Mamūn, but his father, khalīf Hārūn-al-Rashīd, attempted to break into the Great Pyramid; and after penetrating 20 cubits, found a vessel containing 1000 coins of the finest gold, each just one ounce in weight, and making up a sum which exactly repaid the cost of his operations; at which, it is added, he greatly wondered. About the year 1170 A. D. or 340 years after al-Mamūn's age, that prince is mentioned by Abū Abd-ullah Muhammad bin Abdur Rahīm Alkaiṣi, who states that he was informed that those who went into the upper parts of the Great Pyramid in the time of al-Mamūn, came to a small passage, containing the image of a man in green stone, and within that a human body with golden armour &c. &c.

Al-Hasan, الحسن, an Arabian who wrote on optics, about the year 1100 A. D.

Alif bin Nur Kashani, الف بن نورکاشنی, author of another "Matla'-ul-Anwār", besides the one of the same name written by Mullā Husain Wāez. This is a complete history of Muhammad, his descendants, with Memoirs of the khalīfs.

Aljaitu, الجایتو, a Tartar king of Persia, who assumed the title of Muhammad Khudā Bandā on his accession to the throne, which see.

Al-Kadir Billah, القادر بالله, the twenty-fifth khalīf of the Abbaside family, was the son of Is-hāk the son of Muqtadir Billah. He ascended the throne of Baghdād after the dethronement of al-Taya' in 991 A. D., 381 A. H. He was a contemporary of Sultān Mahmūd of Ghazni; reigned 41 lunar years and 3 months, and died in 1031 A. D., 422 A. H. He was succeeded by al-Kāem-bi-amr-illāh.

Al-Kadiri or Kadiri, القادري, a sect of Muhammadans. These are a branch of the Mu'tazillis, and differ in their opinions from the orthodox Musalmāns, in that they deny God's decree, and assert free will; affirming that the contrary opinion makes God the author of evil.

Al-Kaim Billah or Al-Kaim-bi-amr-illah, القایم بالله, surnamed Abū Ja'far Abdullāh, the 26th khalīf of the house of 'Abbās. He succeeded his father Kādir Billah to the throne of Baghdād in 1031 A. D., 422 A. H., reigned 44 lunar years and 8 months, and died in 1075 A. D., 467 A. H., which was soon after Sultān Malikshāh the Saljūki had ascended the throne of Persia, and as that monarch was the real master of the empire, the nomination of a successor was deferred till he was consulted. He deputed a son of his prime minister Nizām-ul-Mulk to Baghdād with orders to raise al-Muqtadī the grandson of al-Kāim to the (nominal) rank of the commander of the faithful.

Al-Kaim, القایم, second khalīf of the Fātimite race of Barbary; he succeeded his father Obeid-ullah al-Mahdī A. D. 924, 312 A. H. During his reign we read of nothing remarkable, except the revolt of Yezīd ibn Kondat, a man of mean extraction. Al-Kāem reigned nearly 12 years and died in A. D. 945, 334 A. H. His son Isma'īl al-Mansūr succeeded him.

Al-Kahir Billah, القاهر بالله, the nineteenth khalīf of the race of the Abbāsides, and the third son of al-Mo'tazid Billāh, succeeded his brother al-Muqtadir to the crown of Baghdād in October, 932 A. D., Shawwāl, 320 A. H. He had reigned only one year five months and twenty-one days, when his wazīr ibn Maḳla deprived him of his sight with a hot iron on Wednesday the 23rd April, 934 A. D.,

6th Jamad I, 322 A. H. and raised al-Rázi Billah the son of Mukṭadir to the throne. It is said that al-Káhir, after this, as long as he lived, was obliged to beg for charity in the mosque of Baghdád, calling out to the people that assembled there, "Have pity and give charity to one, who had once been your khalifa."

'Al-Kama, **علقه**, son of Kys was one of the pupils of Abd-ullah bin Masaúd, and an eminent man. He died in 681 A. D., 61 A. H.

Al-Khassaf, **الخصاف**, *vide* Abú-Bakr Ahmad bin-'Umar al-Khassáf.

'Allama Dawani, *vide* Dawání.

'Allama Hilli, **شيخ علامه حلي**, (Shaikh) the great Shia lawyer, whose full name is Shaikh al-'Alláma Jamál-uddín Hasan bin Yúsuf al-Mutakhir Hillí, was the author of the "Khulásat-ul-Akwál" a biography of eminent Shias. His chief works on the subject of traditions, are the Istikás al-Ya'tbár, the Masábil al-Anwár and the Durar-wa al-Marján. He died in 1326 A. D., 726 A. H. *Vide* Jamál-uddín Hasan bin Yúsuf.

'Allami, *vide* Afzal Khán.

'Allami, **علامي**, the poetical name of Shaikh Abúl Fazl the favorite wazír and secretary of the emperor Akbar.

'Allami Shirazi, **علامي شيرازي**, or the philosopher of Shiráz, a very learned man, so generally called that his proper name is almost forgotten. He is the author of a celebrated collection of tracts on pure and mixed mathematics, entitled Durrat-ut-Táj.

Al-Mahdi, **المهدي**, the third khalif of the race of Abbás, succeeded his father Abú Ja'far al-Mansúr to the throne of Baghdád, and was inaugurated on Sunday the 8th of October, 775 A. D., 6th Zil-hijja, 158 A. H. From the accession of al-Mahdi to the year 781 A. D., 164 A. H., the most remarkable event was the rebellion of al-Makna (or al-Makanna) which see. All this time war had been carried on with the Greeks, but without any remarkable success on either side. But after the suppression of the rebellion of al-Makna, the khalif ordered his son Harún-al-Rashíd to penetrate into the Greek territories with an army of 95,000 men. Harún, then, having entered the dominions of the empress Irane, defeated one of her commanders that advanced against him; after which he laid waste several of the imperial provinces with fire and sword, and even threatened the city of Constantinople itself. By this the empress was so terrified, that she purchased a peace with the khalif by paying him an annual tribute of 70,000 pieces of gold, which for the present at least, delivered her from the depredations of these barbarians. After the signing of the treaty, Harún returned home laden with spoils and glory. This year (*i. e.* the 164th year of the Hijri or 781 A. D.) according to some of the oriental historians, the sun one day a little after his rising, totally lost his light in a moment without being eclipsed, when neither any fog nor any cloud of dust appeared to obscure him. This frightful darkness continued till noon, to the great astonishment of the people settled in the countries where it happened. Al-Mahdi was poisoned, though undesignedly, by one of his concubines, named Hasana. She had designed to destroy one of her rivals whom she imagined to have too great an ascendancy over the khalif, by giving her a poisoned pear. This the latter, not suspecting anything, gave to the khalif; who had no sooner eaten it than he felt himself in exquisite torture, and soon after expired. This event took place on the eve of Thursday the 4th of August, 785 A. D., 23rd Muhurram, 169 H. in a village called Ar Rád in the dependencies of Másabadán. He was succeeded by his eldest son al-Hadí.

Al-Mahdi, **المهدي**, a khalif of Barbary, *vide* Obeid-ullah al-Mahdí and Muhammad al-Mahdí.

Al-Makna, or al-Makanna, **المقنع**, a famous impostor of Khurásán who lived in the reign of al-Mahdí the khalifa of Baghdád. His true name was Hákam ibn Hásham, and had been an under secretary to Abú Muslim governor of that province. He afterwards turned soldier, and passed thence into Máwarunnahr, where he gave himself out as a prophet. The name of al-Makna, as also that of al-Burkai, that is, the veiled, he received from his custom of covering his face with a veil or girdle mask, to conceal his deformity; he having lost an eye in the wars, and being otherwise of a despicable appearance, and a stutterer; though his followers pretended he did this for the same reason that Moses did, *viz.*, lest the splendor of his countenance should dazzle the eyes of his beholders. In some places he made a great many proselytes, deluding the people with a number of juggling tricks which they swallowed as miracles, and particularly by causing the appearance of a moon to rise out of a well for many nights together; whence he was also called in the Persian tongue, Sáizinda Máh, or the Moon-maker. This wretch, not content with being reckoned a prophet, arrogated to himself divine honors; pretending that the Deity resided in his person. He had first, he said, assumed the body of Adam, then that of Noah and subsequently of many other wise and great men. The last human form he pretended to have adopted was that of Abú Muslim a prince of Khurásán, from whom it proceeded to him. At last this impostor raised an open rebellion against the khalif, and made himself master of several fortified places in Khurásán, so that al-Mahdí was obliged to send one of his generals with an army against him about the year 780 A. D., 163 H. Upon the approach of the khalifa's troops, al-Makna retired into one of his strong fortresses which he had well provided for a siege. But being closely besieged by the khalifa's forces, and seeing no possibility of escaping, he gave poison in wine to his whole family and all that were with him in the castle; when they were dead, he burnt their bodies, together with all their furniture, provisions, and cattle; and lastly he threw himself into the flames. He had promised his followers, that his soul should transmigrate into the form of an old man riding on a greyish coloured beast, and that after so many years he would return and give them the earth for their possession; which ridiculous expectation kept the sect in being for several years. English readers will remember the use made of this story by the author of Lalla Rookh.

Al-Mamun, **المأمون**, surnamed 'Abdulláh, was the seventh khalif of the race of the Abbasides, and the second son of Harún-al-Rashíd. He was proclaimed khalif at Baghdád on the 6th October, 813 A. D., 6th Safar, 198 A. H., the day on which his brother al-Amin was assassinated. He conferred the government of Khurásán upon Táhir ibn Husain his general, and his descendants with almost absolute and unlimited power. This happened in the year 820 A. D., 205 A. H., from which time we may date the dismemberment of that province from the empire of the khalifs. During the reign of this khalif nothing remarkable happened; only the African Moslems invaded the island of Sicily, where they made themselves master of several places. Al-Mámún conquered part of Crete, had the best Greek writers translated into Arabic, and made a collection of the best authors. He also calculated a set of astronomical tables and founded an academy at Baghdád. In Khurásán he made Tús, at that time the capital of the kingdom, his place of residence. Under his patronage Khurásán became the resort of learned men; and the city of Tús, the great rival of Baghdád. He died of a surfeit on the 18th of August, 833 A. D., 17th Rajab 218 A. H., after a reign of 20 years and some months in Asia Minor, aged 48 years, and was buried at Tarsus a city on the frontiers

of Asia Minor. His wife named Búrán, daughter of Hasan ibn Sahl his prime minister, outlived him 50 years, and died on Tuesday the 22nd September, 884 A. D., 27th Rabi' I., 271 A. H., aged 80 years. Al-Mámún was succeeded by his brother al-Mo'tasim Billah.

Al-Mansur, المنصور, 2nd khalif of Barbary of the Fatimite race, *vide* Ismá'íl, surnamed al-Mansúr.

Al-Mansur, المنصور, whose former name was Abú Ja'far, was called al-Mansúr, the victorious, by his overcoming his enemies. He was the second khalif of the noble house of Baní Abbás or Abbasides, and succeeded to the throne of Baghdád after the death of his brother Abú Abbás surnamed al-Saffáh, in 754 A. D., 136 A. H. He was opposed by his uncle, 'Abdulláh son of Alí, who caused himself to be proclaimed khalif at Damascus, but was defeated by al-Mansúr's general, Abú Muslim. He laid the foundation of the city of Baghdád on the banks of the Tigris in 762 A. D. and finished it four years after. He was a prince of extraordinary talent and taste, and an ardent lover of science and literature. He got the Pahlawí copy of Pilpay's Fables translated into Arabic. In the year 775 A. D., 158 A. H., the khalif set out from Baghdád in order to perform the pilgrimage to Mecca; but being taken ill on the road, he expired at Bír Maimún, whence his body was carried to Mecca; where, after 100 graves had been dug, that his sepulchre might be concealed, he was interred, having lived, according to some 63, according to others 68 years, and reigned 22 lunar years. He is said to have been extremely covetous, and to have left in his treasury 600,000,000 dirhams, and 24,000,000 dinars. He is reported to have paid his cook by assigning him the heads and legs of the animals dressed in his kitchen, and to have obliged him to procure at his own expence all the fuel and vessels he had occasion for. He was succeeded by his son al-Mahdí. A Christian physician, named Bactishua, was very eminent at the court of al-Mansúr, who understanding that he had an old infirm woman for his wife, sent him three beautiful Greek girls and 3,000 dinars as a present. Bactishua sent back the girls and told the khalif that his religion prohibited his having more than one wife at a time; which pleased the khalif so much, that he loaded him with presents, and permitted him, at his earnest request, to return to his own country of Khurásán.

Al-Mo'tamid Billah, المعتضد بالله, the fifteenth khalif of the house of Abbás, was the son of al-Mutwakkil Billah. He was raised to the throne of Baghdád by the Turks after the murder of al-Muhtadí in 870 A. D., 256 A. H. This year the prince of the Zanjíans, Alí or al-Habib, made incursions to the very gates of Baghdád, doing prodigious mischief wherever he passed. In the year 874 A. D., Ya'kúb-bin-Lys having taken Khurásán from the descendants of Táhir, attacked and defeated Muhammad ibn Wásil (who had killed the khalif's governor of Fars, and afterwards made himself master of that province) seizing on his palace, where he found a sum of money amounting to 40,000,000 dirhams. In the year 879 A. D., 265 A. H., Ahmad ibn Túlan rebelled against the khalif and set up for himself in Egypt. There were now four independent powers in the Moslem dominions, besides the house of Umyya in Spain; *viz.* The African Moslems, or Aghlabites, who had for a long time acted independently; Ahmad ibn Túlan in Syria and Egypt; Ya'kúb ibn al-Lys in Khurásán, and al-Habib in Arabia and Irák. In the year 883 A. D., 270 A. H., al-Habib was defeated and slain by al-Muwafik the khalif's brother and coadjutor, who ordered his head to be cut off, and carried through a great part of that region which he had so long disturbed. In the year 891 A. D., 278 A. H. the Karmatians first made their appearance in the Moslem empire, and gave almost continual disturbance to the khalifs and their subjects. Al-Mo'tamid reigned 22 lunar years 11 months

and some days, and died in the year 892 A. D., 279 A. H. He was succeeded by his nephew al-Mo'tazid Billah the son of al-Muwafik.

Al-Mo'tasim Billah, المعتصم بالله, was the fourth son of Harún-al-Rashid, and the eighth khalif of the house of Abbás. He succeeded to the throne by virtue of his brother al-Mámún's express nomination of him to the exclusion of his own son al-'Abbas, and his other brother al-Kásim, who had been appointed by Harún-al-Rashid. In the beginning of his reign 833 A. D., 218 A. H., he was obliged to employ the whole forces of his empire against one Bábak, who had been for a considerable time in rebellion in Persia and Persian Irák, and had taken upon himself the title of a prophet. He was, however, defeated and slain. In the year 838 A. D., 223 A. H., the Greek emperor Theophilus invaded the khalif's territories, where he behaved with the greatest cruelty, and by destroying Sozopetra the place of al-Mo'tasim's nativity, notwithstanding his earnest entreaties to the contrary, occasioned the terrible distinction of Amorium. He is said to have been so robust, that he once carried a burden of 1,000 pounds weight several paces. As the people of Baghdád disturbed him with frequent revolts and commotions, he took the resolution to abandon that city, and build another for his own residence. The new city he built was first called Sámira, and afterwards Sarmanri, (for that which gives pleasure at first sight) and stood in the Arabian Irák. He was attached to the opinion of the Matazalites who maintain the creation of the Kurán; and both he and his predecessor cruelly persecuted those who believed it to be eternal. Al-Mo'tasim died on Thursday the 5th January, 842 A. D., 18th Rabi' I., 227 H. He reigned 8 years 8 months and 8 days, was born in the 8th month (Shaban) of the year, was the 8th khalif of the house of Abbás, ascended the throne in the 218th year of the Hijri, died on the 18th of Rabi' I., lived 48 years, fought 8 battles, built 8 palaces, begat 8 sons and 8 daughters, had 8,000 slaves, and had 8,000,000 dinars, and 80,000 dirhams in his treasury at his death, whence the oriental historians gave him the name of al-Musamman, or the Octonary. He was the first khalif that added to his name the title of *Billah*, equivalent to the *Dei Gratia* of Christian sovereigns. He was succeeded by his son al-Wáthik or Wásik Billáh.

Al-Mo'tazid Billah, المعتضد بالله, the son of al-Muwafik, the son of al-Mutwakkil Billáh, was the sixteenth khalif of the race of Abbas. He came to the throne of Baghdád after the death of his uncle al-Mo'tamid Billáh in 892 A. D., 279 A. H. In the first year of his reign, he demanded in marriage the daughter of Khamarawia, Sultán or khalif of Egypt, the son of Ahmad ibn Túlan; which was agreed to by him with the utmost joy, and their nuptials were solemnized with great pomp in the year 896 A. D., 282 A. H. He carried on a war with the Karmatians, but very unsuccessfully, his forces being defeated with great slaughter, and his general al-Abbás taken prisoner. The khalif some time after his marriage granted to Hárún, son of Khamarawia, the perpetual prefecture of Awásim and Kinnisrin, which he annexed to that of Egypt and Syria, upon condition that he paid him an annual tribute of 45,000 dinars. He reigned 9 years 8 months and 25 days, and died in 902 A. D., 289 A. H. His son al-Muktafi Billáh succeeded him.

Al-Mughira, المغيرة, the son of Sayyid and governor of Kúfa in the time of Mu'áwia the first khalif of the house of Umyya. He was an active man, and of very good parts; he had lost one of his eyes at the battle of Yernouk, though some say that it was with looking at an eclipse. By the followers of Alí he was accounted to be of the wrong party, and one of the chief of them. For thus they reckon, there are five elders on Alí's side; Muhammad, Alí, Fátima, Hasan and Husain; and to these are opposed, Abú Bakr, 'Umar, Mu'áwia, Amrú and al-

Mughira. He died in the year 670 A. D., 50 A. H., at Kúfa. A great plague had been raging in the city, which made him retire from it; but returning upon its violence abating, he nevertheless caught it, and died of it.

Al-Muhtadi, المهتدي, the fourteenth khalif of the Abbases, was the son of one of al-Wáthik's concubines named Kurb, who is supposed by some to have been a Christian. Al-Muhtadi was raised to the throne of Baghdád after the dethronement of al-Muttai'z Billáh in 869 A. D., 255 A. H. The beginning of his reign is remarkable for the irruption of the Zanjians, a people of Nubia, Ethiopia and the country of Caffres, into Arabia, where they penetrated into the neighbourhood of Basra and Kúfa. The chief of this gang of robbers, was 'Alí ibn Muhammad ibn Abdúl Rahmán, also called al-Habib, who falsely gave himself out to be of the family of Alí ibn Abú Taleb. This made such an impression upon the Shias in those parts, that they flocked to him in great numbers; which enabled him to seize upon the cities of Basra and Ramla, and even to pass the Tigris at the head of a formidable army. In the year 870 A. D., 256 A. H., al-Muhtadi was barbarously murdered by the Turks who had raised him to the throne. He reigned only eleven months and was succeeded by al-Mó'tamid.

Al-Mukhtar, المختار, a celebrated Muhammadan chief who had beaten all the generals of the khalifs Yezíd, Marwán, and Abdúl Málik, and had made himself sole master of Babylonian I'rák, whereof Kúfa was the capital. He persecuted all those he could lay his hands on, who were not of Husain's party; he never pardoned any one of those who had declared themselves enemies to the family of the prophet, nor those who, as he believed, had dipped their hands in Husain's blood or that of his relations. He sent an army against Ubeid-ullah the son of Zayád, who was sent by the khalif Abdúl Málik towards Kúfa with leave to plunder it for three days, and slew him in battle in August, 686 A. D., Muharram, 67 A. H. al-Mukhtár was killed at Kúfa in a battle fought with Misaa'b the brother of Abdulláh the son of Zuber, governor of Basra, in the month of April, 687 A. D., Ramzan 67 A. H., in the 67th year of his age. It is said that he killed nearly 50,000 men.

Al-Muktadi Billah, المقتدي بالله, surnamed Abdúl Kásim Abd-ulláh, the son of Muhammad, and grandson of al-Káem Billáh, was raised to the throne of Baghdád after the death of his grandfather in 1075 A. D., 467 A. H., by orders of Sultán Maliksháh Saljúki who was then the real master of the empire. He was the 27th khalif of the race of Abbas, reigned 19 lunar years and 5 months and died in 1094 A. D., 487 A. H. His death induced Barkayarák the Saljúki, the reigning Sultán of Persia, whose brother Mahmúd had died about the same period, to go to Baghdád, where he confirmed al-Mustazhir the son of the late khalif as his successor, and was himself hailed by the new lord of the faithful, as Sultán of the empire.

Al-Muktadir Billah, المقتدر بالله, the eighteenth khalif of the house of Abbás, was the son of al-Mó'tazid Billáh. He succeeded his brother al-Muktafi to the throne of Baghdád in 908 A. D., 295 A. H. He reigned 24 lunar years 2 months and 7 days, and was murdered by a eunuch on the 29th October, 932 A. D., 25th Shawwal, 320 H. He was succeeded by his brother al-Káhir Billáh.

Al-Muktafi Billah, المكتفي بالله, was the seventeenth khalif of the house of Abbás who reigned in Baghdád. He succeeded his father al-Mó'tazid Billáh in 902 A. D., 289 A. H., and proved a warlike and successful prince. He gained several advantages over the Karmatians, but was not able to reduce them. The Turks, however, having invaded the province of Máwarunnahr, were defeated with great slaughter; after which al-Muktafi carried on a

successful war against the Greeks, from whom he took Seleucia. After this he invaded Syria and Egypt, which provinces he recovered from the house of Ahmad ibn Túlan in 905 A. D., 292 A. H.; he then renewed the war with success against the Greeks and Karmatians. Al-Muktafi died in 908 A. D., 295 A. H., after a reign of about six years and a half. He was the last of the khalifs who made any figure by their warlike exploits. His successors al-Muktadir, al-Káhir and al-Rázi, were so distressed by the Karmatians and numberless usurpers who were every day starting up, that by the 325th year of the Hijri 937 A. D., they had nothing left but the city of Baghdád.

Al-Muktafi Bi-amr-illah, المقتفي بأمر الله, the son of al-Mustazahr was the 31st khalif of the house of Abbás. He succeeded his nephew al-Ráshid in A. D. 1136, 530 A. H., reigned about 24 lunar years and died in 1160 A. D., 555 A. H., leaving his kingdom to his son al-Mustanjad.

Al-Mustaa'li Billah, المستعلي بالله, the sixth Fatimite khalif succeeded his father al-Mustanasir Billáh in the government of Egypt and Syria. During his reign, the power of that dynasty was impaired, and its authority weakened, their political influence having ceased in most of the Syrian cities, and the provinces of that country having fallen into the possessions of the Turkmans on one hand, and the Franks on the other. This people (the Crusaders) entered Syria and encamped before Antioch in the month of October, 1097 A. D., Zil-kada 490 A. H.; they obtained possession of it on the 20th June, 1098, 16th Rajab, 491 A. H.; the following year they took Maaratun Nomán, and in the month of July, 1099, Sha'ban, 492 A. H., they became masters of Jerusalem, after a siege of more than 40 days. This city was taken on a Friday morning; during the ensuing week, a great multitude of Moslems perished, and upwards of 70,000 were slain in the Masjid al-Aksá (or mosque of Umar) — al-Mustaa'li was born at Cairo on the 24th August, 1076, 20th Muharram, 469 A. H., proclaimed khalif on Thursday the 28th of December, 1094, 18th Zil-hijja 487 A. H., and died in Egypt on the 10th December, 1101 A. D., 16th Safar, 495 A. H. His son Amar bi Ahkám-ulláh Abú Ali Mansúr succeeded him.

Al-Mustaa'sim Billah, المستعصم بالله, surnamed Abú Ahmad Abdulláh, was the thirty-seventh and last khalif of the race of Abbás. He succeeded his father al-Mustanasar to the throne of Baghdád in 1142 A. D., 640 A. H. In his time Halakú Khán Tartar, emperor of the Mughals and grandson of the great conqueror Changiz Khán, besieged Baghdád for two months, and having taken that place, seized al-Mustaa'sim and his four sons whom he put to a most cruel death with 800,000 of its inhabitants. Halakú Khán was very desirous of seizing upon Baghdád, and of adding the whole kingdom of Mesopotamia to his already vast and numerous conquests; but, partly on account of his own scruples, and partly from fear of offending the prejudices of his Sunní followers, who were all of the same faith with the khalif, he refrained for a time from entering the sacred dominion of one who was considered as the head of their holy religion, and the true representative of their beloved prophet. But the glorious days of the house of Baní Abbás had already been numbered, the effeminate Mustaa'sim had personal vices enough to lead to and excuse the final extinction of his race! Ibn al-Kama, his prime minister (who hated him more than any other of his oppressed subjects) from within, and Nasir-uddin Túsi, the preceptor of the Mughal prince (who owed him an old grudge) from without, urged the conqueror to the gates of Baghdád. Nasir-uddin had a few years before been at Baghdád, seeking shelter from persecution, when he was introduced to Mustaa'sim, the latter asked him to what country he belonged? "Tús,

please your holiness", answered Nasir-uddin. "Art thou of the asses, or of the oxen of Tús?" said the khalif (meaning the two principal branches of the Shia faith—Akharis and Usulis). Mortified as the illustrious refugee was at this inhospitable insult, he still submissively answered, "Of the oxen of Tús, please your highness." "Where, then, are thy horns", said the insolent buffoon. "I have them not with me", replied Nasir-uddin, "but, if your holiness permit, I will go and fetch them." "Make haste, hence, then, thou deformed animal", said the khalif, "and never again appear in my presence in so imperfect a state!" Nasir-uddin kept his promise well, for, at the moment when Baghdad was on the point of being surrendered, and the khalif driven to the last extremity, he sent him a message to the effect that the ox of Tús was at the gate with his horns, and inquiring, when it would please his holiness to receive him? Nasir-uddin had in the city another old offender, whom he was anxious also to chastise. This was Ibn Hájib, also one of the khalif's ministers, and a person of great reputation for his learning; but being an Arabian Sunni, and a very bigoted one too, he had behaved still more cruelly than his master to the distressed Persian Shia when he sought protection at Baghdad. Ibn Hájib having been seized with depression of spirits, the physicians had recommended him (and the priests had granted him dispensation) to take, occasionally, a little wine. This happened when Nasir-uddin was at Baghdad. One day, Ibn Hájib feeling himself particularly melancholy, and having, in consequence, taken a larger dose than usual, he became unusually merry, and requested Nasir-uddin to accompany him on the Tigris. Having reached the middle of the stream, he stopped the boat, and produced the several volumes of Nasir-uddin's works, which the learned refugee had presented to the khalif—some of them in the original manuscript, and not yet transcribed, and in the presence of their anxious author, he threw them all, one after another, into the river, with such spiteful force, that the water was splashed about in every direction; when turning himself, on each occasion, to his mortified guest, he exclaimed with a sarcastic smile of triumph, "How wonderfully it bubbles!" When the turn of Nasir-uddin came, he, too, gave full vent to his revenge. He ordered Ibn Hájib to be eased up to his neck, in an ox's hide, just taken off the animal, and, having filled the skin with air, he laid it for a few hours in the sun, till it became quite dry, and sounded like a drum. Then the victor advanced close to his half exhausted enemy, gave him a kick of triumph, and, as he rolled on the ground, exclaimed, "How wonderfully it rattles!" This melancholy event took place on Sunday the 10th of February, 1238 A. D., 4th Safar, 636 A. H., from which time Baghdad was added to the other conquered provinces of this proud emperor. Al-Mustaa'sim reigned 16 lunar years and 7 months.

Al-Musta'in Billah, المستعین بالله, the son of Muhammad, the son of al-Mo'tasim Billah was the twelfth khalif of the race of Abbás. He ascended the throne of Baghdad in 869 A. D., 248 A. H., after the death of his cousin or brother al-Mustanasar Billah, but was forced to abdicate the throne in 880 A. D., 232 A. H., by his brother al-Mo'tas Billah, who afterwards caused him to be privately murdered.

Al-Mustakfi Billah, المستكفی بالله, was the 22nd khalif of the Abbaside family, and the son of al-Muktafi the son of al-Mo'tasid Billah. He succeeded his uncle al-Muttaki in 940 A. D., 329 A. H., reigned in Baghdad one year and four months, and was deposed by his cousin in 946 A. D., 334 A. H. After him al-Mutaa' Billah was raised to the throne.

Al-Mustansir Billah, المستنصر بالله, the son of Tahir, was the 30th khalif of Egypt of the Fatimite race. He succeeded his father A. D. 1026, and with the assistance of a Turk named Basasiri, conquered Baghdad and im-

prisoned al-Kaem Billah about the year 1054 A. D., and for a year and half was acknowledged the only legitimate chief of all the Musalmáns. Basasiri was defeated and killed by Tughrul Beg A. D. 1059, 487 A. H. *Vide* Basasiri. Al-Mustanasar died in 1094, having reigned 60 years; and was succeeded by his son al-Mustaa'li, Billah Abul Kásim.

Al-Mustansir Billah I, المستنصر بالله, the eleventh khalif of the race of Abbás, ascended the throne of Baghdad after the murder of his father al-Mutwakkil in December 861 A. D., Shawwal, 247 A. H., and had reigned only six months, when he was cut off by the hand of death in 862 A. D., 248 A. H. He was succeeded by his cousin al-Musta'in Billah.

Al-Mustansir Billah II, المستنصر بالله, surnamed Abul Ja'far al-Mansur, ascended the throne of Baghdad after the death of his father al-Tahir, in 1226 A. D., 623 A. H. He was the 36th khalif of the house of Abbás, reigned about 17 years, and died in 1242 A. D., 640 A. H., leaving his kingdom to his son al-Mustaa'sim Billah the last of the khalifs.

Al-Mustanjid Billah, المستنجد بالله, the thirty-second khalif of the race of Abbás, succeeded to the throne of Baghdad after the death of his father al-Muktafi, in 1160 A. D., 555 A. H., reigned 11 lunar years and died in 1171 A. D., 566 A. H., when his son al-Mustazid succeeded him.

Al-Mustarshid Billah, المسترشد بالله, the twenty-ninth khalif of the Abbaside family, succeeded his father al-Mustazahr to the throne of Baghdad in 1118 A. D., 512 A. H. It is related by Ibn Khallikán that when Sultan Mas'ud the son of Muhammad the son of Maliksháh Saljúki was encamped outside of the town of Marágha in Azurbeján, al-Mustarshid was then with him, and on Thursday the 28th or according to Ibn Mustafi, the 14th or 28th Zil'kade 529 A. H. (corresponding with the 24th August or 7th September, 1135 A. D.) a band of assassins broke into the khalif's tent and murdered him. Al-Mustarshid reigned 17 lunar years and some months, and was succeeded by his son al-Ráshid Billah.

Al-Mustazhir Billah, المستظهر بالله, the son of al-Muktafi, was the twenty-eighth khalif of the dynasty of Abbás. He was placed on the throne of Baghdad after the death of his father in 1094 A. D., 487 A. H., by Bar-kyarak Saljúki, the Sultan of Persia. He reigned 25 lunar years and some months, and at his death which happened in the year 1118 A. D., 512 A. H., he was succeeded by his son al-Mustarshid.

Al-Mustazi Bi-amr-illah, المستضي بامر الله, the thirty-third khalif of the Abbaside family, succeeded his father al-Mustanjad to the throne of Baghdad in 1171 A. D., 566 A. H. He reigned about seven years and died in 1179 A. D., 575 A. H., when his son al-Násir Billah succeeded him.

Al-Mutaa'zz Billah, المتعز بالله, the son of al-Mutwakkil, was the thirteenth khalif of the race of Abbás. He deposed his brother al-Musta'in in 866 A. D., 252 A. H., and having caused him to be murdered privately, ascended the throne of Baghdad. He did not, however, long enjoy the dignity of which he had so iniquitously possessed himself, being deposed by the Turkish Militia (who now began to set up and depose khalifs as they pleased) in the year 869 A. D., 255 A. H. After his deposition, he was sent under an escort from Sarr Manrae to Baghdad, where he died of thirst and hunger, after a reign of three years and about seven months. The fate of this khalif was peculiarly hard: the Turkish towns had mutinied for their pay; and al-Mutaa'zz not having money to satisfy their demands, applied to his mother named Kabíra for 60,000 dinars. This she refused, telling him that she had

voked him to make war upon them, and whom he always overcame. In the year 803 A. D., 187 A. H., the khalif received a letter from the Greek emperor Nicephorus, commanding him to return all the money he had extorted from the Empress Irane, or expect soon to see an imperial army in the heart of his territories. This insolent letter so exasperated Hárún, that he immediately assembled his forces and advanced to Heraclea, laying the country, through which he passed, waste with fire and sword. For some time also he kept that city straitly besieged; which so terrified the Greek emperor that he submitted to pay an annual tribute.

In the year 804 A. D., 188 A. H., war was renewed with the Greeks, and Nicephorus with a great army attacked the khalif's forces with the utmost fury. He was, however, defeated with the loss of 40,000 men, and received three wounds in the action; after which the Moslems committed terrible ravages in his territories, and returned home laden with spoils. The next year Hárún invaded Phrygia; defeated an imperial army sent to oppose him, and having ravaged the country, returned without any considerable loss. In the year 806, 190 A. H., the khalif marched into the imperial territories with an army of 135,000 men, besides a great number of volunteers and others who were not enrolled among his troops. He first took the city of Heraclea, from which he is said to have carried 16,000 prisoners; after which he made himself master of several other places, and, in the conclusion of the expedition, he made a descent on the island of Cyprus, which he plundered in a terrible manner. This success so intimidated Nicephorus, that he immediately sent the tribute due to Hárún, the withholding of which had been the cause of the war; and concluded a peace upon the khalif's own terms. Charlemagne respected his character, and Hárún in token of his friendship presented to the European prince a clock, the mechanism and construction of which were regarded among the prodigies of the age. Hárún reigned 23 years and died in Khurásán on the eve of Saturday the 24th March, 809 A. D., 3rd Jamád II, 193 A. H., and was buried at Tús which is now called Mashhad. He was succeeded by his eldest son al-Amin.

Al-Rashid Billah, الراشد بالله, the thirtieth khalif of the Abbasides succeeded his father al-Mustarshad in August or September, 1135 A. D., Zil'kad, 529 A. H., and died in the year 1136 A. D., 530 A. H. He was succeeded by al-Muktafi the son of al-Mustazahir.

Al-Razi, الرّازي.

Al-Razi Billah, الرّاضى بالله, the son of al-Muktadir and the twentieth khalif of the house of Abbás, was the last who deserved the title of the Commander of the Faithful. He was raised to the throne of Baghdad, after the dethronement of his uncle al-Káhir Billáh by the wazir ibn Ma'kha in April 934 A. D., Jamád I, 322 A. H. In the year 936, the khalif finding himself distressed on all sides by usurpers, and having a wazir of no capacity, instituted a new office superior to that of wazir, which he entitled *Amir-ul-Umra*. This great officer, Imád-ud-daula Ali Boya, was trusted with the management of the finances in a much more absolute and unlimited manner than any of the khalif's wazirs ever had been. Nay he officiated for the khalif in the great mosque at Baghdad, and had his name mentioned in the public prayers throughout the kingdom. In short the khalif was so much under the power of this officer, that he could not apply a single dinar to his own use without the leave of the *Amir-ul-Umra*. In the year 967 A. D. the Moslem empire so great and powerful, was shewn among the following usurpers:

The cities of Wamsh, Boara, Kúfa with the rest of the Arabian Idk, were considered as the property of the *Amir-ul-Umra*, though they had been in the beginning of the year seized upon by a rebel called al-Baridi, who could not be driven out of them.

The country of Fars, Faristan, or Persia properly so called, was possessed by Imád-ud-daula Ali ibn Boya, who resided in the city of Shiráz.

Part of the tract denominated al-Jabal, together with Persian Irák, which is the mountainous part of Persia, and the country of the ancient Parthians, obeyed Rukn-ud-daula, the brother of Imád-ud-daula, who resided at Isfahán. The other part of the country was possessed by *Washmakín* the Dlamite.

Dayár Rabia, Dayár Bikt, Dayár Modar, and the city of Mousal, acknowledged for their sovereign a race of princes called Hamdanites.

Egypt and Syria no longer obeyed the khalifs, but Muhammad ibn Táj who had formerly been appointed governor of those provinces.

Africa and Spain had long been independent.

Cicily and Crete were governed by princes of their own.

The provinces of Khurásán and Málvannahr were under the dominions of al-Nasr ibn Ahmad, of the dynasty of the Samánians.

The provinces of Tabristán, Jurjan or Georgia, and Máxindarán, had kings of the first dynasty of the Dlamites.

The province of Kirmán was occupied by Abú Ali Muhammad ibn Eyliá al-Samání, who had made himself master of it a short time before. And

Lastly, the provinces of Yemama and Bahryn, including the district of Hajr, were in the possession of Abú Táhir the Karmatian.

Thus the khalifs were deprived of all their dominions, and reduced to the rank of sovereign pontiffs; in which light, though they continued for some time to be regarded by the neighbouring princes, yet their power never arrived to any height. In this low state the khalifs continued till the extinction of the Khiláfat by Halákú Khán the Tartar in the year 1258 A. D., 656 A. H.

Al-Rází Billáh reigned 7 years 2 months and 11 days and died in 941 A. D., 329 A. H. He was succeeded by his brother al-Muttaqi.

Al-Saharawi, الصحراوي, vide Abúl Kásim.

Al-Saffah, السّفاح, surname of Abúl Abbás, the son of Muhammad, the son of Ali, the son of 'Abdulláh, the son of Abbás the uncle of the prophet. He was proclaimed khalifa by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabí II, 132 A. H., upon which a battle took place between him and Marwán II the last khalifa of the house of Umyya or Ommaides, in which the latter was slain, 6th of August, 750 A. D., 26th Zil-hijja, 132 A. H. Al-Saffáh after this victory investing himself with sovereign power, laid the foundation of the dynasty of the Abbasides, which continued to be transmitted to his family from father to son for 524 lunar years, during a succession of 37 khalifs, till they were dispossessed by Halákú Khán the Tartar king of Persia in 1258 A. D., 656 A. H. By the elevation of the house of Abbás to the dignity of khiláfat, began that glorious period during which Arabic and Persian literature reached its highest perfection. With some few exceptions these khalifs were the noblest race of kings that ever adorned the throne of sovereignty. Abúl Abbás died, after a reign of more than four years, of the small-pox, on Sunday the 9th of June, 754 A. D., 13th Zil-hijja 136 A. H., and was succeeded by his brother Abú Ja'far Almansúr.

List of the khalifas of the race of Abbás who reigned at Baghdad.

1. Al-Saffáh or Abúl 'Abbás al-Saffáh.
2. Al-Mansúr.
3. Al-Mahdí son of al-Mansúr.
4. Al-Hadí, son of Mahdí.
5. Al-Rashid or Hárún al-Rashid son of Mahdí.
6. Al-Amin, son of Hárún.
7. Al-Mamún, son of Hárún.

Ibrahím son of Mahdí, competitor.

Amar Singh, امر سنگه, of Benares whose poetical name was Khushgô, held a government appointment in the Koel district. He compiled a short history of Akbar's palace and of the Taj of Agra and put the Bahâr Dânish into verse and called it Tarjuma Bahâr Dânish. This book is to be distinguished from the Izhar Dânish, an Urdû Translation of Bahâr Dânish by Mullazâda at Palnar.

Amar Singh, (Rana) son of Rana Purtab Singh vide Rana Sankar.

Ambaji Ingliã, a rãja of Gwalior who was living in 1803.

Amin, امين, the sixth khalif of the house of Abbãs. Vide al-Amin.

Amin, امين, poetical name of Shãh Amín-uddín of Azmábád who flourished about the year 1715 A. D., 1127 H., and left a diwãn of Ghazals &c.

Amina Begum, امينه بيگم, vide Ghasití Begum.

Amin Ahmad or **Amin Muhammad Razi**, امين احمد رازي, the author of the Biographical Dictionary called

"Haft Aklim." (The seven climates.) This book, which he finished in the time of the emperor Akbar in 1594 A. D., 1002 A. H., contains a short description of the seven climates of the Temperate Zone, and the Topography of their principal cities; with memoirs of the illustrious persons and eminent poets which each has produced.

Amin-uddin Khan, Nawab of Lohari, one of the eldest and most worthy of the chiefs of Dehli. He died on the 31st of December, 1869 A. D., aged 70 years. His eldest son Mirzã 'Ala-uddin Khãn succeeded to his estates at Saharã, on the 11th of January 1870.

Amini, اميني, poetical name of Amir Sultãn Ibrahim, a contemporary of Khwãja 'Asafi who died in 1520 A. D. 928 A. H. Amíní wrote a chronogram on that occasion.

Amin-uddin, امين الدين, (Mír) a poet and a great jester, was contemporary with the poets Moulana Ali Kãhi and Khwãja Ali Shahãb.

Amin-uddin, امين الدين, (Amir) vide Yemin-uddin (Amir) and Tughrãi.

Amin-ud-daula Abul Jin, امين الدولة ابو الجين, surnamed the Samaritan, was a physician and had been wazir to Málík Sãlah Isma'íl. He was strangled at Cairo in 1250 A. D., 648 A. H., and there were found in his house, amongst other precious articles, about 10,000 volumes of valuable works, copied by the most celebrated calligraphers.

Amin-ud-daula Khan, امين الدولة خان, a rebel, was blown from the mouth of a gun on the 3rd August, 1857, at Agra.

Amir bi Ahkam Allah, امير بى احكام الله, surnamed Abú Ali Mansúr seventh khalif of the Fatimite dynasty of Egypt, succeeded his father al-Mustaa'li Billãh in December 1101. From this time to the reign of 'Azid li-din Allah, during which period five khalifs ascended the throne of Egypt, the history of that country affords little else than an account of the intestine broils and contests between the wazirs or prime ministers, who were now become so powerful, that they had in a great measure stripped the khalifs of their civil power, and left them nothing but a shadow of spiritual dignity. These contests at last gave occasion to a revolution, by which the race of Fatimite khalifs were totally extinguished. Vide 'Azid li-din Allah.

Amir, امير, poetical name of Amir-ud-daulã Nasir Jang commonly called Mirza Mendsã, son of Nawab Shuja-ud-daulã and brother to Nawab Asaf-ud-daulã.

Amiran Shah, اميران شاه, vide Mirãn Shãh.

Amira Singh Tappa, اميرة سنگه تپه, a chief of Nipãl.

He was the highest in rank and character of all the military chiefs of Naipãl. In 1814 during his campaign against Sir David Ochterlony in the Kamãon hills, he evinced equal valour and patriotism.

Amir Barid, I, امير برید, the son of Kãsim Barid whom

he succeeded in the government of Ahmadãbãd Bídãr in 1504 A. D., 910 A. H. During his rule the king Sultãn Mahmúd Shãh Bahmaní died in 1517, A. D. 923 A. H., when Amir Barid placed Sultãn 'Alã-uddin III, on the throne, and after his death Sultãn Kalim Ullãh, who being treated with great rigour by the Amír, fled from Bídãr to Ahmadnagar, where he died shortly after. With Kalim Ullãh ended the dynasty of the Bahmaní kings of Dakhan. Amir Barid reigned over the territories of Ahmadãbãd Bídãr with full power more than 25 years, and died at Daulatãbãd in 1542 A. D., 949 A. H. He was buried at Ahmadãbãd Bídãr, and succeeded by his son Ali Barid.

Amir Barid, II, امير برید ثاني, succeeded to the government of Ahmadãbãd Biwar after deposing his relative Ali Barid Shãh II in 1609 A. D., and was the last of the Barid Shãhí dynasty.

Amiri, اميري, the poetical name of Maulãna Sultãn Muhammad, a distinguished man who lived in the time of Shãh Tahmasp Safwí I. He praised this sovereign in his poems, and is the translator of Amir Ali Sher's Tazkira, called "Majãlis-ul-Nafães", from Turki into Persian. He is also the author of the "Bostãn ul-Khayãl."

Amir Khan, امير خان, title of Mír Abul Wafã, the eldest son of Mír Kãsim Khãn Namkín, was a nobleman in the time of the emperors Jahangír and Shãh Jahãn. At the time of his death he was governor of Thatta, where he died A. D. 1647, 1057 A. H., aged more than 100 years. His former name was Mír Khãn, but having made a present of one lac of rupees to Shãh Jahãn, he was honored with the title of Amir Khãn.

Amir Khan, امير خان, surnamed Mír Mirãn, the son of Khalif-ullãh Khãn Yezdí, was a nobleman of high rank in the time of the emperors Shãh Jahãn and 'Alamgir, and a great favorite of the latter. He died at Kãbul on the 28th April, 1698 A. D., 27th Shawwãl 1109 H., and the emperor conferred the title of Amir Khãn on his son.

Amir Khan, نواب امير خان, (Nawãb), entitled U'mdat-ul-

Mulk, was the son of the principal favorite of the emperor 'Alamgir, of the same name, and a descendant of the celebrated Shãh Na'mat-ullãh Walí. He was himself a favorite of the emperor Muhammad Shãh; was appointed governor of Allahabad in 1739 A. D., 1152 A. H., and recalled to court in 1743 A. D., 1156 A. H. He was naturally free of speech, and the emperor, fond of his repartee, had allowed him more license in conversation than was consistent with respect to his own dignity, when he was on business with the emperor, which by degrees disgusted Muhammad Shãh and made him wish his removal from office. He was consequently, with the consent of the emperor, stabbed with a dagger by a person who had been discharged from his service, and fell down dead on the spot. This circumstance took place on Friday the 26th December, 1746, 23rd Zil-bijã, 1159 H. He was buried after four days in the sepulchre of Khalif-ullãh Khãn his grandfather, which is close to the Sarãe of Rúh-ullãh Khãn at Dehli. His poetical name was Anjãm. He composed chiefly logographs, and has left Persian and Rekhta Poems.

his grandfather. After his death, Sháhrúkh Mirzá the youngest of the two surviving sons of Tamerlane, succeeded to the inheritance assigned for Pír Muhammad.

List of the kings of Samarkand of the race of Amir Taimúr.

Khalíl Sultán, the son of Mirán Sháh.

Sháhrúkh Mirzá, son of Amir Taimúr.

Ala-ud-daula Mirzá.

Ulugh Beg Mirzá, son of Sháhrúkh.

Mirzá Babar who subsequently conquered Dehli and became the first emperor of the Mughuls in India.

Mirzá Abdul-Latíf.

Mirzá Sháh Muhammad.

Mirzá Ibrahim.

Sultán Abú Sayyid.

Mirzá Yádgár Muhammad.

Amir Yemin-uddin, امير يمين الدين, entitled Málik-ul-Fuzlá, i. e., the prince of the learned, was a Turk and an excellent poet. He flourished in the time of Sultán Muhammad Khudá Banda, and died in 1324 A. D., 724 A. H., vide Tughardí.

Amili, آملي, a poet who is the author of a Díván. This person appears to be the same with Shaikh Baha-uddin Amilí.

Amina, أمينة, the wife of 'Abdullah, and mother of Muhammad the prophet of the Musalmáns. She was the daughter of Wahab the son of 'Abdul Manáf. She is represented as the most beautiful, prudent and virtuous lady of her tribe, and consequently the most worthy of such an extraordinary person as 'Abdullah. She died six years after the birth of her son Muhammad, about the year 677 A. D.

Amjad 'Ali Shah, امجد علي شاه, was the son of Muhammad 'Ali Sháh whom he succeeded on the throne of Lakhnau as king of Oudh with the title of Suriá Jáh, on the 17th of May, 1842, 5th Rabi' II, 1258 A. H., and died on the 16th March, 1847 A. D., 26th Safar, 1263 A. H. He was succeeded by his son Wájid 'Ali Sháh, in whose time Oudh was annexed to the British Government on the 7th of February, 1856 A. D.

'Ammar ibn Hissan, عمار ابن حسان, was 'Alí's general of the horse, and was killed in battle fought by 'Alí against Mu'áwia the first khalíf of the house of Umaia, in the month of July, 657 A. D., Safar, 37 A. H. He was then about 90 years of age, and had been in three several engagements with Muhammad himself. He was one of the murderers of Usmán the 3rd khalíf after Muhammad.

Amru-al Kais, امرؤ القيس, the son of Hajar, one of the most illustrious poets the Arabians had before Muhammadanism. He is one of the seven poets whose poems have, for their excellency, been hung in the temple of Mecca. These poems were called "Muallakat," (suspended), and as they were written in letters of gold, they were also called "Muzahhibát." The names of these seven celebrated poets, are Amru-al-Kais, Tarafa, Zuhír, Labid, Antár, Amrú and Háarith.

Amru-al-Kais is the same person who is commonly called Majnún, the lover of Laila, and Labid was his friend and master. Vide Lover of Majnun and Laila translated into English.

Amrit Rao, امرت راء, a Mahpattá chief who had been placed on the mamad of Píná by Holkar in 1803 A. D., but deposed by the British and a pension of 700,000 rupees was assigned for his support annually. He was the son of Raghunáth Rao commonly called Raghoba. For some time he resided at Banaras and then in Bundelkhand; and died at the former station in 1824, A. D.

Amru bin Mua'wia, عمرو بن معاوية, an ancient Arabian poet whose collection of poems are to be found in the Royal Library at Paris, No. 1120.

'Amru ibn Al-'As, عمرو ابن العاص, a celebrated Muhammadan, at first the enemy and afterwards the friend of Muhammad, of whom, it is reported by tradition, that Muhammad said, "There is no truer Musalman, nor one more steadfast in the faith than 'Amrú." He served in the wars of Syria, where he behaved with singular courage and resolution. Afterwards Umar the khalíf sent him into Egypt, which he reduced in 641 A. D., 20 A. H., and became lieutenant of the conquered country. Usmán continued him in that post four years, and then removed him; whereupon he retired to Palestine, where he lived privately till Usmán's death. Upon this event, he went over to Mu'áwia upon his invitation; and took a great part in the dispute between 'Alí and Mu'áwia. The latter restored him to the lieutenantancy of Egypt, and continued him in it till his death, which happened in 663 A. D., 43 A. H. Before he turned Muhammadan, he was one of the three poets who were famous for writing lampoons upon Muhammad, in which style of composition 'Amrú particularly excelled. There are some fine proverbs of his remaining, and also some good verses. He was the son of a courtesan of Mecca, who seems to have numbered some of the noblest of the land among her lovers. When she gave birth to this child, the infant was declared to have most resemblance to 'As, the oldest of her admirers, whence, in addition to his name of Amrú, he received the designation of Ibn-al-'As.

'Amru, عمرو بن سعيد, the son of Sa'id was a cousin of the khalíf 'Abdul-Malik. In the year 688 A. D., 69 A. H., the khalíf left Damascus to go against Misaa'b the son of Zuber, and appointed Amrú to take care of Damascus, who seized upon it for himself, which obliged 'Abdul-Malik to return. After three or four days the khalíf sent for him and killed him with his own hand.

'Amru bin Lais, عمرو بن لیس, brother of Ya'kúb ibn Lais, whom he succeeded in the government of Khurásán, &c., in 878 A. D., 265 A. H., and ruled over those countries for 23 years. He was at last seized by Amir Isma'il Sá-mání in 900 A. D., 288 A. H., and sent to Baghdád where he was confined for some time; his execution was the last act of the Khalíf Al-Mo'tazid, who gave orders for it a few months before his own death in 901 A. D., 289 A. H. He was blind of one eye. With Amrú fell the fortunes of his family. His grandson Táhir, struggled for power in his native province: but after a reign of six years, during which he conquered Fárs, his authority was subverted by one of his own officers, by whom he was seized and sent prisoner to Baghdád. The only other prince of the family of Baní Lais that attained any eminence, was a chief of the name of Khaláf, who established himself in Sistán and maintained his power over that province till the time of Sultán Mahmúd of Ghazní, by whom he was defeated and made prisoner.

Amurath, names of several emperors of Turkey written so by English writers, being a corruption of Murád, which see.

Anandpal, انندپال, son of Jaipál I, rájá of Láhor whom he succeeded about the year 1001 A. D., and became tributary to Sultán Mahmúd of Ghazní. He died about the year 1013, and was succeeded in the government by his son Jaipál II.

Anarkali, اناركلي, a famous lady, who lived in the time of the emperor Jahángir. Her mausoleum is at a place called Anárkali in Láhor, which is now used as a church. Different stories are told concerning the name Anárkali by which the mausoleum as well as the bazar in its vicinity is known. According to some, it was the name of a

princess in Jahāngir's time, while others say, that Anárkalí was a beautiful handmaid with whom Jahāngir fell in love, and who, on Shāh Jahān becoming aware of it, was buried alive. These stories may or may not be true, but this much is at least certain, that the woman, after whose name the building is called, lived in the time of the emperor Jahāngir or Shāh Jahān, that Jahāngir or some other prince was madly in love with her, and that her death took place under such mournful circumstances, as broke the heart of the fond lover, and led him in the height of his passion and love for the princess who was no more, to compose the following couplet, and have it engraved on her tombstone: "Oh could I see again the face of my angel, for ever would I repeat thanks to the Almighty."

Anand Rao, Gaikwar, **انند راو گیکوار**, a Marhattá chief

of Baróda, with whom the English Government, had in 1812 concluded a subsidiary alliance. Before the treaty he was a nominal dependant of the Peshwa.

Anas, **آنس**, a poet of Arabia.

Andalib, **عندليب**, *vide* Khwāja Násir.

Anis, **انس**, poetical name of Mohan Lal, which see.

Anisi Shamlu, **انیس شاملو**, a poet named Yál Kūf Beg.

He was an intimate friend and constant companion of prince Ibráhím Mirzá, a grandson of Shāh Isma'il Safwí, consequently took the takhallas of Anísí. When 'Abdullah Khán Uzbak took Hirát he made a proclamation in his army, that the life of Anísí be spared, and treated him with great respect. He came to India and received a salary of 50,000 rupees, and a jagir. He died at Barhán-púr in 1605 A. D., 1014 A. H., and has left a Díwán and a Masnawí called Mahmúd Aíáz.

Ang or Ungh Khan, a king of the Trit Tartars who resided at Karakoram, and to whom the celebrated Jangez Khán was at one time a tributary. He is also called Prester John by the Syrian Missionaries. Jangez Khán having thrown off his allegiance, a war ensued, which ended in the death of Ang Khán in 1202 A. D.

Anjam, **انجام**, the poetical name of Nawáb Umdat-ul-Mulk Amír Khán, *vide* Amír Khán.

Anup Bai, **انوپ بائی**, the wife of the emperor Jahāndár Shāh, and mother of Alamgir II, king of Dehlí.

Anushtakin, **انوشته‌کن**, the cup-bearer of Sultán Sanjar, and father of Sultán Kutb-uddín Muhammad of Khwárizm.

Ans bin Malik, **آنس بن مالک**, *vide* Abu Hamza bin Nasr-al-Ansári.

'Ansuri, **عنصری**, a poet of the court of Sultán Mahmúd *Vide* Unsari.

Antar, **انتار** one of the seven Arabian poets, whose poems were hung up in the temple of Mecca in golden letters and from that circumstance were called Mua'llakát (suspended), or Muzahhibát (golden). The first volume of the history of Antár, called "the Life and Adventures of Antár," was translated into English and published in December 1818, in England. *Vide* Amra-al-Kais.

Anwari, **انوری**, a famous Persian poet surnamed Ashad-uddín. He formerly took for his poetical name, "Kháf-wari," but he changed it afterwards to "Anwari." From the superiority of his poetical talents, he was called the king of the poets of Khurásán. He was a native of Abiward in Khurásán, was the favorite of Sultán Sanjar Saljúkí, and the rival of the poet Rashídí surnamed Watwát, who espoused the cause of Átsiz the Sultán of Khwárizm. Whilst the two princes were engaged in war, the two poets assailed one another by rhymes sent

on the point of arrows. He is also said to have been the greatest astronomer of his age. It so happened in the year 581 or 582 A. H., September, 1186 A. D., that there was a conjunction of all the planets in the sign of Libra; Anwari predicted a storm which would eradicate trees and destroy every building. When the fatal day arrived, it was perfectly calm, and there was the whole year so little wind, that the people were unable to winnow their corn. He was therefore accused for his predictions as an astrologer, and was obliged to fly to Balkh where he died in the reign of Sultán Aláuddín Takash in 1200 A. D., 596 A. H. His death is mentioned in the Khulásat-ul-Asha'ár to have taken place in 587 A. H. and others have written 592 A. H. Anwari, when very young, was sitting at the gate of his college called Mansúria in Tús, when a man richly dressed rode by him on a fine horse, with a numerous train of attendants; upon his asking who it was, he was told, that it was a poet belonging to the court. When Anwari reflected on the honor conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and having finished a poem, presented it to the Sultán, who approved the work and invited him to his palace, and raised him even to the first honors of the State. He found many other poets at court, among whom were Salmán, Zahir and Rashídí, all men of wit and genius. Anwari has left us a collection of highly esteemed poems, on various subjects called Diwán Anwari. Verses from his poems are quoted by Sa'dí in his Gulistán.

Anwari Khan, **انوری خان**, a corruption of Abú Raihán, which see.

Anwar-uddin Khan, **انور الدین خان**, nawáb of the Karnatic, a soldier of fortune, who had attained power by treacherous connivance to the murder of the legitimate heir, a child whose guardian he had been appointed by Nizám-ul-Mulk. He at first served under one of the emperors of Dehlí, and was appointed governor of Korá Jahánábád. Ill success, or perhaps ill conduct, preventing him from being able to pay the usual revenues of his government to the throne, he quitted it privately, and went to Ahmadábád, where Gházi-uddín Khán the father of Nizám-ul-Mulk, gave him a post of considerable trust and profit in the city of Súrat. After the death of Gházi-uddín, his son who had succeeded in the Súbadari of the southern provinces, appointed him Nawáb of Yalore or Vellore and Rájamandrum, countries which he governed from 1725 to 1741 A. D., and in 1744 he was appointed governor of the Karnatic. He was killed in battle fought against Muzaffar Jang the grandson of Nizám-ul-Mulk, on the 23rd of July 1749 O. S., 1162 A. H., who took possession of the Karnatic. Anwar-uddin was then 107 years old. His eldest son was made prisoner and his second son Muhammad Alí fled to Trichinopoly. A heroic poem called "Anwar Náma," in praise of this Nawáb was written by Abdí, in which the exploits of Major Lawrence, and the first contests between the English and French in India, are recorded with tolerable accuracy. (*Vide* Sa'adat-ullah Khán.) His son Muhammad Alí was confirmed by Nawáb Nasir Jang in the government of the Karnatic in 1750, A. D.

Aohad Sabzwari, **خواجہ اوحید سبزواری**, (Khwāja) poetical name of Khwāja Fakhr-uddín, a physician, astronomer and poet of Sabzwár. He died A. D. 1463, 868 A. H., aged 81 lunar years, and left a Díwán in Persian containing Ghazals, Kasidas, &c.

Aohadi, **اوحدی**, the poetical name of Shaikh Aohad-uddín of 'Isfahán or Maragha, a celebrated Persian poet who put into verse the "Jám-i-Jam," a book full of Muhammadan spirituality, which he wrote in imitation of the Hadíka of Sanái; he also wrote a Díwán containing verses. He was liberally rewarded by Arghún Khán, the king of the

Tartars. He was a pupil of Aohad-uddin Kirmání; died in 1327 A. D., 738 A. H., and was buried at Marágha in Tabriz.

Aohad-uddin Isfahani, اوحادالدين اصفهاني, (Shaikh) a Persian poet, *vide* Aohadi.

Aohad-uddin Kirmani, اوحادالدين كرماني, (Shaikh) author of the "Misbah-ul-Arwáh." He flourished in the reign of Al-Mustanassar Billáh, khalíf of Baghdád, and died in the year 1298 A. D., 697 A. H. His poetical name is Hámid. He was a cotemporary of Shaikh Sa'di of Shiráz.

Aohad-uddin, اوحادالدين, the surname of the celebrated Anwari, which see.

Aoji, اوجي, a poet who died in 1840 A. D., 1050 A. H.

Aurang, اورنگ, name of a lover whose mistress was Gul-chehra.

Aurangabadi Begam, اورنگابادي بيگم, one of the wives of the emperor Aurangzeb 'Alamgir.

Aurangzeb, اورنگزيب, the son of Sháh Jahán emperor of Dehlí. On his accession to the throne, he took the title of 'Alamgir, agreeably to the custom of the Eastern princes, who always assume a new one on that occasion. *Vide* 'Alamgir.

Apá Sahib, آپا صاحب, a nephew of Rághóji Bhonsla II, and cousin to Parsarám Bhonsla, commonly called Bálá Sahib, raja of Nágpúr or Berár. The latter succeeded his father in March 1816, but being an idiot and unfit to rule, 'Apá Sahib assumed the chief authority under the title of Regent, and had the sole conduct of the public affairs. Although he was in a great degree indebted for his elevation to the English Government, he early evinced a disposition as inconsistent with the gratitude which he owed to that State, as with the obligations of good faith. It was also discovered that he had secretly murdered his predecessor Bálá Sahib (Parsarám) in order to obtain that elevation which he had so disgraced. He was consequently seized in the beginning of the year 1818, and brought to the Presidency, where he continued in confinement till directed to be sent under a strong escort to the Company's territories. When arrived at Raichora, a village within one march from Jabalpur, he contrived by bribing some of his guards, to make his escape. It is believed that, after having for a short period found a refuge in Asirguri, he fled to the Panjáb where he remained a miserable dependant on the charity of Rája Ranjit Singh. After the dethronement of 'Apá Sahib, the grandson of Rághóji Bhonsla was raised to the masnad of Nágpúr. *Vide* Partáp Singh Naráyan.

Apá Sahib, آپا صاحب, also called Shalyi, third brother of Partáp Singh Naráyan, raja of Satára. After the dethronement of his brother in 1839, he was placed on the masnad of Satára by the British Government, and died on the 5th April, 1848. Before his death he expressed a wish that he might adopt as a son, a boy by name Balwant Ráo Bhonsla, it was, however, determined to annex Satára.

'Arabshah, عرب شاه, author of a history of Amír Taimúr (Tamerlane) called "Ajáeb-ul-Makdúr," and of a treatise on the unity of God. He was a native of Damascus, where he died in 1450 A. D., 854 A. H. He is also called Ibn 'Arabsháh, and Ahmad Ibn Arabsháh.

Aram Bano Begam, آرام بانو بيگم, a daughter of the emperor Akbar, who died in the 40th year of her age in 1624 A. D., 1033 A. H., during the reign of Jahángir her brother, and is buried in the mausoleum of Akbar at

Sikandra in Agra. Her tomb is of white marble. Her mother's name was Bibi Daulat Shad, and her sister's name Shahr-un-nisa Begam.

Aram Shah, آرام شاه, (Sultán) king of Dehlí, succeeded his father Sultán Kutb-uddin Aibak in 1210 A. D., 607 A. H., and had scarcely reigned one year when he was deposed by Altimsh, (the adopted son and son-in-law of Kutb-uddin) who assumed the title of Shams-uddin Altimsh.

Araru, آرارو, a zamindár of Korá in the province of Alláhabád, was of the tribe of Khichar, who taking advantage of the weakness of the empire, slew Nawáb Ján Nisár Khán (brother to the wazir's wife), chakladár of that district in 1731 A. D., 1144 A. H., upon which 'Azim-ulláh Khán the son of the deceased was sent with an army to chastise him, but the zamindár took refuge in his woods, and for a long while eluded his pursuer, who, tired out, returned to Dehlí, leaving his army under the command of Khwárizm Beg Khán. Aráru, emboldened by the Nawáb's retreat, attacked and slew the deputy; upon which the wazir Kamar-uddin Khán applied for assistance to Burhán-ul-Mulk Sa'adat Khán Subádar of Oudh, for the reduction of the rebel. Sa'adat Khán marched against Aráru in 1735 A. D., 1148 A. H., killed him in a battle and sent his head to the emperor Muhammad Sháh. The skin of his body was flayed off, and sent stuffed with straw to the wazir.

Ardai Viraf, اردي وراف, a priest of the Magian religion, who lived in the time of Ardisher Bábagán king of Persia, and is the author of the "Ardai Viraf Nama," which he wrote in the Zend, or the original Persian language. See Nousherwán Kirmání.

Ardisher Babakan, اردشير بابكان, or Bábagán, the son of Bábak, was, we are told a descendant of Sásán the son of Bahman and grandson of Isfandiár. He was the first king of the Sásanian dynasty. His father Bábak, who was an inferior officer in the public service, after putting to death the governor appointed by Ardawán (Artabanus) made himself master of the province Fars. The old man survived but a short time. His son Ardisher, after settling the affairs of Fars, not only made himself master of Isfáhán, but of almost all Irák before Ardawán, who was the reigning prince, took the field against him, about the year 223 A. D. The armies met in the plains of Hurmuz, where a desperate battle ensued, in which Ardawán lost his crown and his life; and the son of Bábak was hailed in the field with the proud title of Sháhán Sháh, or King of kings. He was contemporary with Alexander Severus the Roman emperor. Ardisher (whom the Roman historians call Artaxerxes) having reigned 14 years as absolute sovereign of Persia, resigned the government into the hands of his son, Sháhpúr, called by the Romans, Sapor or Saporess, in the year 238 A. D.

The following is a list of the kings of Persia of the Sásanian race.

- | | |
|-------------------|---------------------------|
| 1. Ardisher. | 16. Hurmuz or Hurmuz III. |
| 2. Sháhpúr I. | 17. Firóz. |
| 3. Hurmuz I. | 18. Balas or Palash. |
| 4. Bahrám I. | 19. Kubád. |
| 5. Bahrám II. | 20. Jámásp. |
| 6. Bahrám III. | 21. Nausherwán (Kasra). |
| 7. Narsi. | 22. Hurmuz. |
| 8. Hurmuz II. | 23. Khusró Parwez. |
| 9. Sháhpúr II. | 24. Sheróya. |
| 10. Ardisher II. | 25. Ardisher III. |
| 11. Sháhpúr III. | 26. Shahriár. |
| 12. Bahrám IV. | 27. Túrán or Párin Dukht. |
| 13. Yezdijard I. | 28. Azarmi Dukht. |
| 14. Bahrám Gó. | 29. Farrukhsád Bakhtiár. |
| 15. Yezdijard II. | 30. Yezdijard III. |

Ardisher, اردشیر, (or Artaxerxes) II succeeded his father Sháhpúr II in the year 380 A. D., and sat on the throne of Persia only four years, during which period no event of consequence occurred. He was deposed in 384 A. D., by his brother Sháhpúr III, who succeeded him.

Ardisher, اردشیر, (or Artaxerxes) III, a king of Persia, of the Sásánian race, who reigned about the year 629 A. D., at Sheroyá.

Ardisher Darazdest, اردشیر درازدست, an ancient king of Persia, the Artaxerxes Longimanus of the Greeks, surnamed Bahman, was the son of Isfandiár. He succeeded his grandfather, Gashtasp, as king of Persia in 464 B. C. He is celebrated for the wisdom he displayed in the internal regulation of his empire. In the commencement of the reign of this monarch, the celebrated Rustam was slain by the treachery of his brother. This prince is named Ahasuerus in Scripture, and is the same who married Esther, and during the whole of his reign shewed the greatest kindness to the Jewish nation. The long reign of this monarch includes that of two or more of his immediate successors, who are not noticed by Persian writers. According to them, he ruled Persia 112 years, and was succeeded by his daughter Queen Humái.

Arghun Khan, ارغون خان, the son of Abáká Khán and grandson of Halákú Khán, was raised to the throne of Persia after the murder of his uncle Ahmad Khán, surnamed Nekódár, in August, 1284 A. D., Jamad I, 683 A. H. His reign was marked by few events of consequence. He recalled the celebrated Shams-ud-dín Muhammad Sáhib Diwán his father's wazir, who, disgusted with court, had retired to Isfahán; but this able minister was hardly re-established in his office, before his enemies persuaded the prince that he had actually poisoned his father; and the aged wazir was in the same year made over to the public executioner. Amír Búká, the rival of Shams-ud-dín, rose, upon his fall, to such power that he was tempted to make a grasp at the crown: but he was unsuccessful, and lost his life in the attempt. Arghún Khán died on Saturday the 10th of March, 1291 A. D., 5th Rabí I, 690 A. H., after a reign of 6 years and 9 months, and was succeeded by his brother Kaijaptú or Kaikhatú.

Arghun Shah Jani Kurbani, ارغون شاه جاني قرباني, امير (Amír) who reigned in Naishapúr and Tús about the year 1337 A. D., and was defeated by the Sarbadals of Sabzwár.

'Arif, عارف, the poetical name of the son of Ghulám Husain Khán. He was an excellent Urdú poet of Dehlí, and died in 1852 A. D., 1268 A. H.

'Arifi, عارفي (Mauláná) a Persian poet who flourished in the time of the wazir khwája Muhammad bin Is-hák, and wrote a work in his name called "Dah Náma." He lived in the 9th century of the Hijrí era.

'Arifi, عارفي (Mauláná) son of Mubárik Maskhara, was a learned Musalmán, and was living in 1580 A. D., 988 A. H., when he wrote a chronogram on the death of Kásim Káhi who died in that year, during the reign of the emperor Akbar.

Arjumand Bano Begam, ارجمند بانو بيگم, entitled Mumtáz Mahál (now corrupted into Táji Mahál, and Táji Bibí) was the favorite wife of the emperor Sháh Jahán, and daughter of 'Asaf Khán, wazir, the brother of the celebrated Núr Jahán Begam. She was born in the year 1592 A. D., 1000 A. H., and married to the prince Mirzá Khurram (afterwards Sháh Jahán) in 1612 A. D., 1021 A. H., by whom she had several children. She died in

child-bed a few hours after the birth of her last daughter, named Dahar Ará, on the 7th of July, 1631 O. S., 17th Zil-hijja 1040 A. H., at Burháppúr in the Dakhan, and was at first buried there in a garden called Zainábád, and afterwards her remains were removed to Ágra, where a most splendid mausoleum was built over her tomb, all of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in 1645 A. D., 1055 A. H., and is now called the "Táj," or "Táj Mahál," which is said to have cost the enormous sum of £750,000. The chronogram of her death contains in the word "Gham," or Grief. She was also called Kudsia Begam.

Arjun Singh, ارچن سنگه, was one of the three sons of Rája Mánsingh. *Vide* Ain Translation, I, 485.

Arpa Khan, ارپا خان, one of the princes of the Tartar family, was crowned king of Persia after the death of Abú Saíd Khán Bahádúr, in November, 1335 A. D., 736 A. H. He reigned five months and was killed in battle against Músí Khán in 1336 A. D., who succeeded him. *Vide* Abú Saíd Khán Bahádúr.

Arsalan Khan, ارسلان خان, title of Arsalán Kulí, the son of Alahwardí Khán I, was a nobleman in the service of the emperor Alamgir, and was living about the year 1696 A. D., 1108 A. H.

Arsalan Shah, ارسلان شاه, the son of Sultán Masa'úd III of Ghazní. He murdered his brother Sherzád in 1115 A. D., 509 A. H., and having ascended the throne, he imprisoned all his other brothers excepting Bahrám Sháh, who fled to Khurásán and sought assistance of Sultán Sanjar his uncle. Sanjar in the year 1118 A. D., 512 A. H., marched to Ghazní and in a battle defeated Arsalán Sháh, who made his escape to Láhor but was soon after taken prisoner and put to death, when Bahrám Sháh ascended the throne.

Arsalan Shah, ارسلان شاه, a king of Khwarizm and son of Atsiz. *Vide* Alp Arsalán.

Arsalan Shah Saljuki, ارسلان شاه سلجوقي, the son of Tughrál II, and grandson of Sultán Muhammad, brother to Sultán Sanjar. Arsalán Sháh died in January, 1176 A. D., 571 A. H. His son Tughrál III who succeeded him, was the last Sultán of the family of the Saljúkides who reigned in Persia.

'Arsh-Ashaiani, ارش اشائي, the title given to the emperor Akbar I, after his death.

'Arshi, ارشي, whose proper name was Mír Muhammad Momin, was a brother of Mír Sáláh Kashifí the son of Mír Abdulláh Mushkín Kalam Husainí, who was a celebrated calligrapher under Jahángir. Arshi is the author of a poem called "Sháhid-Arshi," composed in the year 1659 A. D., 1070 A. H., also of another work entitled "Mehra wa Wafá," and of a Diwán.

Artaxerxes, *vide* Ardisher.

Arzami Dukht, ارزامي دخت, a queen of the Persians, whose general named Mehrán being killed in a battle against the Saracens, she was deposed by the people, who placed Yezdijard III upon the throne in her stead, a young man of the royal family. But this did not much mend the matter, the government of the new king of theirs, being even more inauspicious than that of the queen; for in her reign the confines of the empire were only invaded, but in his, all was entirely lost, and the whole kingdom and country of the Persians fell into the hands of the Musalmáns. The accession of Yezdijard is

joined by Sir John Malcolm in 632 A. D., 11 A. H., but Major Fane fixes it in 635 A. D., 14 A. H. *Vide Túrán-námá*.

Arzani Begam, ارزانی بیکم, was the daughter of Shahriar who was married in the 16th year of Jahángir's reign, to Khán-i-Mahmúd the daughter of Nur Jahán. *Vide Ain-i-Akbari* I 331.

Arzú, ارزو, the poetical name of Siráj-ud-dín Alí Khán, *vide* *ibid.*

Asa Akar, آسا اكار, a shepherd chief, who built the fortress of Ashgarah in the Dakhan in the 14th century; he had some 2500 retainers. The hill had long before been surrounded by a wall to protect the cattle, and it was to employ the poor that Asá constructed instead of the fortification which still remain beyond all comparison, the strongest native built fortress in India. Asá was put to death by Malik Nasir, the Muhammadan chief of Khanná, who possessed himself of the stronghold by treachery, and completed the fortifications. Two centuries later Ashgarah and all Nimar were conquered by Akbar and incorporated with the Mughal empires. It was taken by the British in 1817.

Asad, اسد, the poetical name of Mirzá Asad-ulláh Khán usually called Mirzá Nousháh. His ancestors were of Samarkand but he was born at Agra; but was brought up and lived at Delhi where he rose to great fame as a poet and writer of the Persian language, whilst his compositions in Urdu were not less admired. He won the favour of Bahádur Sháh the last king of Delhi, who conferred upon him the title of Nawáb and appointed him *shaykh* or preceptor in the art of poetry. He is the author of a *Farasht* (book) a *Maknawí* in praise of 'Alí, and a *Diwán* in Persian and another in Urdu. Both have been printed. He was in 1745 A. D. sixty years of age, living at Delhi, and was engaged in compiling a history of the Mughal emperors of India. His poetical name is Ghálíb, which was adopted in the year 1269, 1285 A. H.

Asadi, اسدی, a native of Túsín the province of Fars and one of the most celebrated Persian poets and authors of the *Maknawí* of Ghazni, whom the Shah ordered to undertake the *Sháh Náma*, but he died before he was able to do so. His best work is supposed to be *Asadi*. He was the master of Firdausí, who composed the *Sháh Náma*. It is said that Firdausí on his departure from Ghazni requested him to finish the *Sháh Náma* which was yet incomplete, and he accordingly composed that part of the poem between the *Sháh Náma* and the *Sháh Náma* under the khalif *Asadi* consisting of 1,000 couplets. The year of his death is unknown, but it appears from the *Asadi* that he was living in 1010 A. D., and that a few years after Firdausí departed from Ghazni. The *Asadi* is one of the other works of Asadi now known. The *Asadi* is a *Sháh Náma* between Day and Night, a translation of the *Sháh Náma* in English verse is to be found in the *Asadi* by Louisa Stuart Costello, published London 1845.

Asaf Khán, اسف خان, (Nawab) entitled Asáf-ud-daula and *Asaf-ud-daula*, was descended from an illustrious family of Turanians. His father who fled from the oppression of Shah Abbas of Persia into Hindustan was raised to high rank by the emperor Jahángir who gave him the title of Zulfikar Khán and married to the daughter of a nobleman to his empress Nur Jahán. Asaf Khán (whose former name was Ibrahim) was highly valued by Shah Jahán who married him to the daughter of his wazir Asaf Khán and promoted him to the office of *Wazir Bakhshí*, which he held till 1671 A. D. when he was

raised to the rank of 4,000, and a few years afterwards to the office of wazir and highest order of nobility, seven thousand. In the reign of Bahádur Sháh he was appointed Wakil Mutlak (an office superior to wazir), and his son Isma'il made Mir Bakhshí or chief paymaster with the title of Amir-ul-'Umra Zulfikar Khán; but on the accession of Farrukhsiar, he was disgraced, his estates seized, and his son put to death. Since that period, he lived upon a scanty pension in a sort of confinement, but much respected by all ranks. He died in the year 1717 A. D., 1129 A. H., aged 90 lunar years, and was buried with great funeral pomp at the expense of the emperor, in a mausoleum, erected by his father for the family.

Asad-ullah al-Ghalib, اسد الله الغالب, the conquering lion of God, an epithet of Alí the son-in-law of Muhammad.

Asad-ullah Asad Yar Khan, اسد الله اسد یار خان, (Nawáb), he lived in the time of the emperor Muhammad Sháh, and died in 1745 A. D., 1158 A. H. His poetical name was Insán, which see.

Asad-ullah Khan, اسد الله خان, (Mirzá) *vide* Asad, and Ghálíb.

Asaf, اسف, a native of Kumm in Persia, who came to India in the reign of the emperor Sháh Jahán, and is the author of a *Diwán*.

Asafi, اسافی, (Khawja) son of Khawja Na'mat-ulláh, was an elegant poet. Asafi is his poetical name, which he took on account of his father having served in the capacity of wazir to Sultán Abú Sa'id Mirzá; for, they say, that Asaf or Asaph of the Scriptures, was wazir to king Solomon. He was one of the contemporaries and companions of Jámí, and took instructions from him in the art of poetry. He died about the month of August, 1520, A. D., 16th Shaban 926 A. H., aged more than 70, and was buried at Hirát; but according to the work called *Khulásat-ul-Asha'ar*, he died in 920 A. H. He is the author of a *Diwán* or book of Odes called *Diwán Asafi*, and a *Masnawí* in the measure of "Makhzan-ul-Asrar."

Asaf Jah, اسف جاہ, the title of the celebrated Nizám-ul-Mulk of Haidarábád.

Asaf Khan I, اسف خان, surnamed Abdul Majíd, was a nobleman in the time of the emperor Akbar, who in 1565 A. D., 973 A. H., distinguished himself by the conquest of Garrakóta, a principality on the Narbada, bordering on Bundelkhand. It was governed by a queen or Rání named Durgawati, who opposed the Muhammadan general in an unsuccessful action, and when seeing her army routed and herself severely wounded, she avoided falling into the hands of the enemy by stabbing herself with a dagger. Her treasures, which were of great value, fell into the hands of Asaf Khán; he secreted a great part, and the detection of this embezzlement was the immediate cause of his revolt. He was, however, subsequently pardoned, and after the conquest of Chittour, that country was given to Asaf Khán in jagír.

Asaf Khan II, اسف خان, title of Khraj-Ghayas-ud-din Alí Qaiwani, the son of Aqá Mullánd uncle to Asaf Khán Jáfár Beg. He held the Bakhshigari in the time of the emperor Akbar, and after the conquest of Gujrat in 1573 A. D., 981 A. H. in which he distinguished himself, the title of Abbás Khán was conferred on him. He died at Gujrat in 1581 A. D., 989 A. H., and after his death his nephew Mirzá Jáfár Beg was buried with the title of Asaf Khán.

'Ashik, عاشق, poetical name of Mauláná Abúl Khair of Khwárizm, which see.

Ashk, اشك, poetical name of Muhammad Khalíl-ullah Khán, which see.

Ashna, آشنا, poetical name of Mirzá Muhammad Táhir who had the title of Ináit Khán. He was a son of Nawáb Zafar Khán Ihsán, and died in 1666 A. D., 1077 A. H. His complete work is called "Kullíat 'Ashná," in which Kasidas are to be found in praise of Sháh Jahán and Dará Shikóh.

Ashna, آشنا, the poetical name of Ghaiás-ud-dín who died in A. D. 1662, 1073 A. H.

Ashob, آشوب, the poetical name of Muhammad Bakhsh, a poet who flourished in Audh during the reign of Asaf-ud-daula and his father Shujáa'-ud-daulá. He is the author of a Díwán.

Ashraf, اشرف, or Darwesh Ashraf. He flourished under Báisanghar's son, and has left a Díwán.

Ashraf Ali Khan Koka, اشرف علي خان كوكه, vide Fighán.

Ashraf, اشرف, poetical name of Mirzá Muhammad Sa'id of Mázarán, son of Mullá Muhammad Kána'. He came to India and was appointed to instruct Zebun Nisá Begum, the daughter of the emperor 'Alamgir. He died at Mungair. He is the author of a Díwán and several Masnawís.

Ashraf, اشرف, the poetical name of Muhammad Hasan, son of Sháh Muhammad Zamán of Allahábád. He was probably alive in 1852 A. D., and is the author of a Masnawí called "Ma'dan Faiz."

Ashraf Khan, اشرف خان, title of Mirzá Muhammad Ashraf the son of Islám Khán Mashhadí. In the reign of Sháh Jahán, he held the rank of 1500, and the title of Ya'tmád Khán. In the time of 'Alamgir he was raised to the rank of 3000 with the title of Ashraf Khán, and died five days after the conquest of Bijápúr on the 17th September, 1686 A. D., 9th Zil-ka'da, 1097 A. H.

Ashraf Khan, اشرف خان, whose proper name was Muhammad Asghar, was a Sayyad of Mashhad, and held the office of Mir Munshí in the time of the emperor Akbar. He wrote a beautiful hand, and was an excellent poet. He composed a chronogram on the death of Muhammad Yúsaf in 1662 A. D., 970 A. H., another on the completion of the mosque of Shaikh Salím Chishtí at Fathapúr Sikri in 1571 A. D., 979 A. H., and one on the conquest of Súrat by Akbar on the 1st of January, 1573, A. D., 25th Sha'bán, 980 A. H. He accompanied Munaim Khán Khánkháná to Bengal and died at Lakhnauti in the year 1575 A. D., 983 A. H. At the time of his death he held the rank of 2,000.

Ashraf, اشرف, a chief of the Afgháns of the tribe of Ghil-zai, who was elected on the 22nd of April 1725 O. S., by the Afgháns as successor of his cousin or uncle Mahmúd, another chief of the same tribe, who had usurped the throne of Persia in the time of sSultán Husain Saifí whom he kept in confinement. A hraf on his accession murdered the latter, and sent his corpse to be interred in Kumm. He was defeated by Nádir Kulí (afterwards Nádir Sháh) in 1729 A. D., 1142 A. H., who placed Sháh Tahmásp II, son of Sultán Husain on the throne. Ashraf was afterwards seized and murdered by a Billoch chief between Kirmán and Kandahár in January, 1730 A. D., 1143 A. H., and his head sent to Sháh Tahmasp.

'Ashrat, عشرت, vide Ishrat.

'Ashrati, عشرتي, name of a poet, vide Ishratí.

'Asif Khan, vide Asaf Khán.

'Asimi, عاصمي, an Arabian poet who lived in the time of Khwája Nizám-ul-Mulk, and wrote beautiful panegyrics in his praise.

'Asjudi, عسجدی, a powerful poet at the court of Sultán Mahmúd of Ghazni, was a native of Marv, and one of the scholars of 'Unsarí. He evinced in his works much genius; but they are scarce, and the greatest part of them are lost.

Askaran, راجه اسكرن, (Rájá) brother of Rájá Bihári Mal Kachhwáha. He served under the emperor Akbar for several years, and died some time after the year 1588 A. D., 996 A. H. After his death, his son Ráj Singh was raised to high rank and honors.

'Askari, اصنام عسكري, (Imám) vide Hasan Askarí.

'Askari, موزا عسكري, (Mirzá) third son of the emperor Bábar Sháh. On the accession of his eldest brother Humáyún to the throne of Díhli, the district of Sarkár Sambhal was conferred on him as jágir. He was subsequently kept in confinement for some time on account of his rebellious conduct by Humáyún on his return from Persia. He afterwards obtained permission to go on a pilgrimage to Mecca, but died on his way across the deserts of Arabia in the year 1554 A. D., 961 A. H. He left one daughter who was married to Yúsaf Khán, an inhabitant of Mashhad.

Asmai, اصمعي, surname of Abú Saíd Abdul Malik bin Kureb, which see.

'Asmat, عصمت, or Ismat, poetical name of Khwája Asmat-ullah of Bukhára. He was descended from a noble family of Bukhára tracing his ancestry to Ja'far, the son of Abú Tálib the father of Alí. He was successful in all kinds of poetical composition; and flourished in the time of prince Mirzá Khalil, the grandson of Amír Taimúr, whom he instructed in the art of poetry. He died in the year 1426 A. D., 829 A. H., and has left a Díwán consisting of 20,000 verses.

'Asmat-ullah, عصمت الله, vide Asmat.

'Asmat-ullah, عملا عصمت الله, (Mullá) of Saháranpúr, was the author of the work called "Shurah Khuláat ul-Hisáb." He died in 1626 A. D., 1035 A. H.

Asoka, اسوكه, the son of Bindusára, and grandson of Chandragupta rájá of Pataliputra in Magadha. He reigned for about 40 years, until the year 223 B. C. His reign is most important. Numerous inscriptions made by his order have been discovered in various parts of India.

'Assar, عسار, (oil-presser) the poetical name of Shams-ud-dín Muhammad. He was a native of Tabrez, and author of a romantic poem called "Mehr wa Mushtari," the Sun and Jupiter, which he completed on the 20th February, 1377 A. D., 10th Shawwál, 778 A. H., and died in the year 1382 A. D., 783 A. H.

Aswad, اسود, or Al-Aswad, vide Musailima.

'Ata, عطا, the poetical name of Shaikh Atá-ulláh a pupil of Mirzá Bedil. He died at Díhli in 1723 A. D., 1135 A. H.

Atabak, اتابك, or Atabig. This is a Turkish title, formed from the word Atá, father or tutor, and Beg, lord; and

He was surnamed *Málik Yúhanná* or king John. From the name of this prince we have made John the Priest, who was stripped of his dominions by *Changez Khán* in 1202 A. D., 599 A. H. They have since applied the name of John the Priest or *Prestre John*, to the king of Ethiopia, because he was a Christian. *Avank Khán* is by some authors called *Avant Khán*. He was a very powerful sovereign, and the greatest part of Tartary was tributary to him; but he was defeated and put to death by *Changeiz Khán*.

Aven Rosch, *vide Ibn Rashíd*.

Avenzur, *vide Abdúl Malik bin-Zohr*.

Averroes, *vide Ibn Rashíd*.

Avicenna, *vide Abú Sína*.

Aweis Karani, *اويس قرني*, (*Khawája*) an upright Musalmán of the *Súfi* sect, who had given up the world, used to say to those that sought him, "Do you seek God? If you do, why do you come to me? And if you do not seek God, what business can I have with you?" He was an inhabitant of *Yeman* and of the tribe of *Káran*. He was slain in a battle fought by *Alí* against *Mu'áwia I.* in 657 A. D., 17th Shawwál, 37 A. H. This man had never seen Muhammad, and yet the Musalmáns say, that when he heard that Muhammad had lost a tooth in battle, and not knowing which, he broke all his teeth.

Aweis Jalayer, *سلطان اويس جالابر*, (*Sultán*) succeeded his father *Amír Hasan Buzurg* as king of *Baghdád* in July 1356, A. D., *Rajab* 757 A. H., and after a reign of nearly nineteen lunar years died on Tuesday the 10th October, 1374 A. D., 2nd *Jamád I*, 776 A. H. He was succeeded by his son *Sultán Husain Jaláyer*.

Aweis Mirza, *اويس مرزا*, a prince nearly related to *Bai-kara Bahádúr*, was nephew to *Abúl Gházi Sultán Husain Bahádúr*. He was murdered by *Sultán Abú Sáid Mirzá* between the years 1451 and 1457 A. D.

'Ayani, *عياضي*, whose proper name was *Abú Is-hák Ibráhim*, probably flourished previous to the 8th century of the *Hijrat*. He is the author of a *Masnawí* called "*Anbia Náma*," a history of the prophets who preceded Muhammad.

Ayas, *ايان*, a slave of *Sultán Mahmúd* of *Ghazni*, who being a great favourite of his master, was envied by the courtiers; they therefore informed the *Sultán* that they frequently observed *Ayas* go privately into the *Jewel office*; whence they presumed he had purloined many valuable effects. The next time when the slave had entered the treasury, the *Sultán* followed by a private door, and unobserved, saw *Ayas* draw from a large chest a suit of old dirty garments with which having clothed himself, he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred on him. The *Sultán*, being astonished, went to him, and demanded an explanation of his conduct. He replied, "Most gracious Sir, when I first became your Majesty's servant, this was my dress, and till that period, humble had been my lot. Now that, by the grace of God and your majesty's favor, I am elevated above all the nobles of the land, and am intrusted with the treasures of the world, I am fearful that my heart should be puffed up with vanity; I therefore daily practice this humiliation to remind me of my former insignificance." The *Sultán* being much pleased, added to his rank, and severely reprimanded his slanderers.

'Ayaz (Kazi), *قاضي عياضي*, son of *Músa*, and author of the "*Sharah Sahih Muslim*," *Mashárik-ul-Anwár*, and several other works. He died in 1149 A. D., 544 A. H.

'Ayesha, *عائشة*, daughter of *Abú Bakr*, and one of the most beloved wives of Muhammad, though she bore him no child. She was his third wife, and the only one that was a maid, being then only of seven years of age. On which account (some say) her father, whose original name was *Abd-ulláh*, was named *Abú Bakr*, that is to say, the father of the virgin. An Arabian author, cited by *Maracci*, says, that *Abú Bakr* was very averse to the giving him his daughter so young, but that Muhammad pretended a divine command for it; whereupon he sent her to him with a basket of dates, and when the girl was alone with him, he stretched out his hand, and rudely took hold of her clothes; upon which she looked fiercely at him, and said, "People call you the faithful man, but your behaviour to me shews you are a perfidious one." But this story is most probably one of those calumnies against Muhammad, which were invented and found favour during the Middle Ages. After the death of her husband, she opposed the succession of *Alí*, and had several bloody battles with him; although violent, her character was respected, and when taken prisoner by *Alí*, she was dismissed without injury. She was called prophetess and mother of the faithful. She died aged 67 in the year 678 A. D., 58 A. H. Her brother *Abdur Rahmán*, one of the four who stood out against *Yezid's* inauguration, died the same year. There is a tradition that *'Ayesha* was murdered by the direction of *Mu'áwia I.*, and the following particulars are recorded. *'Ayesha* having resolutely and insultingly refused to engage her allegiance to *Yezid*, *Mu'áwia* invited her to an entertainment, where he had prepared a very deep well or pit in that part of the chamber reserved for her reception, and had the mouth of it deceptively covered over with leaves and straw. A chair was then placed upon the fatal spot, and *'Ayesha*, on being conducted to her seat, instantly sank into eternal night, and the mouth of the pit was immediately covered with stones and mortar. There is, however, no trustworthy authority in support of this story.

'Ayn-uddin (Shaikh), *شيخ عين الدين*, of *Bijápúr*, author of the "*Mulhikát*," and *Kitáb-ul-Anwár* containing a history of all the Muhammadan saints of India. He flourished in the time of *Sultán Ala-uddin Hasan Bahmaní*.

'Ayn-ul-Mulk (Hakim), *حكيم عين الملك*, a native of *Shiráz*, and a well educated and learned Musalmán, was an officer of rank in the time of the emperor *Akbar*. He was an elegant poet, and his poetical name was *Wafá*. He died in the 40th year of the emperor in 1594 A. D., 1003 A. H.

'Ayn-ul-Mulk (Khawaja), *خواجه عين الملك*, a distinguished nobleman in the court of *Sultán Muhammad Sháh Tughlak* and his successor *Sultán Firoz Sháh Bárbak*, kings of *Dehlí*. He is the author of several works, one of which is called "*Tarsíl 'Ayn-ul-Mulki*." He also appears to be the author of another work called "*Fatha Náma*," containing an account of the conquests of *Sultán 'Alá-uddin Sikandar Sání*, who reigned from 1296 to 1316 A. D.

'Aysh, *عيش*, poetical name of Muhammad *'Askari* who lived in the reign of the emperor *Sháh 'Alam*.

'Ayshi, *عيشي*, a poet who is the author of a *Masnawí* called "*Haft Akhtar*," or the seven planets, which he wrote in 1675 A. D., 1086 A. H.

Azad, *آزاد*, the poetical name of *Mír Ghulám Ali* of *Bilgarám*. His father *Sayyad Núh* who died in 1752 A. D., 1165 A. H., was the son of the celebrated *Mír Abdúllá Jalil Bilgarámi*. He was an excellent poet and is the author of several works in Persian, among which are

enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Sháwar in his former power. But Sháwar, faithless alike to friend and foe, now entered into arrangements with the Franks in order to elude the fulfilment of his engagements with 'Núr-uddín; and Shirakoh, after maintaining himself for some time in Belbes against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amauri and evacuate the country. But he was soon recalled by Sháwar to deliver him from the vengeance of his new allies to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatimite khalif 'Azid le-dín-allah sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of 'Núr-uddín (1168 A. D.). Shirakoh again entered Egypt with an army, forced Amauri to retreat, and after beheading the double traitor Sháwar, installed himself in the twofold office of wazír to the Fatimite khalif, and lieutenant of Egypt in the name of 'Núr-uddín; but dying the same year, was succeeded in his dignities by his famous nephew Sálah-uddín, who after the death of 'Núr-uddín in May, 1173 A. D., Shawwal, 569 A. H., became the sole master of Egypt and Syria. The khalif 'Azid died in 1171 A. D., 567 A. H., and the name of the Abbaside khalif Mustazí was substituted in the public prayers till the death of 'Núr-uddín.

'Azim, اعظم, poetical name of Siráj-ud-daula Muhammad Ghaus Khán, Nawáb of the Karnatic.

'Azim, اعظم, poetical name of Sayyad 'Azim 'Alí of Allahábád, author of a Diwán in Urdú, composed in 1855 A. D.

'Azim Ali (Mir), مير اعظم علي, of Agra, author of a Sikandar Náma in Urdú verse, translated from the one in Persian, in 1844 A. D.

'Azim Humayun, اعظم همايون, vide Adil Khán Fárúki II.

'Azim Humayun Shirwani, اعظم هماون شرواني, a nobleman of the court of Sultán Sikandar Sháh Lódi. He was imprisoned by Sultán Ibráhim and died in prison.

'Azim Khan, اعظم خان, or Khán 'Azim, an officer of state in the time of Humáyún and Akbar, emperor of Dehli. He was commonly called Anka Khán, surnamed Shams-uddín Muhammad, was the father of Mirzá Aziz Kóka who also afterwards held the title of 'Azim Khán. He was a native of Ghazni, and formerly served under Prince Kánarín Mirzá. It is said that he saved the life of Humáyún, or had been of some service to him after his defeat by Sher Sháh at Kanauj; for which service he was handsomely rewarded by that emperor after his having recovered the kingdom. He accompanied the emperor to Persia, and as his wife Jiji Begam became the wet-nurse of Akbar, the emperor's son, he was consequently called Anka Khán. He was the first person that was honored with the rank of "Haft Hazári," or Seven Thousand, by Akbar. The office of Wakil Mutlak, which was taken away from Máham Anka, was also conferred on him; on which account, Adham Khán Kokaltásh, the son of Máham Anka, took offence, and assassinated Khán 'Azim on Monday the 18th of May, 1562 A. D., 12th Ramzan, 969 A. H., in a room adjoining to that occupied by the emperor. Adham Khán was immediately bound hand and foot, by order of the emperor, and thrown down headlong from a window of the court at Agra, where this circumstance had taken place, and crushed to death. The remains of Khán 'Azim were sent to Dehli, and buried in the vicinity of the Dargáh of Nizám-uddín Auliá, where a mausoleum was erected over his grave by his son Mirzá Aziz Kóka which is still to be seen at Dehli. Máham Anka died with grief one month after the death of his son Adham Khán. The tomb of Adham Khán, who is also buried at Dehli, is called Bhúl Bhulán.

'Azim Khan, اعظم خان, the inhabitants of the town of Azingarh, which is near Jaunpúr, say that the fortress and town of Azingarh was founded by a person who belonged to the family of the Rájás of that place, and who was forced by the emperor Jahángír to become a Muhammadan and received the title of Azim Khán.

'Azim Khan, اعظم خان, commonly called Mirzá Aziz

Kóka or Kokaltásh, was the son of 'Azim Khán or Khán 'Azim. He was called Kóka or Kokaltásh on account of his being foster-brother and playmate of Akbar; for his mother whose name was Jiji Begam, was Akbar's wet-nurse. He was one of the best generals of the emperor, who, in the 16th year of his reign conferred on him the title of 'Azim Khán. He held the government of Gujráat for several years together, and being absent from the presence from a long period, was summoned to court by Akbar in 1592 A. D., 1001 A. H., but as that chief had always entertained the wish to proceed on a pilgrimage to Mecca, and his friends representing to him that the king was displeased with him, and merely sought an opportunity to imprison him, he placed his family and treasure on board a vessel, and on the 13th of March, 1594 O. S., 1st Rajab, 1002 A. H., set sail for Hejáz without leave or notice. In a short time, however, he found his situation irksome in that country, and returned to India, where he made his submission, and was restored at once to his former place in the emperor's favor and confidence. He died at Ahmadábád Gujráat in the 19th year of the reign of Jahángír 1624 A. D., 1033 A. H. His remains were transported to Dehli and buried close to his father's mausoleum, where a splendid monument was erected over his tomb all of marble. It consists of 64 pillars, and is called by the people "Chausa'th Khambh."

'Azim Khan, اعظم خان, title of Mir Muhammad Bákir,

the brother of 'Asaf Khán Jáfár Beg. In the second year of the reign of the emperor Jahángír 1606 A. D. 1015 A. H., he was honored with the mansab of 1000 and title of Irádat Khán. In the first year of Sháh Jahán, 1628 A. D., 1037 A. H., the rank of 2000 was conferred on him with the office of Wizárat Kull; in the third year of his reign he received the title of 'Azim Khán. He was appointed at different times governor of Bengal, Allahábád, Gujráat and latterly of Jaunpúr, where he died in 1649 A. D., 1059 A. H., aged 76 lunar years, and was buried there. After his death the title of 'Azim Khán was conferred on his eldest son, who was slain in the battle which took place between Dará Shikoh and his brother Alamgir in 1658 A. D., 1068 A. H., at Agra. His second son Mir Khalil was honored with the title of Khán Zamán. During the government of this viceroy in Bonga 1634 A. D., the English obtained permission to trade with their ships in Bengal by the emperor Sháh Jahán, but were restricted to the port of Pipley where they established their factory.

'Azim Khan Koka, اعظم خان كوكه, the title of Muzaffar

Husain commonly known by the appellation of Fidái Khán, a title conferred on him by the emperor Sháh Jahán. His elder brother held the title of Khán Jahán Bahádúr Kokaltásh, and were both foster-brothers to the emperor Alamgir. Fidái Khán was honored with the title of 'Azim Khán by Alamgir about the year 1676 A. D., 1086 A. H., and appointed governor of Bengal in 1676 A. D., 1087 A. H., which situation he held for a whole year and died on his way to Behar on the 21st April, 1678 O. S., 9th Rabí I, 1089 A. H.

'Azim Khan, اعظم خان, ex-amír and a brother of Sher Ali Khán, Amír of Kabul, died at Sháh Rúd on the 6th of October, 1869.

'Azim Naishapuri, اعظم نيشاپوري, author of a Diwán found in the Library of Tipú Sultán.

ter of Yánas Khán, king of Mughálistán and sister to Mahmúd Khán, a descendant of the famous Chingiz or Jenghiz Khán. He was born on the 15th February 1483, 6th Muharram, 888 A. H., and succeeded his father in the government of Farghána, the capital of which is Andján, in June 1494, Ramazán, 899 A. H. During eleven years he fought several battles with the Tartar and Uzbek princes, but was at last obliged to leave his country and fly towards Kábul, which place he conquered, without opposition, together with Kandahár and Badakhshán. He reigned for 22 years over those countries before his conquest of India. He then proceeded to Hindústán, slew Ibrahim Husain Lodí, the Pathán king of Dehlí, in a battle at Panipat on Friday the 20th of April 1526, A. D., 7th Rajab, 932 A. H., and became the founder of the Mughal dynasty of India which ended in 1857. Babar wrote his own life in the Turkish language, called "Túzák Bábari" with such elegance and truth, that the performance is universally admired. It was translated in the reign of his grandson Akbar, by Abdúl Rahim Khán, Khánkháná into Persian, and recently into English from the Jaghatai Turkí, by J. Leyden, Esq., and Wm. Erskine, Esq. This monarch ascended the throne in his 12th year and reigned 38 years, viz.: at Andján 11 years, at Kábul 22, and nearly 5 years in India, and died in Agra on Monday the 26th of December, 1530 A. D., 6th Jamád I, 937 A. H. He was at first buried in a garden on the left bank of the Jamna, then called the Núr Afshán, and now Rámbágh, from which place his remains were transported after six months to Kábul, where a splendid mausoleum was built on his tomb by his great-grandson, the emperor Sháh Jahán in 1646 A. D. His tomb on a hill near the city, surrounded by large beds of flowers, commands a noble prospect. The chronogram of the year of his death was found to consist in the words "Bahisht-rozibád," or "May heaven be his lot." After his death, he received the title of "Firdaus-Makání. He was succeeded on the throne of Dehlí by his eldest son, the emperor Humáyún. His other three sons were Mirzá Kámrán, Mirzá 'Askari, and Mirzá Handál. Firishtá says, that Bábar, who was much addicted to women and wine, on occasions when he was inclined to make merry, used to fill a reservoir in a garden in the neighbourhood of Kábul, with some wine, over which was inscribed a verse to this purpose—

Give me but wine and blooming maids,
All other joys I freely spurn:
Enjoy them, Bábar, while you may—
For youth once past, will ne'er return.

Babar (Sultan), سلطان بابر, surnamed Abúl Kásim, was the son of Mirzá Baisanghar and grandson of Sháhrúkh Mirzá. After the death of Mirzá Ulugh Beg and his son 'Abdúl Latíf, he succeeded in January 1452, A. D., Zil-hija 855 A. H., in murdering his own brother Sultán Muhammad and establishing himself in the government of Khurásán and the neighbouring countries. A few months before his death, the comet of 1456 A. D., 860 A. H., made its appearance and alarmed the inhabitants of Khurásán. He died at Mashhad on Tuesday the 22nd of March 1457, 25th Rabí II, 861 A. H. After his death Khurásán was taken possession of by Mirzá Abú Sa'id, the grandfather of the emperor Bábar Sháh of Dehlí.

Baba Soudai, vide Soudái (Bábá), بابا سوداي

Babawia, بابويه, or Bin Bábawia, father of Ibn Bábawia, vide Abú'l Hasan Ali Bin-al-Husian at Kumari.

Badakhshi, بدخشي, a Persian poet who was a native of the province of Badakhshán. He flourished in the reign of the khalif Al-Muktafi, about the year 905 A. D., 294 A. H. His Diwán or collection of poems is written upon the fortunes of the great men of the court; and he says

that the varied scene in human affairs ought not to create surprise as we see that life is measured by an hour-glass, and that an hour is always above and the other below in alternate succession.

Badakhshi (Maulana), مولانا بدخشي سمرقندی, of Samarkand, flourished in the reign of Ulugh Beg Mirzá, the son of Sháhrúkh Mirzá, and is the author of a Diwán.

Badan Singh Jat, بدن سنگه جات, the son of Churáman Ját, a rájá of Bhartpúr and the founder of the fort at Dig. He was living at the time of Nádir Sháh's invasion of India in 1739 A. D., 1152 A. H. After his death his son Súrajmal Ját succeeded him, vide Churáman Ját.

Badaoni, بدائونی Abdúl Kadir of Badaon.

Badi-uddin, بدیع الدین vide Sháh Madár.

Badi-uddin (Shaikh), شيخ بدع الدین, of Saháranpúr,

was a disciple of Shaikh Ahmad Sarhindí. He died in the year 1632 A. D., 1042 A. H., and lies buried in the yard of the masjid erected by him at Saháranpúr.

Badi'-uzzaman Mirza, ميرزا بدیع الزمان, was the eldest son of Sultán Husain Mirzá, after whose death in 1506 A. D., 912 A. H., he reigned conjointly with his younger brother, Muzaffar Husain Mirzá, over Khurásán. He was subsequently compelled by the victorious Uzbaks, and the usurpation of his brother, to take refuge in 'Irák; and in the year 1514 A. D., 920 A. H., went to the court of the Ottoman Sultán, Salim I, where, after a few months' residence, he died of the plague. He was the last of the race of Taimúr who reigned in Persia. In a work called "Ship of the Time," a Persian Anthology, there are to be found some verses of the royal poet's composition. The following is a translation of a few lines:

Since not for me thy cheek of roses shines,
My bosom like the fading tulip pines;
Who in his burning heart conceals its flame,
And mine, in absence, perishes the same.
Pour wine—and let me as I drink suppose.
I see the colours of that blushing rose;
Pour wine—and let it borrow every hue
Born in the tulip's petals wet with dew;
Till I believe thou may'st e'en yet be mine—
And let me never wake, nor that sweet dream resign.

Badr, بدر, poetical title of Gangá Parshád, a Hindú.

Badr Chachi, بدر چاچي, surnamed Fakhr-uz-zamán, a celebrated poet of Chách (the ancient name of Tashkand) who flourished in the reign of Sultán Muhammad Tughlak Sháh, king of Dehlí, and died some time after the year 1344 A. D., 745 A. H.

Badr Muhammad, بدر محمد دهلوی of Dehlí, author of the Persian Dictionary called "Adáb-ul-Fuzalá," dedicated to Kádr Khán bin Diláwar Khán, written in 1412 A. D., 822 A. H.

Badr Shirwani (Maulana), مولانا بدر شیروانی, a Musalmán scholar and poet who was contemporary with Kátibí who died in 1435 A. D.

Badr (Pir), vide Pír Badar.

Badr-uddin Aintabi, بدر الدین اینتبی, an historian who relates that the Kázi Ibn-al-Maghúli who died in 1231 A. D., 628 A. H., bequeathed a part of his vast collection of books to the library of the college founded in Cairo by Málik 'Ashraf Borsabai.

Badr-uddin (Balbaki), بدرالدین بلعكي, a Syriac physician, who wrote a book called "Musarrah-al-Nafa." He lived in the 7th century of the Hijrah.

Badr-uddin, Isma'il-al-Tabrizi, اسمعيل التبريزي, **بدرالدين**, an Arabian author, surnamed Bázil.

Badr-uddin Jajurmi, بدرالدين جاجرمي, an author who died in 1287 A. D., 686 A. H., in which year also died Majd-uddin Hamkar. He was a cotemporary of Shams-uddin Muhammad Sáhib Díwán, and of Sa'dí.

Badr-uddin Lulu, بدرالدين لولو, ruler of Mausál who was living in the reign of Halákú Khán the Tartar in 1268 A. D., and was in his 90th year.

Badr-uddin Mahmud, بدرالدين محمود, known by the name of Ibn-al-Kází Simáwana, is the author of the *Jáma'-al-Fasúlain*, "a collection of decisions on mercantile matters. He died 1420 A. D., 823 A. H.

Badr-uddin Mahmud Bin Ahmad-al-'Aini, بدرالدين محمود بن احمد العيني, author of a commentary on the "*Kanz-ul-Dakáék*," called "*Ramz-ul-Hakáék*." He died in 1451 A. D., 855 A. H. He is also the author of a collection of decisions entitled the "*Masáel-al-Badria*."

Badr-uddin Muhammad Bin Abdur Rahman-al-Dairi, بدرالدين محمد بن عبدالرحمان الدبري, author of a commentary on the "*Kanz-ul-Dakáék*," entitled "*Matlab-ul-Fáék*," which is much esteemed in India.

Badr-uddin Shashi Shirwani, بدرالدين شاشي شيرواني, died in 754 or 854 A. H.

Badr-uddin Sufi, بدرالدين صوفي, author of the "*Bahr-ul-Hayát*," "the sea of life," containing many good rules for moral conduct.

Badr-uddin, بدرالدين, of Sarhind, author of a Persian work called *Hazrát-ul-Kuds* containing the miracles performed by Ahmad Sarhindí.

Badshah Bano Begam, بادشاه بانو بيگم, one of the wives of the emperor Jahángir. She died in 1620 A. D., 1029 A. H.

Baghdad Khatun, بغداد خاتون, a daughter of Amír Chobán or Jovian who governed the empire of the Tartars in the reign of Sultán Abú Sa'id, the son of Aljáitú. Her father refusing to give her in marriage to that prince, because she had been betrothed to Shaika Hasan Jaláiar, was the occasion of the Amír's disgrace and death. Hasan who had married her, afterwards repudiated her, and gave her into the hands of Abú Sa'id. The prince publicly married her, and for some time was entirely governed by her; but being at last disturbed, and dying a short time after in 1335 A. D., 736 A. H., she was suspected to have poisoned him, and Báidú Khán, the successor of Abú Sa'id, put her to death.

Badr-un-nisa Begam, بدرالنسا بيگم, the daughter of 'Klamgir died in March 1670 A. D., Zi-Ka'da 1080 A. H.

Badshah Begam, بادشاه بيگم, wife of the emperor Jahángir, died in the year 1029 A. H.

Baghuri, بغوري, or Baghshúri, surname of Muhammad bin Is-hák, an Arabian author who wrote on moral subjects, died in the year 1280 A. D., 679 A. H.

Baghwi, بغري, vide Abú Muhammad Farái-ibn-Masa'úd al-Baghwi.

Bahadur Ali Husaini (Mir), مير بهادر علي حسيني, chief Munshí of the college of Fort William, author of the *Akhlák Hindí*, or *Indian Ethics*, translated from a

Persian version, also of the "*Nasir Benazir*," a prose translation of the enchanting Fairy Tale entitled "*Sehr-ul-Bayán*" commonly called "*Mír Hasan's Masnawí*." This latter work was written by the request of Dr. Gilchrist in 1802 A. D., 1217 A. H., and published at Calcutta in 1803.

Bahadur Khan Faruki, بهادر خان فاروقي, succeeded his father Rájá Ali Khán in the government of Khándesh in 1596 A. D., 1005 A. H. When the emperor Akbar a few years afterwards arrived at Mándó, with the avowed intention of invading the Dakhan, Bahádur Khán instead of adopting the policy of his father in relying on the honor of Akbar, and going with an army to co-operate with him, shut himself up in the fort of Asír, and commenced preparations to withstand a siege. When Akbar heard of these proceedings, he sent orders to the Khán-khánán 'Abdur Rahím Khán, and the prince Dániál Mirzá to continue the siege of Ahmadnagar, while he himself marched to the south and occupied Burhánpúr, leaving one of his generals to besiege Asír. The blockade of this fortress continued for a length of time, till it surrendered, and Bahádur Khán, the last of the Fárúki dynasty humbled himself before the throne of Akbar in the year 1599 A. D., 1008 A. H., while the impregnable fortress of Asír with ten years' provisions and countless treasures fell into the hands of the conqueror.

Bahadur Khan Rohila, بهادرخان روهيله, son of Dariá Khán, was an amír of high rank in the reign of the emperor Sháh Jahán. He accompanied prince Aurangzib to Kandahár, and died there during the siege, on the 19th of July 1649 A. D., 19th Rajab, 1059 A. H.

Bahadur Nizam Shah, بهادر نظام شاه, the last of the Nizám Sháhi kings of Ahmadnagar in the Dakhan. On the death of his father Ibráhím Nizám Sháh, which took place in August 1595 A. D., Zil-hijja 1003 A. H., several factions arose in Ahmadnagar, each setting up a nominal sovereign. Mián Manjú, who possessed the city, and acknowledged the title of Bahádur Nizám Sháh, then an infant, being besieged by his competitors, invited Sultán Murád, son of the emperor Akbar, then governor of Gujrát, to his assistance, for which he offered to become tributary to the Mughal power. Sultán Murád embraced the proposal, and arrived before Ahmadnagar with a considerable army. Mián Manjú by this time, having overcome his rivals, repented of his offers, and prepared to oppose the prince. Having committed the city to the charge of Nasír Khán his deputy, and the care of Chánd Bibí, great aunt to Sultán Bahádur, he departed to raise levies, and implore the assistance of Kutb Sháh of Gólkanda and 'Adil Sháh of Bijápúr. Sultán Murád besieged Ahmadnagar, on the 16th of December 1595 O. S., 23rd Rabí II, 1004 A. H., which was gallantly defended. Breaches were made, but were immediately repaired by the heroic conduct of Chánd Bibí, who covering herself with a veil, headed the troops. At length in the month of March 1596, Rajab, 1004 A. H., supplies growing scarce in the camp, and the allies of Bijápúr and Gólkanda approaching, Sultán Murád thought proper to accept of some offers of tribute from Chánd Bibí, and raise the seige. Some money was paid, and the districts in Berar belonging to the Nizám Sháhi government were ceded to the Mughals. In the year 1600 A. D., beginning of 1009 A. H., Ahmadnagar was taken by the Mughals, and Bahádur Sháh with all the children of both sexes of the royal family were taken prisoners and sent to perpetual confinement in the fortress of Gwáliar.

Bahadur Singh Kuchwaha, بهادر سنگه کچواھا, brother to Sakat Singh, died of hard-drinking in the year 1621 A. D., 1030 A. H.

Bahadur Shah, بهادر شاه افغان, an Afghán, succeeded his father Mahmúd Khán as governor of Bengal in the

time of Salim Sháh, and became independent and reigned five years. He was deposed in 1549 A. D., 956 A. H. and succeeded by another of the nobles of Salim Sháh named Sulaimán Kirání.

Bahadur Shah, بهادر شاه گجراتي, the second son of Muzaffar Sháh II, of Gujrát. At the time of his father's death, he was absent at Jaunpúr, but when Mahmúd Sháh his younger brother ascended the throne of Gujrát, after the murder of his eldest brother Sikandar Sháh, Bahádúr returned from thence, and having deprived Mahmúd of his kingdom, ascended the throne on the 20th of August 1526, A. D., 15th Zi-Ka'da 932 A. H. He conquered Málvá on the 26th February 1531, 9th Shabán, 937 A. H., and the king of that place, Sultán Mahmúd II, who was taken prisoner and sent to Champanir, was put to death on the road. In the year 1536 A. D., 942 A. H. Málvá was taken by the emperor Humáyún, and Bahádúr being defeated was obliged to fly towards Cambay, where, on his arrival, he heard that a fleet, in which there were between 4 or 5,000 Europeans, had arrived off the island of Diu. He immediately repaired thither with a reinforcement of troops, and on his arrival there, he ordered his barge and went to visit the admiral, with the intention of killing him; but perceiving that he was betrayed, he arose, and was attacked on all sides by the Portuguese, when a soldier struck him over the head with a sword and threw him into the water, where he was drowned. This event took place on the 14th of February 1537, 3rd Ramagán, 943 A. H., and has been commemorated in two Persian chronograms, comprising the numerals which form the date of the year when it occurred. Their meaning is this: "The Europeans were the slayers of Bahádúr," and "The king of the land became a martyr at Sea." Bahádúr Sháh was 20 years of age when he ascended the throne, reigned 11 lunar years, and was slain at the age of 31. After his death his nephew Mirán Muhammad Sháh was raised to the throne of Gujrát.

Bahadur Shah I, قطب الدين شاه عالم بهادر شاه, surnamed Kutb-uddin Sháh 'Alam, formerly called prince Muazzim, was the second son of the emperor 'Alauddín I, born at Burhánpúr in the Dakhan on the 4th October 1643 O. S., 30th Rajab, 1053 A. H. At the time of his father's death, which took place at Ahmadábád, on the 21st February 1707 O. S., 28th Zi-Ka'da 1118 A. H., he being then at Kábul, his younger brother, prince 'Azim, was proclaimed sovereign of all India in perfect disregard of the late emperor's will. Prince Muazzim, with better reason, assumed the crown at Kábul with the title of Bahádúr Sháh; and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length at Dhaulpúr not far to the south of Agra. A bloody battle ensued on Sunday the 8th June 1707, O. S., 18th Rabí' I, 1119 A. H., in which prince 'Azim and his two grown-up sons Bedár Bakht and Wálájáh, were killed. Bahádúr Sháh reigned nearly five lunar years and died at Láhor on Monday the 18th of February 1712, O. S., 21st Muharram, 1124 A. H., in the 71st lunar year of his age. He was buried in the environs of Dehlí, near the tomb of Khwája Kutb-uddin, where he had built during his life a mosque entirely of white marble named Moti Masjid. His tomb is also built of the same stone. He received the title of "Khuld Masnil," i. e., "May his mansion be in paradise," after his death. He left four sons, viz., Ma'iz-uddin Jahándár Sháh, Azim-ush-Shán, Rafi-ush-Shán, and Jahán Sháh, among whom a battle ensued, wherein the three latter brothers were killed, and Jahándár Sháh ascended the throne.

Bahadur Shah II, ابولمظفر سراج الدين محمد بهادر شاه, the present and last king of Dehlí whose title in full is Abul Muzaffar Siráj-uddin Muhammad Bahádúr Sháh, a lineal descendant from Amir Taimúr; is the son of Akbar Sháh II, on whose death he succeeded him on the

28th September 1837, 28th Jumáda II, 1253 A. H. He was born on Tuesday the 24th of October 1776, 28th Shabán, 1189 A. H.; and Abul Muzaffar is the chronogram of his birth. His mother's name was Lál Báí. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He is an excellent Persian scholar and an elegant Urdu poet, and Zafar is his poetical name. His Diwán or Book of Odes was printed some years ago at Dehlí. He is supposed to be the principal instigator of the mutiny of the native troops throughout India in 1857, and is now deposed and tried, but his life has been guaranteed. In October 1855 he was sent down to Calcutta, from which place he embarked on board H. M. Ship "Megara" on Saturday the 4th December 1858, for Rangoon, accompanied by two of his wives, a son and a grandson, and thus ended the royal race of Taimúr in India. His sons Mirzá Mughal and Mirzá Khwaja Sultán, and a grandson named Mirzá 'Abí Bakr, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September 1857 at the tomb of Humáyún, and shot on the spot. During the mutiny in 1857, Bahádúr Sháh had struck a new coin with the following inscription:—

بزرزد سكه نصرت طرازی
سراج الدين بهادر شاه غازي.

Bahadur Singh (Rao), *vide* Rao Bahádúr Singh.

Bahai, بهائي, *vide* Bahá-uddin 'Amili.

Bahar, بهار, poetical name of Tek Chand, which see.

Baha-uddin, بهاء الدين, a learned Arabian, known as a favorite of Sultán Salá-uddin (Saladdin) and the historian of that prince's life. He flourished about the year 1190 A. D., 586 A. H. An edition of his work appeared at Leyden in 1755.

Bahar Bano, بهار بانو, Daulat-un-Nisa, and Begam Sultán, daughters of the emperor Jahángir. All of them died in their childhood.

Bahar Bano, بهار بانو, daughter of the emperor Jahángir, married to Prince Tahmuras, the son of Prince Dánial in their childhood.

Bahar Bano Begam, بهار بانو بیگم, another daughter of Jahángir, was married to Tahmúr a son of prince Dánial.

Baha-uddin, بهاء الدين بن شمس الدين, the son of Shams-uddin, the son of Fakhr-uddin. His father was the first king of the second branch of the Sultáns of Ghór. Baha-uddin was the second king, and is said to have reigned 14 years. Imám Fakhr-uddin Rázi who flourished in his time and died in 1210 A. D., 606 A. H., dedicated the work called "Risála Haiyat," or book of geometry to him. After the death of Baha-uddin, his son Jalál-uddin succeeded him. He was slain by Sultán Muhammad of Khwárizm, and appears to have been the last of this branch.

Bahadur Singh, بهادر سنگه, the only surviving son of Rájá Mán Singh Kachwaha.

Baha-uddin, بهاء الدين حاكم اصفهان, governor of Isfahán, and author of the "Muntakhab-ul-Akhhár," an abridged history of the patriarchs and prophets, also of Muhammad and his descendants, with a good description of the cities of Mecca and Madina. He flourished about the year 1271 A. D., 670 A. H.

Baha-uddin 'Amili (Shaikh), شيخ بهاء الدين عاملي, a native of 'Amul in Persia, and son of Shaikh Husáin. His poetical name is Bahái. He is the author of several works, one of which is a Masnawi or poem called "Náw-wa-Halwá," Bread and Pudding. He flourished in the time of Sháh 'Abbás the Great, king of Persia; died at Isfahán on Tuesday the 21st of August 1621, O. S., 12th

Shawwāl, 1030 A. H., and was buried, agreeably to his request, at Mashhad. Imād-uddaula Abū Tālib, the prime minister of Shāh 'Abbās, found the chronogram of the year of his death in the words "Shaikh Bahā-uddīn Wāc." Besides the above-mentioned Masnawī and many Arabic works, he has left a Diwān and a Kashkól, or Adversaria.

Baha-uddin Muhammad, شيخ بها الدين محمد جليل,

Jalāl or Jalīl (Shaikh) of 'Amil. This person is mentioned by H. M. Elliot, Esq., in his "Historians of India," and appears to be the same with the preceding. He was a Persian mathematician, says he, and lived in the reign of Shāh 'Abbās the Great. He was celebrated among his countrymen for a supposed peculiar power which he possessed over the magi and writers of talismans, and was one of the most pious devotees of his time. His works on various subjects are much read in Persia, particularly one entitled "Kashkól," or the Beggar's Wallet, being an universal miscellany of literature. The "Jā'ma' ul-Abbasi," a concise and comprehensive treatise on Shia law in twenty books, is generally considered as the work of Bahā-uddīn Muhammad 'Amilī, but that lawyer only lived to complete the first five books, dedicating his work to Shāh 'Abbās. The remaining fifteen books were subsequently added by Nizām Ibn-Husain-al-Sāwāl.

Baha-uddin Nakshband (Khawaja), الدين نقشبند

خواجه بها, a famous learned Musalmán who died on Monday the 1st of March 1389 A. D., 2nd Rabī' I, 791 A. H., and was buried at Bukhāra.

Baha-uddin Nakshband (Shaikh), بها الدين نقشبند

شيخ, a celebrated saint and the founder of an Order of

Súfis, distinguished by the title of Nakshbandī. He is the author of the "Haiát Náma," an esteemed moral poem. He died at Harafa in Persia 1453 A. D., 857 A. H. He appears also to be the author of a work on Súfism called "Dalīl-ul-'Ashiqīn."

Baha-uddin Sam, بها الدين سام, son of Ghayās-uddīn

Mahmūd, king of Ghór and Ghaznī. He succeeded his father in 1210 A. D., 607 A. H., at the age of fourteen years, but was after three months defeated by Alā-uddīn Atsiz, son of Jahān Sōz, who reigned four years in Ghór and Ghaznī, and fell in battle against Taj-uddīn Elduz in 1214 A. D. Bahā-uddīn Sām was, after his defeat, taken captive by the governor of Hirāt, and sent to Khwārizm Shāh, who at the time of the invasion of Chingiz Khān, threw him along with his brother into a river where both were drowned.

Baha-uddin Shirazi, بها الدين شيرازي, a celebrated

Kāzī of Shirāz, who died in the year 1380 A. D., 782 A. H.

Baha-uddin Wald (Maulana), مولانا بها الدين ولد,

a native of Balkh and the father of the celebrated Jalāl-uddīn Maulawī Rūmī. He flourished and enjoyed distinguished honors in the time of Sultān Muhammad, surnamed Kutb-uddīn of Khwārizm. He was an enthusiastic follower of the doctrine of the Súfis, and became so celebrated as a preacher and expounder, that people flocked from all parts of Persia to hear him discourse. In the latter part of his life, he left his native country and went and dwelt at Konia (Iconium) in Asiatic Turkey, where he died about the year 1230 or 1233 A. D., 628 or 631 A. H., and his son succeeded him as the head of the sect.

Baha-uddin Zikaria (Shaikh), شيخ بها الدين زكريا,

a Muhammadan saint of Multán, was the son of Kutb-uddīn Muhammad, the son of Kamāl-uddīn Kureshī. He was born at Kōtkaror in Multán in 1170 A. D., 565 A. H. After his studies he journeyed to Baghdād and became a disciple of Shaikh Shāhāb-uddīn Suharwardī. He after-

wards returned to Multán where he became intimate with Farīd-uddīn Shakarganj. He died at Multán on the 7th November, 1266 A. D., 7th Safar, 665 A. H., aged 100 lunar years, and is still considered one of the most revered saints of India. He left enormous wealth to his heirs. His son Shaikh Sadr-uddīn died at Multán in 1309 A. D., 709 A. H.

Baha-uddin, بها الدين, (Badī-uddīn or Bogo-neddīn) a

Muhammadan saint whose tomb is in the neighbourhood of Bukhāra, called Mazāri Bogo-neddīn. During the invasion of the Russians at that place, it is said, that a book, written in verse in the Persian language, was found in the tomb of this saint. It is said in this book that in the 82nd year of the Hijrah (1865 A. D.) the Christians will rush upon Tashkand like a river. In the 84th year (1867 A. D.) they will occupy Samarkand, and sweep it away like a prickly thorn. In the 88th year (1871 A. D.) the Christians will take Bokhāra, and convert it into a level like the steppe. In the year 90th but one (1872) the Khwārizmians will run out of their own accord to meet them like children.

Bahishti, بهشتی, poetical name of Sheikh Ramzān, the son of 'Abdul Muhsin, an author who died 1571 A. D., 979 A. H.

Bahjat, بهجت, or Behjat, author of a Dīwān which contains chiefly Ghazals, and at the end a very silly Kaseada in praise of the Europeans. He was living in Lakhnau in 1797 A. D., 1212 A. H.

Bahlol, بهلول, who lived during the reign of the khalīf Hārūn-al-Kashīd, was one of those people who pass amongst the Musalmāns either for saints or madmen. Although surnamed Al-Majnūn, or the Fool, he was possessed of a great deal of wit.

Bahloli, بهلولی, a poet whose Dīwān was found in the Library of Tipú Sultān.

Bahlol Lodi (Sultan), سلطان بهلول لودي, a king of

Dehlī of the tribe of Afghāns called Lódī. His father Málīk Kálā was the son of Ibrahim Khān or Málīk Bah-rām governor of Multán. In the year 1450 A. D., 854 A. H., Bahlól, during the absence at Badāon of Sultān Alā-uddīn, son of Muhammad Shāh, took possession of Dehlī. He, however, gave place to the name of the Sultān for some time in the khutba; but when that prince promised to cede to him the empire, upon condition that he would permit him to live quietly in the possession of Badāon, Sultān Bahlól immediately threw the name of 'Alā-uddīn out of the khutba and caused himself to be crowned on the 18th of January, 1452 A. D., 25th Zil-hijja, 855 A. H. Bahlól reigned 38 lunar years, seven months and seven days, and died on the 1st of July, 1489 A. D., 2nd Sha'bān, 894 A. H. He is buried at Dehlī near the tomb of Nasir-uddīn Mahmūd, surnamed Chirāgh Dehlī, a Musalmán saint, and was succeeded by his son Nizām Khān, who assumed the title of Sikandar Shāh.

The following is a list of the kings of Dehlī of the tribe of Lódī Afghāns.

Bahlól Lódī.

Sikandar Shāh, son of Bahlól.

Ibrahim Husain, son of Sikandar who was the last of this race, and was defeated by Bábar Shāh.

Bahman, بهمن, an ancient king of Persia, better known in history by his title of Ardisheer Darāzdest, which see.

Bahman Yar Khan, بهمن يار خان, son of Shāista Khān and grandson of Asaf Khān, a nobleman of the court of the emperor 'Alamgir.

Bahu Begam, بهو بیگم, the mother of Nawáb Asf-uddaula of Lakhnau. She died on the 28th December 1815.

Bahram I, بهرام, (Varanes of the Greeks), the fourth king of the Sasanian race, was the son of Hurmuz (Hormisdas) whom he succeeded to the Persian throne in the year 273 A. D. He was a mild and munificent prince, and much beloved by his subjects. The most remarkable act of his reign was, the execution of the celebrated Mání (Mani) the founder of the sect of the Manicheans. *Vide* Mání. Bahram reigned only three years and three months, after which he left the crown to his son Bahram II, about the year 276 A. D.

Bahram II, بهرام, (some authors term him the fourth of that name), was the son of Bahram I, whom he succeeded to the crown of Persia in 276 A. D. He reigned 17 years, and after his demise, was succeeded by his son Bahram III, about the year 293 A. D.

Bahram III, بهرام, succeeded his father Bahram II to the Persian throne about the year 293 A. D., reigned only four months, and was succeeded by his brother, Narsi, or Narses.

Bahram IV, بهرام, the twelfth king of Persia of the Sasanian race, succeeded his brother Sháhpúr (Sapores) about the year 390 A. D., and is distinguished from other princes of the same name, by his title of Kirmansháh, which he received from having, during the reign of his brother, filled the station of ruler of the province of Kirmán: and he has perpetuated it by founding the city of Kirmansháh. He reigned, according to some accounts, eleven years; and to others fifteen. He was killed by an arrow when endeavouring to quell a tumult in his army, and was succeeded by Yezdijard I, who is called Isdigerdes by the Greek authors.

Bahram V, بهرام, (or Varanes V,) the fourteenth king of Persia of the Sasanian dynasty, who is known, in Persian history, by the name of Bahram Gôr. He was the son of Yezdijard I, whom he succeeded to the throne of Persia in 420 A. D. The word Gôr signifies a wild ass: an animal to the chase of which this monarch was devoted; and it was in pursuit of one of these that he lost his life; having suddenly come upon a deep pool, into which his horse plunged, and neither the animal nor his royal rider were ever seen again. The first rhythmical composition in the Persian language is recorded to have been the production of Bahram and his mistress Diláram. Bahram visited India, was contemporary with Theodosius the emperor of Constantinople, and ruled Persia eighteen years. He died in 438 A. D., and was succeeded by his son Yezdijard II.

Bahram, بهرام, an author who wrote the History of the Persia of Bombay in 1599 A. D., entitled *Ḳissai Sanján*.

Bahram Chobin, بهرام چوبین, or Jovián, a general of Hurmuz III, king of Persia, whom he deposed; he reigned eight months about the year 590 A. D. *Vide* Hurmuz III.

Bahram Mirza, بهرام میرزا, son of Sháh Sam'ál Safawi. He was a good poet and died in the prime of youth in 1550 A. D., 957 A. H.

Bahram Saqqa, بهرام سقّه, a poet, was of Turkish extraction and belonged to the Bayát tribe. It is said that the prophet Khizr appeared to him, and a divine light filled him. He renounced the world and became a water-carrier. *Vide* Ain Translation, Vol. I, p. 581.

Bahram Sarkhasi, بهرام سرخسی, a Prosodian of Sarakhs, a town between Naishápúr and Marv.

Bahram Shah, بهرام شاه, son of Sultán Masa'úd III, ascended the throne of Ghazni by the assistance of Sultán Sanjar his uncle, after his brother Arsalán Sháh, who was

put to death in 1118 A. D., 512 A. H. Bahram Sháh after a prosperous reign of 35 lunar years was defeated in 1152 A. D., 547 A. H., by 'Alá-uddin Hasan Ghóri, and fled to Láhor where he died the same year, and his son Khusró Sháh succeeded him in the government of Láhor. The poets Shaikh Sa'nái and Abú'l Majd-bin-'Adam-al-Ghaznawi flourished in the time of Bahram Sháh.

Bahram Shah, بهرام شاه, surnamed Ma'iz-uddin, was the son of Sultán Rukn-uddin Firóz. He was raised to the throne of Dehlí after the murder of Sultána Razia the queen, on Monday the 21st of April, 1240 A. D. He reigned little more than two years, and was slain by the instigation of Mahzab-uddin wazir, about the 15th of May, 1242 A. D., when Sultán 'Alá-uddin Masa'úd, another son of Sultán Altimsh, was raised to the throne. Firishita says that Bahram was the son of Altimsh and brother of Sultána Razia.

Bahramand Khan, بهرامند خان, son of Mirzá Bahram, and one of the emperor 'Alamgir's oldest nobility and his friend. After the death of Rúh-ulláh Khán, he was raised to the post of Mir Bakhshí or chief paymaster by the emperor in 1692 A. D., 1103 A. H., and died in the Dakhan on the 17th October, 1702 O. S., 5th Jumáda II, 1114 A. H. He was buried at his own request in a small tomb at Bahádurgurh. He was succeeded in his office by Zulfikár Khán Nasrat Jang, who notwithstanding this appointment continued in the command of the army against the Marhattas in the Dakhan.

Bahr-ul Hifz, بحر الحفظ, (or the Sea of Memory,) is the title of Abú Usmán-bin-'Amrú who wrote a book on the manners and qualities of princes. He died 869 A. D., 255 A. H.

Baidu Khan, بايدو خان, the son of Turaghái and grandson of Halákú Khán, succeeded Kaikhatú or Kaijaptú Khán in January, 1295 A. D., Safar, 694 A. H., and enjoyed the crown of Persia only seven months: he was dethroned and slain by his nephew, Gházán Khán, the son of Arghún Khán; who was compelled to attack his uncle and sovereign to preserve himself from destruction. This event took place in October the same year, Zil-hijja 694 A. H. In English Histories he is called Batu. In 1235, at the head of half a million of Keptchak Mongols, he conquered the east of Russia, destroying Riazan, Moscow, Vlandimir and other towns.

Baikara Mirza (Sultan), سلطان بايقرا میرزا, the son of Umar Shaikh Mirzá, the second son of Amír Taimúr. Baikara succeeded his brother as governor of Persia in 1394 A. D., 796 A. H. His eldest brother, Pír Muhammad Jahángir was slain in 1405 A. D., 808 A. H. Baikara Mirzá was slain by his uncle Sháhrúkh Mirzá in 1416 A. D., 819 A. H., he left a son named Mansúr, who became the father of Sultán Husain Mirzá, surnamed Abú'l Gházi Bahádúr.

Baihaki, بهیہکی, surnamed Abú'l Fazl, and whose proper name is Abú Bakr Ahmad, was the son of Husain Baihaki. He is the author of the works in Arabic called "Sunan Kubra and Sughra," and of one entitled "Sha'b-ul-Imán." He died in the year 1066 A. D., 458 A. H. His collection of Traditions is also of the highest authority.

Baiju, بیجو, one of the most celebrated songsters of India, besides Náek, Gopál, and Fansin.

Bairam Khan, بیرام خان, styled Khán Khánán, or Lord of lords, was one of the most distinguished officers of the Mughal court. He was a Turkmán and descended from a line of ancestors who served for many generations in the family of Taimúr. Bairam accompanied the emperor Humáyún from Persia to India, and on the accession of

his son Akbar, he was honored with the title of Khán Khánán and the office of prime minister; and had the whole civil and military powers vested in his hands. When Akbar in 1558 A. D., 965 A. H., thought he was capable of acting for himself, he dismissed Bairám Khán from the wizarat. Bairám at first had recourse to rebellion, but being unsuccessful, was compelled to throw himself on the clemency of his sovereign, who not only pardoned him, but assigned to him a pension of 50,000 rupees annually for his support. Bairám soon after took leave of the emperor with the design of making a pilgrimage to Mecca, and had proceeded to Gujrát in order to embark for Mecca, but was slain by one Mubárik Khán Lohání, whose father Bairám Khán had slain in battle with his own hand during the reign of the emperor Humáyún. This event took place on Friday the 31st of January, 1561 A. D., 14th Jumáda I, 968 A. H. He was at first buried near the tomb of Shaikh Hisám at Gujrát, but afterwards his remains were transported to Mashhad and buried there. He is the author of a Diwán.

Bairam, بایرام, sometimes erroneously written by us for Bahrám.

Bairam Beg, بایرام بیگ, was father of Muním Khán. The latter was a grandee in Humáyún's Court. *Vide* Ain Translation, Vol. I, p. 317.

Baizawí, قاضی بیضاوی, (Kazi) the surname of Nasir-uddín

Abú'l Khair Abd-ulláh-ibn-Umar al-Baizáwí. He was a native of Baizá, a village of Shíráz, on which account he is styled Baizáwí. He held the office of Kázi or Judge of the city of Shíráz for a considerable time, and died at Tabriz or Tauris in the year 1286 A. D., 685 A. H., or as others say in 1292 A. D., 691 A. H. He is the author of the well-known Commentary on the Kurán called "Tafsir Baizáwí," which is also called "Anwár-ul-Tanzíl," and "Asrár-ul-Táwíl". Some say that he is also the author of a history entitled "Nizámut Tawárikh," but the author of this work is said by others to be Abú Sa'id Baizáwí, which see.

Baisanghar (Mirza), میرزا بایسنغر, son of Mirzá Sháh-ruk, the son of Amír Taimúr. He was a learned and noble prince, a great protector of letters and learned men. He himself wrote six different hands, composed verses in the Persian and Turkish languages, and constantly had in his employment forty copyists for transcribing MSS. He was born in the year 1399 A. D., 802 A. H., and died before his father in 1434 A. D., 837 A. H., at Hirát, aged 35 lunar years.

Baisanghar (Mirza), میرزا بایسنغر, son of Sultán Husain Mirzá of Hirát. He was killed by Khusró Sháh, king of Kundaz.

Bajazet, name of several Turkish emperors spelt so in English, being a corruption of Báyezíd, which see.

Baji Bai, باجي بائي, also called Bija Báí, which see.

Baji Rao I, باجي راؤ پيشوا, (Peshwá) the son of Bálájí Ráo

Bishwanáth Peshwá, whom he succeeded in October 1720, A. D. He was the ablest of all the Bráhmaṇ dynasty, and of all the Marhatta nation, except Sewájí. He died on the 28th April 1740, O. S., 12th Safar 1153, A. H., and left three sons: viz.: Bálájí Ráo who succeeded him as Peshwá; Rághunáth Ráo commonly called Rághoba, who was at one time much connected with the English, and was the father of the last Peshwá Bájí Ráo II; and Shamshe Bahádúr to whom (though an illegitimate son by a Muhammadan woman, and brought up in his mother's religion), he left all his possessions and pretensions in Bundelkhand.

Baji Rao II, باجي راؤ پيشوا, the last Peshwa, was the eldest son of Rághoba or Rághunáth Ráo of infamous

memory. He succeeded Mádhó Ráo, the infant Peshwá, who died suddenly in October 1795, A. D. During the reign of Mádhó Ráo, he and his brother Chinnájí were confined in the fort of Juneir, near Pána, and after his death Chinnájí was furtively invested, but he was soon after deposed and Bájí Ráo was publicly proclaimed Peshwá by Daulat Ráo Scindhia on the 4th December, 1796 A. D. In May, 1818 a proclamation was issued by Government deposing him; and the Rájá of Sitára, Partáp Singh Naráyan released from confinement, had a part of the Pána territories assigned for his support, and was vested with the reality of that power of which his ancestors, in latter times, had enjoyed only the name. Bájí Ráo was compelled to surrender himself to the English, and was pensioned on the 3rd June, 1818. The pension allowed him by Government was 800,000 rupees per annum. He died at Bithúr near Cawnpúr in December, 1852 A. D., and was succeeded by his adopted son Dhondú Pant, commonly called Náná Sáhib, who became a rebel in the disturbances of 1857.

Bakai (Mulla), ملا بقاي, a poet who lived in the time of the emperor Bábar Sháh. He is the author of a poem or Masnawí which he dedicated to the emperor.

Bakai, بقاي, surname of Ibrahim-bin-'Umar, a learned Musalmán who is the author of several treatises on ancient philosophers, on divination by numbers, a commentary on the Kurán, &c. He died in the year 1480 A. D., 885 A. H.

Bakalani, باقلاني, the author of a work called "Ai'jáz-ul-Kurán," or of the difficult things in the Kurán. See Abú Bakr Bákalání.

Baki Muhammad Khan Koka, محمد خان كوكه, eldest brother of Adham Khán, the son of Máham Anka, was an officer of 3000 in the time of the emperor Akbar. He died at Garh Katka, where he had a jagír, in 1585 A. D., 993 A. H.

Baki Khan, باكي خان, a nobleman of the court of the emperor Sháh Jahán, by whom he was appointed governor of the fort of Agra. In the 24th year of the reign of the emperor he was raised to the rank of 1500. In the 49th year of the emperor's reign, he still held the governorship of the fort of Agra, and was raised to the rank of 2000 the following year. He had built in the front of the gate called Hathipol, which is situated towards the Chauk and the Jama Misjid, a fine bungalow which was still standing about the year 1830 A. D.

Bakhat Singh, بخت سنگه, or Bakht Singh Ráthor, son of Ajít Singh and brother of Abhai Singh, rájá of Jodhpúr. He was poisoned in 1752 A. D.

Bakhshi 'Ali Khan, بخشى علي خان, whose poetical name was Hashmat, flourished in the time of Nawáb Salábat Jung of Haidarábád about the year 1751 A. D., 1164 A. H.

Bakhshi Bano Begam, بخشى بانو بيگم, a sister of the emperor Akbar the Great.

Bakshu, بخشو, a singer, lived at the Court of Rájá Bikramájít Mansur; but when his patron lost his throne, he went to Rájáh Kirát of Kálinjar. Not long afterwards he accepted a call to Gujrát, where he remained at the Court of Sultán Bahádúr 1526 to 1536 A. D. *Vide* Ain Translation, Vol. I, p. 611.

Bakhtari, بخترى, one of the most celebrated Arabian poets, who died in the year 823 A. D. According to some writers, he was born in 821 A. D., 208 A. H., flourished in the time of the khalif Al-Musta'in Billáh, and died in his 63rd year at Baghdád. He is also called Bin-Bakhtari.

Bakhtawar Khan, بخاور خان, an amir who served under the emperor Alamgir. The Sarāe of Bakhtāwar-nagar near Dehlī was constructed by him in 1671 A. D., 1082 A. H. He is the author of the work called "Mirat-ul-Alam," a history of the first part of the reign of Alamgir. He died in 1684 A. D., 1095 A. H., *vide* Nāzir Bakhtaiār Khān.

Bakhtaiar Beg Gurdi Shah Mansur, گورد ساه, بختیار بیگ, Turkman, was an Amīr and governed (1001) Siwistan. *Vide* Ain Translation, Vol. I, p. 474.

Bakhtaiar Khilji, بختیار خلجی, *vide* Muhammad Bakhtaiār Khilji.

Bakili, بقلی, surname of Abū'l Fazl Muhammad-bin-Kāsim al-Khwārizmī, who from his learning has the title of Zain-uddin and Zain-ul-Mashāekh, or the ornament of the doctors. He wrote a book on the prayers of the Musalmāns, on the glory and excellence of the Arabs, called "Salāt-ul-Bakili." He died in 1167 A. D., 562 A. H., but according to Hāji Khalfā in 1170 A. D., 566 A. H. There was another Bakili, also a Muhammadan doctor, who died in 982 A. H.

Bakir, باقر, the poetical name of Muhammad Bākir Alī Khān who flourished in the time of the emperor Muhammad Shāh and wrote a Masnawī or poem called "Ramūz-ut-Tāhīrīn", composed in 1726 A. D., 1139 A. H., also another work entitled "Gulshani Asrār," which he wrote in 1732 A. D., 1145 A. H. He is also the author of a Diwān, and another poem called "Mirat-ul-Jamāl."

Bakir Ali Khan, باقر علي خان, *vide* Bākir.

Bakir (Imam), امام باقر, *vide* Muhammad Bākir (Imām).

Bakir Kashi, باقر کاشی, whose poetical name is Khirad, was a contemporary of Zahūrī who flourished about the year 1600 A. D., and is the author of a Diwān.

Bakir Khan, باقر خان, a nobleman in the service of the emperor Shāh Jahān. In the latter part of his life, he was appointed governor of Allahābād, where he died in 1637 A. D., 1047 A. H., in which year died also Khān Zamān Bahādūr in Daulatābād.

Bakir Khan, باقر خان نجم گانی, surnamed Najm Sānī, an amir of the reign of Shāh Jahān. He was a very liberal man; fond of literature; and was himself a poet. He died in 1640 A. D., 1050 A. H., but, according to the work "Māsir-ul-Umrā," in 1637 A. D., 1047 A. H. He is the author of a Diwān or Book of Odes.

Baktash Kuli, بکتاش کولی, a Musalmān writer of the Persian sect, who wrote a book, called "Bostān-al-Khāyāl" or the Garden of Thoughts. Watkin's Biographical Dictionary. See also Amiri, who also wrote a book of that name.

Bakhtishu, بختیشوع, name of a Christian physician in the service of Harūn-al-Rashīd.

Balaji Rao Bishwa Nath Peshwa, راجو بشوناته پیشوا, بالاجی, the founder of the Brāhman dynasty of Peshwā, was the hereditary accountant of a village in the Kokan. He afterwards entered into the service of a chief of the Jādo family, whence he was transferred to that of the rājā Sāhū, son of Sambhājī, chief of the Marhattas. His merits were at length rewarded with the office of Peshwā, at that time second in the State. He died in October 1720, and was succeeded by his son Bāji Rāo Peshwā I.

List of Hereditary Peshwās of Pūna.

Bālājī Rāo Bishwanath Peshwā.

Bāji Rāo Peshwā I, son of Bālājī.

Bālājī Rāo, son of Bāji Rāo.

Mādho Rāo Bilāl, son of Bālājī, succeeded under the regency of his uncle Rāghunāth Rāo.

Nārāyan Rāo Peshwā, brother of Mādho Rāo.

Rāghunāth Rāo, son of Bāji Rāo Peshwā I.

Mādho Rāo II, posthumous son of Nārāyan Rāo.

Bāji Rāo II, son of Rāghunāth Rāo, proclaimed himself, and was taken by Scindhia.

Chimnājī, furtively invested at Pūna, 26th May, 1796.

Bāji Rāo II, publicly proclaimed, 4th December, 1796.

Surrendered to, and pensioned by the English, 3rd June, 1818, and Partāp Singh Nārāyan the rājā of Sitāra released from confinement.

Balaji Rao, بالاجی راجو, also called Bālā Rāo Pandit Pradhān, was the son of Bāji Rāo Peshwā I, and succeeded his father in April, 1740 A. D. He was at Pūna when the battle between the Marhattas and Ahmad Shāh Abdālī took place in January, 1761 A. D., but died some time after in the same year, leaving three sons, viz. Bīswās Rāo who was killed in the battle of Pānipat, Mādho Rāo, and Nārāyan Rāo.

Baland Akhtar, بلند اختر, a brother of the emperor Muhammad Shāh. *Vide* Achehhe.

Balash, بالاش, *vide* Pālāsh or Pālās.

Balban, بلبن, a king of Dehlī, *vide* Ghayās-uddin Balban.

Balbhaddar Singh, بلبدر سنگه, a rājā lineally descended from the ancient Hindū monarchs of Audh, who having 100,000 Rājputrs at his command, considered himself as equal to the Nawāb Wazīr of Lakhnau, whose authority he disclaimed. To reduce this rājā, an army was sent, about the year 1780 A. D., composed partly of the Nawāb's troops, and partly of the Company's sepoys; but owing to the intrigues of Haidar Beg Khān, the minister of the Nawāb Wazīr Asaf-uddaula, and the native collectors who extorted large sums from the zamindārs, this measure failed of success. During two years he was frequently defeated and pursued; and at length being surprised in his camp, he was killed in endeavouring to make his escape.

Baldeo Singh, بلدیو سنگه, the Jāt rājā of Bhartpūr, was the second son of Ranjīt Singh. He succeeded to the rāj after the death of his eldest brother Randhīr Singh.

Baligh, بلیغ, author of the "Dalāel Zahira," "Talaunwan Kudrat," and Makālīma. He was a native of India and was living in 1772 A. D., 1186 A. H.

Balin, erroneously written by some for Balban, which see.

Balkini, بلقینی, *vide* Bilkainī.

Balwan Singh, بلوان سنگه, (who was always called by the natives of Agra as the Kashī-wālā rājā) was the son of the celebrated Chait Singh, rājā of Banaras. Balwan Singh was born at Gwalior, and after his father's death, he and his family lived in the city of Agra for many years on a monthly pension of 2000 rupees. He lost his only son Kūwar Chakarbatī Singh on the 17th of December, 1871, and after a few days, on the 26th of the same month, he resigned his unusually prolonged life. The only surviving members of this family are the widow of Chakarbatī Singh and his children, a boy aged 9 and a girl aged 11 years. Balwan Singh is the author of a Diwān in Urdū.

Balwant Singh, بلونت سنگه, a rājā or zamīndār of Banaras. He was the father or brother of the famous Chait Singh who rebelled against the British, and was

arrested and deposed by Mr. Hastings in 1781. Balwant Singh succeeded his father Mansa Ram in 1740, A. D., reigned 30 years, died in 1770, and was succeeded by Rájá Chait Singh.

Balti, بالتي, (*vide* Jodh Bai), the daughter of rájá Udaia

Singh Ráthor, commonly called Motha rájá, she was married to the emperor Jahangir and became the mother of Sháh Jahan. She died in 1619 A. D., 1028 A. H.

Balwant Singh, بلونت سنگه, rájá of Bhartpúr, succeeded his father Baldeo Singh in August 1824; was displaced by one of his cousins, named Durjan Sál, in March 1825, but reinstated by the British Government on the 19th of January 1826. Bhartpúr was stormed and taken by the Bengal troops under Lord Combermere, on the 18th January. The British lost during the siege 45 officers killed and wounded, and 1500 men; the enemy lost some thousands, and the usurper Durjan Sál was seized and sent to Allahábád. His father Baldeo Singh was the second brother of Randhir Singh, the eldest of the four sons of Ranjit Singh, the son of Kehri Singh, the brother of Ratan Singh, the brother of Jawáhir Singh, the son of Súrjmal, the son of Chúrámán Ját, the founder of the principality. Balwant Singh died aged 34 years on the 16th of March 1853, and was succeeded by his infant son Jaswant Singh.

Banana, بنانه, an Arabian poet whose full name is Abú

Bakr-bin-Muhammad bin-Banána. There has been another Bin-Banána, *viz.*, Abú Nasr-ibn-ul-'Azíz-bin Banána, who was a poet also, and died at Baghdád in 1009 A. D., 400 A. H.

Banda, بنده, *vide* Razí (Mauláná).

Banda, بنده, a gurú or chief of the Sikhs, and successor of

Gurú Gobind. This man obtained great power, and committed great depredations in the province of Láhor, in the reign of Bahádur Sháh I, and while the emperor was in Dakhan against his brother Kám Bakhsh, Banda collected his followers, to revenge the death of his predecessor's sons who were taken prisoners, and had been put to death some time ago. He committed the greatest cruelties on the Musalmáns, in every advantage shewing no quarter to age or sex, and even ripping up women with child. The emperor found it necessary to march in person against him, and he was besieged in the fortress of Lohgurb, which was taken, but Banda found means to escape, and raise new insurrections. In the reign of the emperor Farrukhsír, 'Abdus Samad Khán governor of Kashmír was sent against the rebels with a great army. After many severe engagements, he forced Banda to take refuge in a fortress, which was blockaded so effectually, as to cut off every supply. The garrison was reduced to the necessity of eating cows, horses, asses, and other animals forbidden by their laws; when at length, having no provision of any sort left, and being reduced to the extremity of famine and disease, they begged for quarter. 'Abdus Samad Khán, having planted a standard on the plain, commanded them to come out and lay their arms under it, which they did. He then divided the meaner sort among his chiefs, who cut off their heads; and threw their bodies into a river near the fortress. Banda and other captives were sent to Dehlí, through which he was carried in an iron cage upon an elephant, dressed in a robe of gold brocade. The Sikhs bore the insults of the populace with the greatest firmness, and steadily refused the emperor's offers of life if they would embrace the Muhammadan faith. They were put to death, a hundred each day, on the ensuing seven days. On the eighth day Banda and his son, were put to death without the city. A dagger was put into his hands, and he was commanded to kill his infant son; but refusing, the child was slain by the executioner, his heart torn out, and forced into the

father's mouth. Banda was then put to death by the tearing of his flesh with red hot pincers and other tortures, which he bore with the greatest constancy. This event took place in the year 1715 A. D., 1127 A. H.

Bano Begam, بانوبيگم, the daughter of Sháhnawáz Khán, the son of the Wazír Asaf Khán, wife of the emperor Alamgir, and mother of 'Azim Sháh.

Barahman, برهمن, poetical title of a Bráhmañ whose name was Chandar Bhán, which see.

Barbak, باربك, the son of Bahlol Lodi, king of Dehlí. *Vide* Husain Sháh Sharqí.

Barbak Shah, باربك شاه, Púrbi, the son of Násir Sháh, whom he succeeded to the throne of Bengal in 1458 A. D. He reigned for a period of 17 years and died in 1474 A. D., 879 A. H.

Barbarassa (Aruch), باربارسه, a famous pirate. Being called in to assist Salím, prince of Algiers, against the Spaniards, he murdered that monarch, and took possession of his throne. He afterwards laid siege to Tunis, which he took, and caused himself to be proclaimed sovereign. He was besieged by the Marquis of Gomarez and reduced to the greatest distress. He escaped by a subterraneous passage, but was overtaken with a small number of Turks, the whole of whom died sword in hand in 1518, A. D.

Barbarassa, باربارسه, the famous Corsair. Sulaimán, emperor of the Turks, gave him the title of Khair-uddín, and made him afterwards Páshá of the sea. He succeeded his brother Aruch, who conquered the kingdom of Algiers, after having killed Salím the Arabian king. He took Tunis, 1533 A. D., 940 A. H., after having driven out the Venetians, but Andre Doria retook it again, 1536 A. D., 943 A. H. After this, he ravaged several parts of Italy, and reduced Yemin, in Arabia Felix, to the Turkish government. Khair-uddín died at Constantinople in 1546 A. D., 953 A. H., aged 80.

Barbud, باربد, a famous Persian musician, master of music to Khusró Parwez king of Persia. He composed an air called Aorangí, and invented a musical instrument (a sort of lyre) which bears his name: *viz.*, Bárbud or Bárbut.

Barizi, بارزي, the son of 'Abdul Rahím, an Arabian author who wrote a commentary on the work called "Asrar-ul-Tanzil." He died in 1337 A. D., 738 A. H. This author appears to be the same with Bázirí, which see.

Bark, برق, poetical name of Muhammad Razá.

Barkali, بركلي, the name of two Muhammadan doctors; the one died in 1553 A. D., 960 A. H., and the other in 1573 A. D., 982 A. H. They are sometimes called Bin-gilí, which see.

Barkat-ullah (Sayyad), سيد برکت الله, styled "Sáhib-ul-Barkát," was the son of Sayyad Aweis, the son of Mír 'Abdul Jalíl, the son of Mír 'Abdul Wáhid Sháhidí of Bilgarám. His poetical name was 'Ishkí, and as his grandfather's tomb was in Máhara in the district of Ágra, he went and lived in that village till the day of his death which happened on the 25th of July, 1729 A. D., 10th Muharram, 1142 A. H.

Barkayarak (Sultan), سلطان بركيارق, the eldest son of Sultán Maliksháh Saljúkí, whom he succeeded in 1092 A. D., 485 A. H. His usual residence was Baghdád. His brother, Muhammad ruled over Azur-beján; while Sanjar, his third brother, established a kingdom in Khurásán and Transoxiana, from whence he extended his conquests over the fallen princes of Ghazni. Barkayarak reigned twelve years and died in December, 1104 A. D.

498 A. H. His brother Sultán Muhammad succeeded him.

Barmak, برمك, the name of a noble family, originally from Balkh in Khurásán, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. One of the most illustrious was governor to the khalif Harún-al-Rashid, and his son Ja'far, afterwards minister to that prince; but having incurred his displeasure, he with several of the heads of the family was put to death. *Vide* Ja'far-al-Barmaki.

Baroda, برودا, rájá of. *Vide* Pelaji.

Basasiri, بساسيري, (a glutton) was the nickname, and afterwards the surname of Arsalan, who from a slave became Commander-in-Chief of the armies of Bahá-ud-daula, the wazir of the khalif of Baghdád. Having quarrelled with him he fled to Egypt and put himself under the protection of Al-Mustansir Billáh, the fifth khalif of Egypt of the Fatimite dynasty. After some time he came to Baghdád. He took Káem, the 26th khalif of the Abbasides, prisoner in Baghdád, deposed him, and caused Mustanasir, to be acknowledged the only and legitimate chief of all the Musalmáns. He maintained Mustanasir in the khiláfat for one year and a half, after which Tughral Beg, Sultán of the Saljúkides, put Káem on the throne of Baghdád again, defeated and killed Basásiri 1059 A. D., 451 A. H., and sent his head to Káem, who caused it to be carried on a pike through the streets of Baghdád.

Bashir-ibn-ul-Lais, بشير ابن الليث, or Laith, the brother of the arch-rebel Rafá-ibn-ul-Lais, who had revolted against Harún-al-Rashid the khalif of Baghdád in the year 806 A. D., 190 A. H., at Samarkand, and assembled a considerable force to support him in his defection; notwithstanding Al Harún's care, the rebels made in 807 A. D., 191 A. H., great progress in the conquest of Khurásán. According to Abúl Faraj, in the year 809 A. D., 193 A. H., Bashir was brought in chains to Harún, who was then at the point of death. At the sight of him the khalif declared, that if he could speak only two words he would say kill him; and immediately ordered him to be cut to pieces in his presence.

Basiti, باسطي, poetical name of a person who is the author of the biography of poets called "Tazkira Básiiti.

Basus, باسوس, an Arabian woman, from whom originated a war, called Harb-i-Basús, which has since become a proverb to express, "Great events from little causes." Two Arabian tribes fought about 40 years, because a camel belonging to this woman broke a hen's egg; the owner of the egg wounded the camel with an arrow, and the two tribes were instantly in arms.

Batalmiyusi, بطالميو سي, an Arabian author, who died in 1030 A. D., 421 A. H. He wrote a treatise on the qualities requisite in a secretary and good writer, and another on genealogies.

Batu Khan, باتو خان, the son of Júji Khán, and grandson of Changez Khán. He ruled at Kipechak and was cotemporary with Pope Innocent IV.

Buwab, بواب, (or Bouwáb) surname of Abúl Hasan 'Alí Kála, who is better known under the name of ibn-Bouwáb. It is he who improved the form of the Arabic Alphabet after Ibn-Makla. He died in 1022 A. D., 413 A. H., or as some say in 1032 A. D., 423 A. H. After him Yá'kúb, surnamed Mustan'simí, reduced it to its present form.

Baian, بيان, the poetical name of Khwája Ahsan-uddin or Ahsan-ullah Khán of Agra, who was living at Dehlí in 1760 A. D., 1174 A. H.

Baiazid I (Sultan), سلطان بايزيد, whom we call Bajazet, surnamed Ilderim, or Lightning, succeeded his father Murád I (Amurath) in 1389 A. D., 791 A. H., as Sultán of the Turks. He caused his elder brother Yá'kúb, his rival for the throne, to be strangled, an act of barbarity which since his time has become a custom at the Turkish court. He conquered Bulgaria, Macedonia, and Thessaly; and after he had made the emperor of Constantinople tributary to his power, he marched to attack Tamerlane in the east. He was, however, totally defeated near Angoria on Friday the 21st July, 1402 A. D., 19th Zil-hijja, 804 A. H., and taken prisoner; and when the proud conqueror asked him what he would have done with him if he had obtained the victory, Báiazid answered that he would have confined him in an iron cage. "Such then shall be thy fate," rejoined Tamerlane, and ordered him to be carried about with his camp in an iron cage. Báiazid died on the 8th of March, 1403 A. D., 13th Sha'bán, 805 A. H., at Antioch in Pisidia during his confinement in Taimúr's camp. His son Músa, who was with his father at the time of his death, brought his remains to Brusa and buried there. During his (Músa's) absence in the camp, his brother Sulaimán had ascended the throne.

Baiazid II, سلطان بايزيد, (Sultán) emperor of Turkey succeeded his father Muhammad II. to the throne of Constantinople in May, 1481 A. D., Rabí I, 886 A. H. He extended the boundaries of his kingdom; and obliged the Venetians to sue for peace. His reign was distracted by intestine discord, and he fell by the perfidy of his son Salim I, who caused him to be poisoned in 1512 A. D., 918 A. H., in the 60th year of his age and 31st of his reign. He was a man of uncommon talents, and did much for the improvement of his empire, and the promotion of the sciences.

Baiazid Ansari, بايزيد انصاري, the Afghán Apostle, called Pír Róshan, founder of the Súfi sect called "Róshania," or "the enlightened." He had established amid the mountains of Afghánistán a temporal power upon the authority of his spiritual character, which enabled him and his successors to disturb the tranquillity of the Empire of Dehlí, when, under the celebrated Akbar, it had reached the very zenith of its power.

Baiazid Bustami (Khwaja), خواجه بايزيد بظامي, the famous ascetic of Bustám, whose original name was Taifúri; he is therefore sometimes called Báiazid Taifúri-al-Bustámí. His father's name was 'Isa-ibn-'Adam-ibn-'Isa-ibn-'Alí. His grandfather was a Gabr or magian, but became a convert to Islámism. These two brothers 'Adam and 'Alí, were like himself, devout ascetics, but in an inferior degree. He was born in the year 777 A. D., 160 A. H., lived to a great age, and died between the years 845 or 848 A. D., 231 or 234 A. H., but according to Ibn-Khalikán his death took place in 875 or 878 A. D., 261 or 264 A. H. He is said to have been a cotemporary of Ahmad Khizroya who died 240 A. H.

Baiazid Khan, بايزيد خان, faujdár of Sarhind, who was commanded by the emperor Farrukh-siyar to punish the Sikhs, who had risen in rebellion; he took the field, but was assassinated in his tent when alone at evening prayers, by a Sikh commissioned for that purpose by Banda their chief, and the murderer escaped unhurt. This circumstance took place about the year 1714 A. D., 1126 A. H.

Baiazid (Sultan), سلطان بايزيد. There is a cenotaph at Chatigáon, called the Rauza of Sultán Báiazid. It is related that he was born at Bustám in Khurásán, of which country he was king; but abandoning regal pomp and cares for the tranquillity of the ascetic life, he came with twelve attending disciples to Chatigáon. Their arrival was promptly opposed by the king of the fairies and the

attendant genii, who desired them forthwith to depart. Sultán Báiazid, with feigned humility, entreated to be allowed to remain that night and to occupy only as much ground as could be illumined by a single lamp, called in Bengálí, *chaṭi* or *chaṭ*; on obtaining their consent, he kindled from his urine a lamp of such radiance, that its light extended to Tik Naof, a distance of 120 miles, and scorched the terrified genii, who fled from its flame in dismay. In commemoration of this event, the place was named Chatigram, in common parlance, Chatgáon, signifying the village of the lamp. This insult and breach of confidence, led to implacable war on the part of the genii, whom Sultán Báiazid, in various conflicts, drove from the field; and in his strenuous exertions dropped a ring where the cenotaph now stands—his Karanphúl, or ear-ring, fell in the river, which thence was named the "Karanphúli;" and a sankh, or shell, dropped from his hand, into the other stream, from which it derived the name of Sankhauti. Sultán Báiazid then became a Gorchela (*i. e.*, did penance in the tomb) for 12 years: after endowing it with lands to keep it in repair and defray the expenses of pilgrims and the twelve disciples,—he proceeded to Makanpúr, and was succeeded by his disciple Sháh—who in the hope of an eternal reward, performed the penance of standing for 12 years on one leg, after which he also proceeded to Makanpúr; leaving the cenotaph under the charge of Sháh Pir, an attending disciple of Báiazid. This place was therefore in after ages held in great repute, and visited by numerous pilgrims from distant parts. It is situated on a hill, ascended by a flight of steps, inclosed by a wall about 30 feet square and 15 high, with mitred battlements, and a pillar rising two feet above them at each angle, similar to the buildings of the time of Akbar. The tomb, about 12 feet by 9, is in the centre of the area, with some shells and corals deposited at its head.

Baiazid Taifuri-al-Bustami, بايزيد طيفورى البسطامى, *vide* Baiazid Bustámí.

Baz Bahádur, باز بهادر, whose original name was Málík

Báiazid, succeeded his father Shujáa' Khán to the government of Málwa in 1554 A. D., 962 A. H., and having taken possession of many towns in Málwa which were previously almost independent, he ascended the throne under the title of Sultán Báz Bahádur. His attachment to Rúpmaní, a celebrated courtesan of that age, became so notorious, that the loves of Báz Bahádur and Rúpmaní have been handed down to posterity in song. He reigned about 17 years, after which the kingdom of Málwa was taken, and included among the provinces of the empire of Dehlí, by the emperor Akbar in the year 1570 A. D., 978 A. H. Báz Bahádur afterwards joined Akbar at Dehlí and received a commission as an officer of 2000 cavalry. Báz Bahádur and Rúpmaní both are buried in the centre of the tank at Ujjain.

Bazil, باذل, *vide* Rafi Khán Bázil.

Bazil, باذل, the poetical name of Badr-uddín Ismaíl-al-Tabrizí, an Arabian author.

Baziri, بازرى, author of a poem entitled "Koukab-al-Darriat" or the Brilliant Star, in praise of Muhammad, who cured him, as he said, of the palsy in a dream. Every line of the poem ends with an M, the initial of the prophet's name, and it is so highly valued, that many of the Muhammadans learn it by-heart, on account of its maxims. Lempriere's Universal Dictionary under Bausirri. Bázirí and Báziri appears to be the same person.

Baz Khan, باز خان, an amír in the service of the emperor Bahádur Sháh. He was killed in the battle against Azim Sháh on the 8th June, 1707 O. S., 18th Rabi' I, 1118 A. H., at Dhaulpúr.

Bazmi, بزىمى, author of the Padmáwat in Persian verse.

He was a native of Karkh and resided for some time at Shiráz. He came to Gujrát during the reign of the emperor Jahángír, and composed the abovementioned poem in 1619 A. D., 1028 A. H. He was living at Dehlí in the time of Sháh Jahán, about the year 1634. His proper name is 'Abdul Shakúr.

Bazzaz, بزاز, the author of the "Adáb-al-Mufridát" or a treatise on the particular conditions and properties of traditions, and some other works on the Muhammadan theology.

Bebadal Khan, بى بدل خان, a poet of Persia who came to India in the reign of the emperor Jahángír, and flourished in the time of Sháh Jahán, who conferred on him the title of Bebadal Khán. Under his superintendence the Peacock throne was constructed. Bebadal Khán appears to be the former title of Abú Tálib Kalím.

Bedar, بيدار, the poetical name of Sanáth Singh, a Hindú, who was living in 1753 A. D., 1166 A. H.

Bedar, بيدار, an author whose proper name was Imám Bakhsh, a native of Ambála. He is the author of the work called "Tárikh Sa'ádat," being an account of the progress of the dynasty which ruled over Audh from Shujáa'-uddaula to Sa'ádat 'Alí Khán, to whose name the title is an illusion. It was composed in 1812 A. D., 1227 A. H. He is also the author of several Masnawis, one of which contains the praises of Nawáb Sa'ádat 'Alí Khán, called "Gulshán-i-Sa'ádat." He was living in the time of Nasir-uddín Haidar, king of Audh.

Bedar Bakht, بيدار بخت, (Prince), son of 'Azim Sháh. He was killed in the battle fought by his father against the emperor Bahádur Sháh on the 8th June, 1707 O. S., 1119 A. H.

Bedar Bakht, بيدار بخت, son of Ahmad Sháh, king of Dehlí. He was elevated to the throne of Dehlí on the 1st September, 1788 A. D., 27th Zi-Ka'da 1202 A. H., when Ghulám Kadir imprisoned Sháh Alam. Bedar Bakht continued to reign until the approach of the Marhattas towards Dehlí, when he fled upon the 12th October, 1788, but was subsequently apprehended and murdered by the orders of Sháh Alam.

Bedil (Mirza), مرزا بيدل, the poetical name of Saídaí Gilaní, which see.

Begam Sultan, بىگم سلطان, a lady of rank, whose tomb is to be seen to this day, outside of the gate of Ya'tmád-uddaula's mausoleum in Ágra. From the inscription that is on her tomb, it appears that she died in the time of the emperor Humayún in 1538 A. D., 945 A. H., and that she was the daughter of Shaikh Kamál.

Begana, بيگانه, the poetical name of Abú'l Hasan.

Bekasi (Maulana), مولانا بيكسى, a poet who lived in the time of the emperor Akbar.

Bekasi (Maulana), مولانا بيكسى, a poet of Shiráz who was cotemporary with Ghizalí, who died in the year 1111 A. D., 505 A. H.

Bekhabar, بىخبر, the poetical name of Mir 'Azmat-ullah, son of Lutf-ullah of Bilgarám. He died in 1729 A. D., 1142 A. H., at Dehlí. He is the author of the work called "Safinae Bekhabar."

Bekhud, بىخود, poetical name of Mulla Jámí Láhaúri Namdár Khání, which see.

Bekhud, بېخود, poetical name of Sayyad Hadí 'Alí, son of Sayyad Násir 'Alí Sehr, and author of a *Diwán*.

Betab, بیتاب, whose proper name is Abbas 'Alí Khán, which see.

Bengal, Sultáns and Governors of, *vide* Muhammad Bakh-taiár Khiljí, and Khán Jahán.

Berar, راجه برار, rájá of, *vide* Rághójí Bhósla.

Bhagwan Das (raja), راجه بهگوانداس, called by Abú'l Fazl Bhagwant Dás, was the son of Rájá Bihára Mal Kachhwáha of Ambhar or Amer, now Jaipur. His daughter was married to the prince Mirzá Salím (afterwards Jahángir) in the year 1585 A. D., 993 A. H., by whom he had a daughter named Sultán-un-nisá Begam, and then a son who now was Sultán Khusró. Bhagwán Dás died five days after the death of Rájá Todar Mal, *i. e.*, on the 15th November, 1589 A. D., 19th Muharram 998 A. H., at Láhor. After his death, the emperor Akbar, who was then at Kábul, conferred the title of Rájá on his son Mán Singh with the rank of 5000.

Bhagwant Singh, بهگونت سنگه, ráná of Dhaulpúr (1857). He died on the 14th February, 1873.

Bhanbu Khan, بهنبو خان, the son of Zabítá Khán, which see.

Bhau, بهاء, a Marhatta chief. *Vide* Sadásheo Bháu.

Bhau Singh, بهاو سنگه, also called Mirzá Rájá, was the second son of Rájá Mán Singh, the son of Rájá Bhagwán Dás Kachhwáha. He succeeded to the ráj after his father's death in 1614 A. D., 1023 A. H., was raised to the rank of 5000 by the emperor Jahángir, and died of drinking 1621 A. D., 1030 A. H. Two of his wives and eight concubines burnt themselves on his funeral pyre. Among Jahángir's courtiers the rájás of Ambár were the most addicted to drinking. His eldest brother Jagat Singh, and Máká Singh his nephew, had likewise paid with their lives for their drunken habits, but their fate was no lesson for Rájá Bháu.

Bhara Mal (Raja), بهارا مل, *vide* Bihári Mal.

Bhartpur, راجه بهرت پور, rájá of, *vide* Churáman Ját.

Bhaskar Acharya, بهسکراچاریا, a most celebrated astronomer of the Hindús, who was born at Bídac, a city in the Dakhan, in the year of Saliváhana, 1036, corresponding with the year 1114 A. D., 508 A. H. He was the author of several treatises, of which the *Liláwati* and the *Bijá Ganita*, relating to arithmetic, geometry and algebra, and the *Siromani*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Siromani* is delivered in two sections, the *Góla-Adhyáya*, or the Lecture on the Globe, and the *Ganita Adhyáya*, or the Lecture on Numbers, as applied to astronomy. The *Liláwati* was translated into Persian by Faizi in the reign of Akbar, and an English translation has also been lately made by Dr. Taylor and published at Bombay. Bhaskar died at an advanced age, being upwards of 70 years. *Liláwati* was the name of his only daughter who died unmarried.

Bhim Singh, بهیم سنگه, ráná of Udaipur, was living in 1750 A. D.

Bhim Singh Rathour, بهیم سنگه راتھور, He usurped the throne of Jodhpúr in 1793 A. D., on his grandfather's death by defeat of Zálím Singh, and died in 1803. He was succeeded by Mán Singh.

Bhim, راجه بهیم, rájá of Gujrát, in whose time Sultán

Mahmúd Ghaznawí took the famous temple of Somnáth in 1027 A. D.

Bhoj (Raja), راجه بهوج, *vide* Rájá Bhój.

Bhori Rani, بهوري راني, the last of the wives of Maharájá Ranjít Singh, she died childless at Láhor on the 5th of April, 1872. Her adopted son Kúwar Bhúp Singh distributed large sums of money before and after her death as alms to the poor. The funeral was very grand. Her remains were burnt near the *samád*h of the late Maharájá, and the ashes were sent to be thrown into the Ganges at Hardwár. She drew a pension of 800 rupees per mensem from our Government and held *jágirs* of upwards of 60,000 rupees per annum.

Bhuchchu, بهچو, *vide* Zarra.

Bhuya, بهويان, a nobleman of the court of Sultán Sikandar Lodí, who built the masjid Math in Dehlí, but was afterwards assassinated by that prince without any crime, only because people used to assemble at his place.

Bibi Bai, بيبي بائي, the sister of Muhammad Sháh 'Adil king of Dehlí, married to Salím Sháh Súr by whom she had a son named Fíróz. After the death of Salím Sháh, when Fíróz, then an infant, was being murdered by his uncle Muhammad Sháh, she defended her son for some time in her arms, presenting her body to the dagger, but her cruel brother tore the young prince from her embrace, and in her presence severed his head from his body. This event took place in May, 1554 A. D.

Bibi Daulat Shad Begam, بيبي دولت شاد بيگم, one of the wives of the emperor Akbar and the mother of Shákurunnisa Begam, who survived her father, and died in the time of Jahángir.

Bibi Marwarid, بيبي مرواريد, wife of the late Amir Afzal Khán, died in September, 1874 A. D.

Bibi Zinda Abadi, بيبي زنده ابدی, commonly called Bibi Jind Wadi by the people of Uchcha, was one of the descendants of Sayyad Jalál. She is buried at Uchcha in Multán. The dome in which she rests is erected of burnt bricks and cemented by mortar. The whole of the edifice is ornamented by various hues, and *lapis lazuli* of the celebrated mines of Badakhshán. The size of this grand building may be estimated at 50 feet high, and the circumference 25.

Bihari Lal, بهاري لعل, a celebrated Hindí poet, called by Gilchrist the Thomson of the Hindús, and much admired among them; he appears to have flourished about the beginning of the 16th century. Being informed that his prince Jaisáh of Jaipur was so infatuated with the beauty of a very young girl he had married, as to neglect entirely the affairs of his country; for he never came abroad, having shut himself up to contemplate the fascinating charms of his beauteous, though immature bride; Bihári boldly ventured to admonish him by bribing a slave girl to convey a couplet, which he had composed, under his pillow; the translation of which is thus given by Gilchrist, "When the flower blooms, what will be the situation of the tree, that is now captivated with a bud, in which there is neither fragrance, sweets, or colour." This had not only the desired effect of rousing the prince from his lethargy, but excited in his breast a generous regard for the man, whose advice came so seasonably and elegantly disguised. Bihári received, ever after, a pension from court, with a present of more than one thousand pounds, for a work he published under the name of "Sat-sai," from its consisting of seven hundred couplets.

Bihari Mal, بهاری مل, also called Bharamal and Páram-mal, a rájá of Ambhar or Amer, now Jaipur, was a rájpút

of the tribe of Kachhwāha. He paid homage to Bābar about the year 1527 A. D., and was on friendly terms with the emperor Akbar, and had at an early period given his daughter in marriage to him, of whom was born the emperor Jahāngir. Both he and his son Rājā Bhagwān Dās were admitted at the same time to a high rank in the imperial army by the emperor. Bhagwān Dās gave his daughter in marriage to Jahāngir in 1585 A. D., who was married next year (1586) to the daughter of Rājā Udai Singh, son of Rao Maldeo Rathor.

Bija Bai, بیجا بائی, or Bājī Bāī, the wife of Mahārāja Daulat Rao Scindhia of Gwāliār. After the death of her husband who died without issue, she elected Jhanko Rao Scindhia as his successor on the 18th June, 1827. She was expelled by him in 1833, and went over to Jhansi where she had a large estate. She died at Gwāliār about the middle of the year 1863.

Bijaipal, بجي پال, a famous or fabulous rājā of Bayāna, regarding whose power, riches, and extent of dominion, many curious tales are still current among the Bhartpūr Jāts who assert their (spurious) descent from him. In the "Bijaipāl Rasa," a metrical romance or ballad (written in the Birj Bhākha) the Hindū scholar will find a full and particular account of this great Hindū monarch, who is fabled to have conquered rājā Jumeswar, the father of Pirthī Rāj, the celebrated chauhān king of Dehlī, and to have ruled despotically over the whole of India. The Karaulī rājā too boasts his descent from Bijaipāl, and if any faith can be placed in a "Bansāoli or genealogical tree," he has a fair claim to the benefits, real or imaginary, resulting therefrom.

Bijai Singh, بجي سنگه, son of rājā Abhai Singh, the son of Mahārājā Ajīt Singh, Rathor of Jōdhpur, succeeded to the rāj in 1752 A. D., 1167 A. H. He became infatuated with fondness for a young concubine; his chiefs rebelled, his family were in hostility with each other, and he left at his death the throne itself in dispute. Rājā Mān Singh at length succeeded, in 1804, to the honors and the feuds of Bijai Singh.

Bijai Singh, بجي سنگه, son of Rājā Bhagwān Dās. *Vide Rāmji.*

Bikrami, بکرامي, the poetical name of Mīr 'Abdur Rahmān

Wizārat Khān, brother of Kāsim Khān, the grandfather of Samsam-uddaula Shāhnawāz Khān. He was promoted in the reign of the emperor 'Alamgīr to the Diwāni of Mālwa and Bijāpūr. He was an excellent poet, and has left a Diwān composed in a most beautiful style.

Bikramajit, بکرماجيت, or more properly Vikramāditya, a celebrated sovereign of Mālwa and Gujrat, whose capital was Ujain. His era called the Sambat is still used in the north of India. Bikramājīt died or ascended the throne in the Kālī Jug, year 3044, according to Wilford, whose essays in the 9th and 10th volumes of the Asiatic Researches, contain the fullest information on the history of the three supposed princes of this name, and of their common rival Salivāhana. The first Sambat year, therefore, concurs with the year 3045 of the Kālī Jug year, or 57 years before the birth of Christ. This prince was a great patron of learned men; nine of whom at his court are called the nine gems, and are said to have been Dhanwantari, Kshapanaka, Amara Siṅha, Sanku, Vetālabhatta, Ghatākarpāra, Kālidāsa, Virahamihira, and Varārucci.

Bikramajit (Rajah), راجه بکرماجيت, *Vide* Rae Patr Dās. A Khatre.

Bilal, بلال, the name of the crier, who used to announce to the people when Muhammad prayed. He was an African, and a freed slave of Muhammad. He died in the time

of Umar the second Khalīf after Muhammad, in the year 641 A. D., 20 A. H.

Bilal Kunwar, بلال کنور, the wife of the emperor 'Alamgīr II, and mother of Shāh 'Alam, king of Dehlī. Her title was Zinat Mahal.

Bilkaini, بلقيني, whose proper name was Abū Hafs, is the author of the works called "Mahāsīn-ul-Istīlāh," "Sharah Bukhārī," and "Tarandī." He died in 1402 A. D., 805 A. H. See Sirāj-uddīn son of Nūr-uddīn, and Abū Hafs-al-Bukhari.

Binai, بنائی, (Maulāna), his father was a respectable architect at Hirāt, the birthplace of the poet, and his takhallus or poetical name, is derived from Binā or Banna, a builder. He is the author of a work called "Bahrām-wa-Bahrōz," a story which he dedicated to Sultān Ya'qūb the son of Uzzan Hasan. His conceit had roused the jealousy of Amīr Alisher, Bināi tried to conciliate his favour by writing a Kaśida in his praise, but received no reward, he therefore substituted the name of Sultān Ahmad Mirzā for that of Alisher, saying that he would not give away his daughters without dowry. Alisher was so enraged at this, that he obtained a death-warrant against him. Bināi fled to Māwarunnahr. He was killed in the massacre of Shāh Isma'īl in 1512 A. D., 918 A. H. He has also left a Diwān consisting of 6,000 verses.

Bin Ahmad, بن احمد, *vide* Abū'l Faiz Muhammad.

Binakiti, بناکتي, *vide* Abū Sulaimān Dāūd.

Binayek Rao (raja), راجه بنایک راو, the son of Amrit Rao, a Marhatta chief. He died in July 1853, aged 50 years.

Bin Banana, بن بنانه, surname of Abū Nasr-ibn-ul-'Azīz bin-'Amrū, an Arabian poet who died at Baghdād in 1009 A. D., 400 A. H.

Bindraban, بندرابن, a Hindū author who flourished in the reign of the emperor 'Alamgīr, and wrote a work called "Lubb-ut-Tawārikh," a summary history of Hindūstān.

Birbal, بیربل, or Bīrbār, was a Brāhmaṇ of the tribe of Bhāt. His proper name was Mahes Dās. He was a man of very lively conversation, on which account he became one of the greatest personal favorites of the emperor Akbar, who conferred on him the title of rājā and the rank of 5000. He was also an excellent Hindī poet, and was honored with the title of Kabrāe or the royal poet. He was slain together with Mulla Sherī and other officers of note, in a battle fought against the Yūsafzai Afghāns of Sawād and Bijor (places between Kābul and Hindūstān) in February 1586 A. D., Rabī' I, 994 A. H. Akbar was for a long time inconsolable for the death of Bīrbal, and as the rājā's body was never found, a report gained currency that he was still alive among the prisoners, and it was so much encouraged by Akbar, that a long time afterwards an impostor appeared in his name; and as this second Bīrbal died before he reached the court, Akbar again wore mourning as for his friend. Many of Bīrbal's witty sayings are still current in India.

Bir Singh, راجه بیرسنگه, a rājā of the Bundelā tribe of Rājputa. He was the founder of this family, and from him the family of the Urcha chief is descended. The greater part of his dominions was wrested from him by Rājā Chatar Sāl, who was the last sole possessor of the Bundelkhand province. At that period its capital was Kalanger, but the residence of the rājā was Pannā, celebrated for its diamond mines.

Birgili, برگلي, surname of Mullá Muhammad-bin-Pir 'Alí,

a celebrated Arabian author, who wrote the "Sharah Arba'in," and died 1573 A. D., 981 A. H. He is by some called Barkali.

Birjis Kadar, برجيس قدر, whose original name was Ram-zán 'Alí, is the son of Wájid 'Alí, the ex-king of Lakhnau. His mother's name is Ma'shúk Begam. At the outbreak, he was created king with the unanimous consent of the rebel soldiery in 1857 at the instance of Barkat Ahmad, Risaladár, late 15th Regiment Irregular Cavalry, who subsequently fell in battle. Birjis Kadar was then 10 years of age. Before his accession, his uncle Sulaimán Shikoh was much persuaded by the rebels to accept the crown, but refused. Birjis Kadar was driven out of India and is now with his mother at Katmandú in Nepal.

Bisati Samarkandi, بساطي سمرقندي, a poet of Samarkand who flourished in the time of Sultán Khalíl-ullah, grandson of Amír Taimúr. He was formerly a weaver of carpets, and had assumed for his poetical title "Hasrí," but he changed it afterwards to Bisátí. He was cotemporary with 'Asmat-ullah Bukharí.

Bishr Hafi, بشر حافي, (i. e., Bishr the barefoot) a Muhammadan doctor who was born at Marv, and brought up at Baghdád, where he died on Wednesday the 10th of November 840 A. D., 10th Muharram, 226 A. H. Different dates are given of his death; but it is certain that he died several years before Ahmad Hanbal, and the one given here appears to be very correct.

Bishun Singh (Kachwaha), بشن سنگه, rájá of Ambhar or Ameir, was the son of Rám Singh and the father of Mirzá Rájá Jaisingh Sewái. He died about the year 1693 A. D., 1105 A. H.

Bismil, بسمل, the poetical name of Mirzá Muhammad Sha'fi of Naishápúr, uncle of Nawáb Safdar Jang.

Bismil, بسمل, the poetical name of Amír Hasan Khán of Calcutta, who was living in 1845 A. D., 1261 A. H.

Biswas Rao, بسواس راو, the eldest son of Bálá Ráo Peshwá, the Marhatta chief. He was killed in the battle against Ahmad Sháh Abdálí on the 14th January, 1761 N. S., together with Sadásheo Bháú and other Marhatta chiefs.

Bithal Das Gaur, بيتهل داس گور, son of Gopál Dás, rájá of Sheopúr. On a spot of 10 bhigas towards Tájganj on the banks of the river Jamna he had built his house and a garden. In the town of Shalighahan he was raised to 3000, and appointed Kiladár of the fort of Ágra. He was afterwards raised to the rank of 5000, and in the year 1062 A. H. went home and died there.

Bo 'Alí Kalandar, بو علي قلندر, vide Abú 'Alí Kalandar.

Boya, بويه, vide 'Alí Bóya.

Bughra Khan, بغرا خان, surname of Násir-uddín Mahmúd, the second son of Sultán Ghayás-uddín Balban, king of Dehlí. He was made governor of Lakhnautí in Bengal by his father, at whose death in 1286 A. D., he being then in that province, his son Kaikubád was raised to the throne of Dehlí. Vide Násir-uddín Mahmúd.

Bukhari, بخاري, vide Al-Bukharí.

Bulbul, بلبل, vide Mirzá Muhammad surnamed Bulbul.

Burandak, برندق, the poetical name of Maulána Bahá-uddín. He was a native of Samarkand, and a sprightly satirical poet; much dreaded by his contemporaries, on account of his wit and caustic humour. He was the especial panegyrist of Sultán Báikara Mirzá, the son of Umar Shaikh and grandson of Amír Taimúr. When Prince Báikara ascended the throne in 1394 A. D., he ordered that the sum of five hundred ducats (in Turki bish yúz altún) should be paid to Burandak. By a mistake of the Secretary, he received only two hundred; and therefore addressed the following lines to the Sultán:—

"The Sháh, the terror of his foes,
Who well the sound of flatt'ry knows,
The conqueror of the world, the lord
Of nations vanquish'd by his sword,
Gave, while he prais'd my verse, to me
Five hundred ducats as a fee.
Great was the Sultán's gen'rous mood,
Great is his servant's gratitude,
And great the sum; but strange to say,
Three hundred melted by the way!
Perhaps the words in Turkish tongue
Convenient meaning may contrive;
Or else my greedy ear was wrong,
That turn'd two hundred into five."

The Sultán was extremely entertained at the readiness of the poet; and sending for him, assured him that the words "bish yúz altún" signified in Turkish a thousand ducats, which he ordered to be immediately paid. Dublin University Magazine for 1840. The year of Burandak's death is unknown. He was cotemporary with Khwája 'Asmat-ullah Bukharí who died in 1426 A. D., 829 A. H.

Burhan, برهان, a poet of Mázindarán, came to Dehlí and died there shortly after Nádír Sháh had pillaged that city. He is the author of a Diwán.

Burhan, برهان, the poetical name of Muhammad Hasan, the author of the Persian Dictionary called Burhán Káta, vide Muhammad Hasan.

Burhan 'Imad Shah, برهان عماد شاه, one of the princes of the 'Imád Sháhi dynasty. He succeeded his father Daria 'Imád Sháh in the government of Berár, when but a child. His minister Taufal Khán, became regent; and before the prince was of an age to assume the reins of his empire, Taufal Khán, assisted by the ruler of Khándesh and by the Nizám Sháhi court, usurped the government. He eventually confined his sovereign in irons in the fort of Parnála, and assumed the title of king. In the year 1668 A. D., 980 A. H., Nizám Sháh marched against Taufal Khán, under the pretence of releasing the imprisoned prince from his confinement. He took the fort of Gáwal by capitulation, defeated Taufal Khán and made him prisoner with his son; but instead of placing the captive monarch on the throne of Berár, sent him with the usurper and his son to be confined in one of the Nizám Sháhi forts, where they were all subsequently strangled by the king's order. Thus the family of 'Imád Sháh and that of the usurper Taufal Khán became extinct.

Burhan Nakid, برهان ناقد, a poet who is the author of the poem entitled "Dil Áshób," dedicated to the emperor Sháh Jahán.

Burhan Nizam Shah I, برهان نظام شاه, ascended the throne of Ahmadnagar in the Dakhan after the death of his father Ahmad Nizám Sháh in 1508 A. D., 914 A. H., in the seventh year of his age. He reigned 47 lunar years and died at the age of 54 in 1554 A. D., 961 A. H., and was buried in the same tomb with his father.

Burhan Nizam Shah II, برهان نظام شاه, brother of

Murtazá Nizám I, ascended the throne of Ahmadnagar in the Dakhan on the 15th May, 1591 O. S., 1st Sha'bán, 999 A. H., after deposing and confining his own son Isma'il Nizám Sháh, who had been placed on the throne during his absence at the court of the emperor Akbar. He was advanced in years; but notwithstanding his age, gave himself up to pleasures unbecoming his dignity. His reign was marked by an unsuccessful war with the king of Bijápúr, and a disgraceful defeat from the Portuguese, who had seized the sea coasts of his dominions. He died after a reign of 4 years and 16 days, on the 18th of April, 1595 A. D., 18th Sha'bán, 1003 A. H., in the 40th year of the reign of Akbar, and was succeeded by his son Ibráhím Nizám Sháh. Maulána Zahúrí dedicated his Sákináma to Burhán Nizám Sháh, containing nearly 4,000 verses.

Burhan-uddin Abu Is-hak-al-Fazari, الدين ابو اسحق, برهان

, commonly called Ibn-Firkáh, author of the "Faráez-al-Fazá'í" a treatise on the law of Inheritance according to Sháfi'í's doctrine. He died in 1328 A. D., 729 A. H.

Burhan-uddin Bin Mazah-al-Bukhari, برهان الدين

author of the "Zukhírat-ul-Fatáwa," sometimes called Zakhírat-ul-Burhaní," and of the "Muheet-al-Burhání."

Burhan-uddin Ali Bin Abu Bakr-al-Marghinani

(Shaikh), شيخ برهان الدين علي, author of the "Hi-

dáya Sharah Badáya, or the Lawyer's Guide," a very celebrated book of Muhammadan Jurisprudence, which during the period that Mr. Hastings governed the British dominions in India, was by his orders most ably translated by Charles Hamilton, Esq., and published in London, in the year 1791 A. D. Burhán-uddin was born at Marghinán, in Transoxania in 1135 A. D., 529 A. H., and died in 1197 A. D., 593 A. H. The Hidáya which is a commentary on the Badáya-al-Mubtada, is the most celebrated law treatise according to the doctrines of Abú Hanífa, and his disciples Abú Yúsaf and the Imám Muhammad. A Persian version of the Hidáya was made by Maulwí Ghulám Yehiá Khán and others and published at Calcutta in 1807. He also wrote a work on Inheritance entitled the "Faráez-ul-Usmání," which has been illustrated by several comments.

Burhan-uddin Gharib (Shah or Shaikh), غريب

شاه برهان الدين بن, a celebrated Musalmán saint much venerated in the Dakhan. He died in 1331 A. D., 731 A. H., and his tomb is at Burhánpúr in Daulatábád, and is resorted to in a pilgrimage by the Muhammadans. He was a disciple of Shaikh Nizám-uddin Aulia who died in 1325 A. D., 725 A. H.

Burhan-uddin Haidar Bin Muhammad-al-Hirwi,

برهان الدين بن محمد author of a commentary on the Sirájia of Sajáwandí. He died in 1426 A. D., 830 A. H.

Burhan-uddin Ibrahim Bin Ali Bin Farhun,

برهان الدين ابراهيم بن علي بن فرهون, chief biographer of the Málíkí lawyers, and author of the "Dibáj-ul-Muzahhib." He died in 1396 A. D., 799 A. H.

Burhan-uddin (Kazi), قاضي برهان الدين, Lord of the city of Sivas in Cappadocia or Caramenia who died in 1395 A. D., 798 A. H. After his death Báyezíd I, Sultán of the Turks, took possession of his States.

Burhan-uddin Mahmud Bin Ahmad, بن احمد

برهان الدين محمود, author of a "Muhít," which, though known in India, is not so greatly esteemed as the Muhít as-Sarakhsi. The work of Burhán-uddin is commonly known as the Muhít-al-Burhání.

Burhan-uddin Muhammad Bakir (Mir), باقر

قاضي مير برهان الدين محمد, Kází of Káshán. He wrote a Díwán containing about 5000 verses. He was living about the year 1585 A. D., 993 A. H.

Burhan-uddin (Shaikh), شيخ برهان الدين, or Sayyad vide Kutb 'Alam.

Burhan-uddin (Sayyad), سيد برهان الدين, surnamed Muhakkik. He died in the year 1247 A. D., 645 A. H., and was buried at Caesarea.

Burhan-ul-Mulk Sa'adat Khan, الملك سعادت خان, برهان, vide Sa'adat Khán, and Mirzá Nasír.

Burzui, برزوي, a Persian physician who lived under Naushirwán the Just. He was sent by that prince to India to procure a copy of the book called the Wisdom of all Ages; which he afterwards translated into Persian. That which now exists is greatly altered from the original version.

Bus-hak, بوسحاق, the abbreviated poetical name of Abú Is-hák Atma', which see.

Buzarjimehr, بزرجمهر, the celebrated minister of Naushirwán the Just, king of Persia. He is said to have imported from India the game of Chess and the Fables of Pilpay. Such has been the fame of his wisdom and virtues, that the Christians claim him as a believer in the gospel; and the Muhammadans revere him as a premature Musalmán. He lived to a great age, and died in the time of Hurmuz III, son and successor of Naushirwán the Just, between the years 580 and 590 A. D.

Buzarjimehr Kummi, بزرجمهر قمي, a celebrated Persian Prosodian of Kumín, who lived before the time of Saifí, the author of the Urúz Saifí.

Buzurg Khanam, بزرگ خانم, the daughter of Saif Khán, by Malika Báno Begam, the daughter of Aaaf Khán Wazír, and wife of Zafar Khán, a nobleman of the reign of the emperor 'Alamgir. She died before her husband in the month of May, 1659 A. D., Shawwál 1069 A. H.

Buzurg Umaid Khan, بزرگ اميد خان, son of Sháista Khán, an officer of rank in the time of the emperor Alamgir. At the time of his death, which took place in 1694 A. D., 1105 A. H., he was governor of Behár.

Buzurg Umaid, بزرگ اميد or Kaia Buzurg Umaid, one of the Isma'ílís, who succeeded Hasan Sabbáh, the Old Man of the Mountains, in June, 1124 A. D., Rabí' II, 518 A. H., and reigned 24 years. After his death his son Kaia Muhammad succeeded him and reigned 25 years.

C.

Caragossa, vide Kara Ghuz.

Chaghtai Khan, چغتاء خان, or Káán, the most pious

and accomplished of all the sons of Changez Khán; and although he succeeded, by the will of his father, to the kingdoms of Transoxania, Balkh, Badakhshán, and Káshghar in 1227 A. D., 624 A. H., he governed these countries by deputies, and remained himself with his eldest brother, Okta Káán, by whom he was regarded with the reverence which a pupil gives to his master. He died

seven months before his brother in the month of June, 1241 A. D., Zi-Ka'da, 638 A. H. Karáchár Nawán, who was the fifth ancestor of Amir Taimúr, was one of his Amirs, and, at length, captain general of all his forces. The dynasty that founded the so-called "Moghul Empire" of India was named after Chaghtai.

Chaghta Sultan, چغتای سلطان, a handsome young man of the tribe of the Mughals and favorite of the emperor Bábar Sháh. He died at Kábul in 1546 A. D., 953 A. H.

Chait Singh, چیت سنگھ, son of Balwant Singh, a rájá or zamindár of Banáras. He succeeded his father in 1770 A. D. In August 1781 demands were made upon him, by the Governor-General, for additional tribute to be paid to the Company, as the sovereign power now requiring assistance in its exigency. The rájá declined, pleading willingness, but inability. He was seized by Mr. Hastings' order, at Banáras; a revolt took place in his behalf on the 20th August; nearly two companies of sepoy and their officers were destroyed,—and the rájá escaped in the confusion. The Governor-General immediately assumed control of the province; and troops were called in to oppose the rájá, who now headed the numbers flocking to his support. He was defeated at Latifpúr—and lastly, his stronghold of Bijaighr was seized, and his family plundered by a force under Major Popham. The rájá had fled, on his reverses at Latifpúr, to Bundelkhand. His government was declared vacant, and the zamindari bestowed on the next heir, a nephew of the rájá, a minor. After these transactions at Banáras, the Governor-General proceeded to Audh, to obtain an adjustment of the heavy debts due to the Company by the Wazír 'Asaf-ud-daula. The territories of the Begams, (one, the mother of Shuja'-ud-daula, the late Nawáb—the other, the mother of the Wazír) were seized, on a charge of aiding the insurrection of Chait Singh. The rájá found an asylum in Gwáliar for 29 years, and died there on the 29th March, 1810 A. D. The lands were transferred to a collateral branch of the family, the present representative of which is named Rájá Udat Narain. See Balwant Singh. His estates, with title of Rájá, were presented to his nephew Babú Muhíp Narain, grandson of Rájá Balwant Singh.

Chand, چاند, or Chánd, called also Trikala, from his supposed prophetic spirit, was a celebrated Hindú poet or bard. He flourished towards the close of the twelfth century of the Christian era. He may be called the poet laureate of Prithiráj, the Chauhan emperor of Dehlí who, in his last battle with Shaháb-uddín Ghóri, was taken prisoner, and conveyed to Ghazni, where his bard, Chánd, followed him. Both perished by their own hands, after causing the death of their implacable foe, Shaháb-uddín. Like the Greek bard, Homer, countries and cities have contended for the honor of having been the place of birth of this the most popular poet of the Hindús. Dehlí, Kanauj, Mahóba, and the Panjáb, assert their respective claims, but his own testimony is decisive, whence it appears that he was a native of Láhor. In his 'Prithiráj Chauhan Rása,' when enumerating some of the heroes, friends and partizans of his hero, he says, "Niddar was born in Kanauj, Siluk and Jait, the father and son, at Abú; in Mundava the Parihár, and in Kurrik Kángga the Haolí Ráo, in Nágor, Balbhaddar, and Chánd, the bard, at Láhor."

Chand Saudagar, چاند سوداگر, a Bangali merchant.

Chand, چاند, *vide* Teik Chand.

Chanda Kunwar, چندا کنور, the wife of Mahárájá Kharag Singh of Láhor.

Chanda, چندا مار لقا, also called Máh-liká, a dancing girl, or queen of Haidarábád, was a poetess of much taste and

merit. She is the author of a Díwán which was revised by Sher Muhammad Khán Imán. In the year 1799 A. D., in the midst of a dance, in which she bore the chief part, she presented a British officer with a copy of her poems, accompanied with the following complimentary observations, in the form of the usual gazal:—

Since my heart drank from the cup of a fascinating eye,
I wonder beside myself, like one whom wine bewilders.
Thy searching glances leave nothing unseated;
Thy face, bright as flame, consumes my heart.
Thou soughtest a *Nazar*: I offer thee my head;
Albeit thy heart is not unveiled to me.
My eyes fixed on thy lineaments—emotion agitates my soul,
Fresh excitement beats impatient in my heart.
All that Chandá asks is, that, in either world,
Thou wouldst preserve the ashes of her heart by thy side.

Garcin de Tassy informs us that there is a copy of her Díwán in the East India House Library, which she herself presented to Captain Malcolm on the 1st of October, 1799 A. D.

Chanda Sahib, چندا صاحب, surname of Husain Dost

Khán, a relation of Dóst 'Alí Khán, Nawáb of Arcot, whose daughter he had married. He had made his way to the highest offices of the government by the services of his sword, and was esteemed the ablest soldier that had of late years appeared in the Carnatic. He inveigled the queen of Trichinopoly, and got possession of the city in 1736 A. D. He was taken prisoner by the Marhattas on the 26th March, 1741 A. D., and imprisoned in the fort of Sitára, but was released by the aid of Mons. Dupleix in 1748, and appointed Nawáb of the Carnatic by Muzaffar Jang. He was put to death in 1752 A. D., 1st Sha'hán, 1165 A. H. by the Marhattas, and his head sent to Muhammad 'Alí Khán who was made Nawáb of Arcot by the English, who treated it with ignominy.

Chandar Bhan, چندر بھان برھمن, a Bráhmaṇ of Patí-

ála, well-versed in the Persian language, was employed as a Munshí in the service of the prince Dará Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of several Persian works, viz.: "Guldasta," "Tuhfat-ul-Anwár," "Tuhfat-ul-Fus-há," "Majma'-ul-Fukrá," one entitled "Chár Chaman," another called "Manshát Bráhmaṇ" being a collection of his own letters written to different persons, and also of a Díwán in which he uses the title of Bráhmaṇ for his poetical name. After the tragical death of his employer, he retired to Banáras where he died in the year 1662 A. D., 1073 A. H. He had also built a house at Ágra, of which no traces now remain.

Chand Bibi (Sultana), چاند بی بی, was the daughter

of Husain Nizám Sháh I of Ahmadnagar in the Dakhan, sister to Murtaza Nizám Sháh, and wife of 'Alí 'Adil Sháh I, of Bijápúr. After the death of her husband in 1580 A. D., 988 A. H., she had been queen and dowager-regent of the neighbouring kingdom of Bijápúr during the minority of her nephew Ibráhim 'Adil Sháh II, and was one of the most able politicians of her day. The Mughals under prince Murád, the son of Akbar, proceeded in November, 1595 A. D., Rabí II, 1004 A. H., and besieged Ahmadnagar for some months, while Chánd Sultána defended the place with masculine resolution. At the same time there being a scarcity of provisions in the Mughal camp, the prince and Khán-Khánán thought it advisable to enter into a treaty with the besieged. It was stipulated by Chánd Bibí that the prince should keep possession of Bejá, and that Ahmadnagar and its dependencies, should remain with her in the name of Bahádur, the grandson of Burhán Sháh. She was put to death by the Dakhanis in the year 1599 A. D., 1008 A. H.

Chandu Lal, **رای چندوال**, a Hindú, who was appointed Diwán to the Nizám of Haidarábád in 1808 A. D. His poetical name is Shádán. He died in the year 1863 A. D.

Chandragupta, **چندرگپت**, (called by the Greeks Sandracottus). He seized the kingdom of Magadha, after the massacre of the survivors of the Nanda dynasty, whose capital was the celebrated city Patáliputra, called by the Greeks Palibothra.

Changez Khan, **چنگیز خان**, also called by us Gengis, Jengis, and Zingis, surnamed Tamújin, was the son of Yesukí, a Khán or chief of the tribe of Mughals. He was born in 1154 A. D., 549 A. H., and at the age of 13 he began to reign, but the conspiracies of his subjects obliged him to fly for safety to Avant Khán, a Tartar prince, whom he supported on his throne, and whose daughter he married. These ties were not binding. Avant Khán joined against Changez, who took signal vengeance on his enemies, and after almost unexampled vicissitudes, he obtained, at the age of 49, a complete victory over all those who had endeavoured to effect his ruin, and received from the Kháns of Tartary the title of Khákán in 1206 A. D., 602 A. H., and was declared emperor of Tartary. His capital was Karákurm. In the space of 22 years he conquered Corea, Cathay, part of China, and the noblest provinces of Asia, and became as renowned a conqueror as Alexander the Great. He died on Sunday the 29th August, 1227 A. D., Ramazan 624 A. H., aged 75 lunar years, leaving his dominions (which extended 1800 leagues from east to west, and 1000 from north to south) properly divided to his four sons, Júji, Oktái, Chaghtái and Túli Khán.

List of the Mughal emperors of Tartary.

Changez Khán,	1206
Túli Khán, his son,	1227
Oktái, brother of Túli,	1241
Turkína Khátún, his wife, regent for 4 years.	
Kayúk Khán, son of Oktái,	1246
Ogúlgan-mish, his wife, regent on his death,...	1248
Mangú Khán, son of Túli Khán,	1251, died 1259
After the death of Mangú, the empire of the Mughals was divided into different branches, in China, Persia, in Kápchák, &c.	
Kablái Khán, the brother of Mangú Khán, succeeded in China, and founded the Yuen dynasty,	1260
Chaghtái Khán, son of Changez Khán, founded the Chaghtái branch in Transoxiana,	1240
Júji, son of Changez Khán, founded the Kápchák dynasty,	1226

Vide, Halákú Khán.

Chatrapati Appa Saheb, **چتراپتی اپا صاحب**, rájá of Sitae, who died in, or a year before, 1874 A. D., whose adopted son was Rájá Rám.

Char Bagh, **چار باغ**, name of a garden constructed by the emperor Bábar on the bank of the Jamna, which it is said was also called Hasht Bahisht; it bore all sorts of fruits; no traces of this famous garden are left now.

Chatur Sal, **چترسال**, Chhattar Sál, or, according to the author of the "Mábir-ul-Umrá," Satar Sál, was the son of Chait Singh, chief of the Bundelas or inhabitants of Bundelkhand, of which province he was rájá. To secure the independence of his posterity against the encroaching power of the Marhattas, he entered into a close alliance with the Peshwá Báji Ráo I about the year 1733 A. D., 1146 A. H., and at his demise, he bequeathed him a third of his dominions, under an express stipulation, that his posterity should be protected by the Peshwá and his heirs.

Chatur Sál died 1735 A. D., leaving two sons, Hirde Sáh and Jagat Ráj. The division of the dominions of Bundelkhand, bequeathed to the Peshwá, comprised the Maháls of Kálpi, Sirounj, Kunch, Garra Kota and Hirdainagar. Gangadhar Bála was nominated by the Peshwá as his náib to superintend the collections. Afterwards the principal leaders in Bundelkhand having fallen in battles, and the ruin of the country having been completed by the subsequent conquest of the ráj of Panna by Náná Arjún, the grandson of Bakhat Singh, a descendant of Chatur Sál, it hence became the object of Náná Farnawis, the Pána minister, notwithstanding the stipulations by which the former Peshwá obtained from Chatur Sál one-third of his dominions, to annex the whole of Bundelkhand to the Marhatta States. For this purpose he gave the investiture of it to 'Alí Bahádúr, son of Shamshe Bahádúr, an illegitimate son of the Peshwá Báji Ráo, whose descendants now are called the Nawábs of Banda. *Vide* Muhammad Khán Bangash.

Chatur Mahal, **چتر محل**, one of the Begams of the ex-king of Audh. One Kurbán 'Alí, who had held a subordinate position, and was latterly a Sharistadár under the British Government, suddenly became a rich man by marrying her. He formed the acquaintance of this young and beautiful woman, and they resolved to be married. But the Begam did not wish the union with a man so inferior to herself to take place where she was known, and so obtained the permission of the Chief Commissioner to leave Audh on the pretence of making a pilgrimage to Mecca. Once clear of Lakhnau, she was joined by Kurbán 'Alí, and made for his home at Bijnaur in Bundelkhand.

Chin Kalich Khan, **چین قلیچ خان**, *vide* Kulich Khán.

Chin Kalich Khan, **چین قلیچ خان**, former name of Nizám-ul-Mulk Asaf Jáh.

Chimnaji 'Apa, **چمناجی آپا**, the younger son of the

Marhatta chief Raghunáth Ráo, (Raghóba) was furtively raised to the masnad at Pána some time after the death of Mádhó Ráo II, the son of Naráyan Ráo, on the 26th May, 1796 A. D.; but was deposed afterwards, and succeeded by his elder brother Báji Ráo II, who was publicly proclaimed on the 4th December following.

Churaman, **چورامن**, an enterprising Ját who having enriched himself by plundering the baggage of the emperor 'Alamgír's army on his last march to the Dakhan, built the fortress of Bhartpúr, fourteen kós from Agra, with part of the spoil, and became the chief of that tribe. The present rájás of Bhartpúr are his descendants. He was killed by the royal army in the battle which took place between the emperor Muhammad Sháh and Kutb-ul-Mulk Sayyad 'Abd-ulláh Khán in November, 1720 A. D., Muharram, 1133 A. H. His son Badan Singh succeeded him.

The following is a list of the Rájás of Bhartpúr.

Chúrámán Ját.
Badan Singh, the son of Chúrámán.
Súrajmal Ját, the son of Badan Singh.
Jawáhir Singh, the son of Súrajmal.
Ráo Ratan Singh, brother of Jawáhir Singh.
Kehri Singh, the son of Ratan Singh.
Nawal Singh, the brother of Ratan Singh.
Ranjit Singh, the nephew of Nawal Singh and son of Kehri Singh.
Randhír Singh, the son of Ranjit Singh.
Baldeo Singh, the brother of Randhír Singh.
Balwant Singh, the son of Baldeo Singh.
Jaswant Singh, the son of Balwant Singh and present rájá of Bhartpúr.

Chosroes I, of Persia, *vide* Naushirwán the Just.

Chosroes II, *vide* Khuro Parviz.

D.

Dabir-ud-daula Amin-ul-Mulk (Nawab), نواب

دبیر الدولہ امین الملک, title of Khwāja Farīd-uddīn Ahmad Khān Bahādur Muslah Jang, the maternal grandfather of Sayyid Ahmad Khān, Munsif of Dehli. Whilst the British were in Bengal, and the Wakil of the king of Persia was killed in Bombay in an affray, it became urgent for the British Government to send a Wakil on deputation to Persia. Dabir-ud-daula was selected for this high office. On his return, after fully completing the trust, he was appointed a full Political Agent at Ava. After this, in latter times, he held the office of Prime Minister to Akbār Shāh II.

Dai, داعی, whose full name is Nizām-uddīn Muhammad Dāfī, was a disciple of Shāh Na'mat-ullāh Walī. and is the author of a Diwān which he completed in the year 1460 A. D., 865 A. H.

Daghistani, داغستانی, a poet of Dāghistān in Persia, who is the author of a Persian work called "Rayāz-ush-Shu'arā," *vide* Wāliḥ.

Dahan, داهان, whose proper name is Abū Muhammad Sa'id, son of Mubārīk, better known as Ibn Dāhān-al-Baghdādī, was an eminent Arabic grammarian, and an excellent poet. He died in 1173 A. D., 569 A. H.

Dailamites, the, a dynasty.

Dakiki, دقیقی, a famous poet at the court of Amīr Nūh II, son of Amīr Mansūr Sāmānī, by whose request he had commenced to write the Shāh Nāma, but before he could finish a thousand verses of the story of Gashtasp, he was slain by one of his slaves. The year of his death is not known, but this event appears to have taken place during the reign of his royal master, who reigned in Khurāsān twenty years, and died in 997 A. D., 387 A. H. His proper name, according to the Aitāshkada, was Mansūr bin-Ahmad.

Dalpat Sah, دلپت ساه, the husband of Rānī Durgāwātī, which see.

Dalpat, دلپت, rājā of Bhojpūr near Buxar, was defeated and imprisoned, and when he was at length set at liberty by Akbar, on payment of an enormous sum, he again rebelled under Jahāngīr, till Bhojpūr was sacked, and his successor Rājā Partāb was executed by Shah Jahān, whilst the Rānī was forced to marry a Muhammadan courtier.

Dalip Singh (Maharaja), دلپت سنگھ, the youngest son of Mahārājā Ranjīt Singh, ruler of the Panjāb. He was only ten years of age when he was raised to the masnad at Lāhor after the death of his nephew, Rājā Sher Singh, in September, 1843. In his time the Panjāb was annexed to the British Government, 1846 A. D. "On the 19th of March," (1849) says Marshman, "the young Mahārājā took his seat for the last time on the throne of Ranjīt Singh, and in the presence of Sir Henry Lawrence, the Resident, and Mr. Elliot, the Foreign Secretary, and the nobles of his court, heard Lord Dalhousie's proclamation read in English, Persian, and Hindī, and then affixed the initials of his name in English characters to the documents which transferred the kingdom of the five rivers to the Company, and secured him an annuity of five lakhs of rupees a year. Dalip Singh was baptized on the 8th March, 1835 A. D., and went to England where he is still living.

Damad, داماد, poetical name of Muhammad Bākir, which see.

Damaji, داماجی, the first Gackwār of Baroda. His successor was Pelājī.

Damishki, دمشقی, an illustrious Persian poet, named Muhammad Damishkī, who flourished in the time of Fasl, the son of Ahia or Yahia, the Barmecide or Barmakī.

Danial Mirza (Sultan), سلطان دانیال مرزا, the third son of the emperor Akbar. He was born at Ajmīr on Wednesday the 10th September, 1572 A. D., and received the name of Dāniāl on account of his having been born in the house of a celebrated Darwesh named Shaikh Dāniāl. His mother was a daughter of Rājā Bihārī Mal Kachh-wāha. After the death of his brother, prince Sultān Murād, he was sent to the Dakhan by his father, accompanied by a well appointed army, with orders to occupy all the Nizām Shāhī territories. Ahmadnagar was taken in the beginning of the year 1009 A. H. or 1600 A. D., Sultān Dāniāl died on the 8th April, 1605 A. D., 1st Zil-hijja, 1013 A. H., in the city of Burhānpūr, aged 33 years and some months, owing to excess in drinking. His death and the circumstances connected with it, so much affected the king his father who was in a declining state of health, that he became every day worse, and died six months after. From the chronogram it appears that the prince Dāniāl died in the year 1012 A. H., or 1604 A. D., a year and six months before his father.

Danish, دانش, poetical name of Mīr Rāzī who died in 1665 A. D., 1076 A. H.

Danishmand Khan, دانشمند خان, whose proper name was Muhammad Shaff' or Mullā Shaff', was a Persian merchant who came to Sūrat about the year 1646 A. D., 1056 A. H., from which place he was sent for by the emperor Shāh Jahān. He was soon after raised to the mansab of 3000 and paymastership of the army, with the title of Dānishmand Khān. In the reign of 'Alamgīr he was honored with the mansab of 4000, and after some time to that of 5000, and appointed governor of Shāh Jahānābād, where he died in the month of July, 1670 A. D., 10th Rab' I, 1081 A. H. He used to speak much about the Christian religion. Bernier, the French Traveller, who accompanied 'Alamgīr to Kashmir in 1664, has mentioned him in his Travels.

Danishmand Khan, دانشمند خان, whose original name was Mirzā Muhammad, and poetical, Alī, was a native of Shirāz. In the year 1693 A. D., he was honored with the title of Na'mat Khān, and the superintendence of the royal kitchen by the emperor 'Alamgīr. After the death of that monarch, the title of Nawāb Dānishmand Khān Alī was conferred on him by Bahādur Shāh, by whose order he had commenced writing a Shāhnāma or history of the reign of that emperor, but died soon after in the year 1708 A. D., 1120 A. H. *Vide* Na'mat Khān Alī.

Dara or Darab I, دارا داراب, the eighth king of the second or Kaiānian dynasty of the kings of Persia, was the son of Queen Humai, whom he succeeded on the Persian throne. His reign was distinguished by several wars; particularly one against Philip of Macedon. He reigned twelve years, and was succeeded by his son Dārā or Dārāb II.

Dara or Darab II, دارا داراب, is the celebrated Darius Codomanus of the Greeks. He succeeded his father Dārā I, as king of Persia, and was slain in battle against Alexander the Great in the year 331 B. C. He was the last and ninth king of the 2nd or Kaiānian dynasty of the kings of Persia.

Dara Bakht (Mirza), مرزا دارا بخت, son of Bahádúr Sháh, the ex-king of Dehlí. His poetical title is Dárá, and he is the author of a *Díwán*.

Darab Beg (Mirza), مرزا داراب بیگ, *vide* J6yá.

Darab Khan, داراب خان, commonly called Mirzá Dáráb, was the second son of Abdul Rahím Khán, Khán Khánán. After the death of his eldest brother Sháhnawáz Khán in 1618 A. D., 1027 A. H., he was honored with the rank of 5000 by the emperor Jahángír and appointed governor of Berár and Ahmadnagar in the Dakhan. He was also governor of Bengal for some time, and on his return to the Dakhan, the emperor, being displeased with him on some account, ordered Mahábat Khán to strike off his head, which he did, and sent it to the king. This circumstance took place 1625 A. D., 1034 A. H.

Darab Khan, داراب خان, son of Mukhtár Khán Sabzwári, a nobleman in the service of the emperor 'Alamgír. He died on the 24th June, 1679 A. D., 25th Jumáda I, 1090 A. H.

Dara Shikoh, دارا شكوه, the eldest and favorite son of the emperor Sháh Jahán, was born on the 20th March, 1615 O. S., 29th Safar, 1024 A. H. His mother, Mumtáz Mahal, was the daughter of 'Asaf Khán, wazír, the brother of Núr Jahán Begam. In the 20th year of his age, *i. e.*, in the year 1633 A. D., 1043 A. H., he was married to the princess Nádira, the daughter of his uncle Sultán Parwez, by whom he had two sons, *viz.*, Sulaimán Shikóh and Sipehr Shikóh. In 1658 A. D., during the illness of his father, several battles took place between him and his brother Aurangzib 'Alamgír for the throne, in which Dárá being defeated, was at last obliged to fly towards Sindh, where he was captured by the chief of that country and brought to the presence of Aurangzib, loaded with chains, on a sorry elephant without housings; was exposed through all the principal places and then led off to a prison in old Dehlí, where after a few days, in the night of the 29th of August, 1659 O. S., 21st Zil-hijja 1069 A. H., he was murdered by the order of Aurangzib; his body exhibited next morning to the populace on an elephant, and his head cut off and carried to the emperor, who ordered it to be placed on a platter, and to be wiped and washed in his presence. When he had satisfied himself that it was the real head of Dárá, he began to weep, and with many expressions of sorrow, directed it with its corpse to be interred in the tomb of the emperor Humáyún. Sipehr Shikóh, his son, who was also taken captive and brought with his father, was sent away in confinement to Gwáliar. Sulaimán Shikóh, his eldest son, who, after the defeat of his father had taken refuge in Srinagar for some time, was subsequently, in 1670 A. D., 1071 A. H., given up by the rájá of that place to the officers of Aurangzib and conveyed to Dehlí. He was then sent to Gwáliar, where he and his brother Sipehr Shikóh both died within a short space. Dárá Shikóh is the author of the work called "*Safinat-ul-Aulia*," an abridgment of the *Life of Muhammad*, with a circumstantial detail of his wives, children, and companions, &c., also of a work entitled "*Majma'-ul-Bahrain*," (*i. e.*, the uniting of both seas,) in which he endeavours to reconcile the Bráhmaṇ religion with the Muhammadan; citing passages from the *Kurán* to prove the several points. In 1656 he likewise, with the same intent, caused a Persian translation to be made by the Bráhmaṇs of Banáras, of the *Apikhat*, a work in the Sanskrit language, of which the title signifies "the word that is not to be said," meaning the secret that is not to be revealed. This book he named "*Sarr-i-Asrár*," or Secret of Secrets; but his enemies took advantage of it, to traduce him in the esteem of his father's Muhammadan soldiers, and to stigmatize him with the epithets of Káfir and Ráfizí (unbeliever and blasphemer), and finally effected his ruin; for Aurangzib his brother

made a pretence of that, and consequently had all his bigoted Muhammadans to join him. Monsieur Anquetil du Perron has given a translation of this work, in two large volumes in quarto, on which a very good critique may be found in the Second Number of the "*Edinburgh Review*." There is also a copy of the Persian version of this work in the British Museum, with a MS. translation, made by N. B. Halhed, Esq. He is also the author of the three following works, "*Hasnát-ul-'Arifin*," "*Risála Haḡ Nāma*" and "*Sakinat-ul-Aulia*." His poetical name was Kádírí. Catrou says that Dárá died a Christian.

Dard (Mir), میر درد, is the poetical name of Khwája Muhammad Mir of Dehlí, a son of Khwája Násir who was one of the greatest Shaikhs of the age. Dard was the greatest poet of his time. He was formerly in the army, but he gave up that profession on the advice of his father and led the life of a devotee. When during the fall of Dehlí every body fled from the city, Dard remained in poverty contented with his lot. He was a Sufi and a good singer. A crowd of musicians used to assemble at his house on the 22nd of every month. Some biographers say that he was a disciple of Sháh Gulshan, meaning Shaikh Sa'd-ulláh. Besides a *Díwán* in Persian and one in Rekhta, he has written a treatise on Sufiism called "*Risála Wáridát*." He died on Thursday the 3rd of January, 1785 A. D., 24th Safar, 1199 A. H.

List of his Works.

Alí Nála-wa-Dard.	Ilm-ul-Kitáb.
Alí Sard.	Díwán in Persian.
Dard Dil.	Díwán in Urdú.

Dardmand, دردمند, poetical name of Muhammad Taḡh of Dehlí, who was a pupil of Mirzá Ján Jánán Mazhar, and the author of a *Sákināma* and of a *Díwán*. He died at Murshidábád in the year 1762 A. D., 1176 A. H.

Daria Imad Shah, دریا عمان شاه, the son of 'Alá-uddin 'Imád Sháh whom he succeeded on the throne of Berár in the Dakhan about the year 1532 A. D., 939 A. H. In 1543 A. D., 950 A. H., he gave his sister Rabia' Sultána in marriage to Ibráhím 'Adil Sháh, and the nuptials were celebrated with royal magnificence. In 1558 A. D., 966 A. H., he gave his daughter in marriage to Husain Nizám Sháh and reigned in great tranquillity with all the other kings of the Dakhan until his death, when he was succeeded by his son Burhán 'Imád Sháh.

Daria Khan Rohila, دریا خان روهيله, a nobleman in the service of prince Sháh Jahán, who on his accession to the throne, raised him to the rank of 5000. He afterwards joined the rebel Khán Jahán Lodí. In a battle which took place between him and Rájá Bikarmájit Bundela, son of Rájá Chhajjar Singh, he was killed, together with one of his sons and 400 Afgháns 1630 A. D., 1040 A. H. His head was sent to the emperor.

Darikutni, دارقطني, *vide* Abú'l Husain 'Alí-bin-'Umr.

Darimi, دارمي, the son of 'Abdul Rahmán of Samarkand, is the author of the work called "*Musnad Dárimí*." He died in the year 869 A. D., 255 A. H. He is also called by some authors Abú Muhammad 'Abd-ulláh-al-Dárimí.

Darki, دركي قمي, of Kumm in Persia, was a contemporary of Sháh 'Abbás. He died in the Dakhan and left a Persian *Díwán*.

Dasht Baiazi, دشت بیاضی, *vide* Walí of Dasht Bayáz.

Dastam Khan, دستم خان, son of Rustam Khán Turkistání, was an Amír of 3000 in the service of the emperor Akbar. He died in 1580 A. D., 988 A. H. of his wounds which he had received in battle against the three nephews of Rájá Bihári Mal, who had rebelled against the emperor and were also killed.

Data Ram Brahman, داتا رام بامن, a poet who wrote beautiful Persian verses.

Dattaji Sindhia, دتاجي سيندهيه, son of Ránáji and brother of Jaiápa Sindhia, a Marhatta chief who had a cavalry of 80,000 horse under him, and was slain in battle against Ahmad Sháh Abdálí in the month of January, 1760 A. D., Jumáda II, 1173 A. H., a year before the death of Bháú, the famous Marhatta chief. *Vide* Ránáji Sindhia.

Daud Bidari (Mulla), داؤد بيدري, a native of Bídár in the Dakhan. When twelve years of age, he held the office of page and seal-bearer to Sultán Muhammad Sháh Bahmaní I, king of Dakhan about the year 1368 A. D., 770 A. H. He is the author of the "Tahfat-us-Salátín Bahmaní."

Daud Khan Faruki, داؤد خان فاروقي, succeeded his brother Mirán Ghani to the throne of Khándesh in September, 1593 A. D., 1st Jumáda I, 916 A. H., reigned seven years and died on Wednesday the 6th of August, 1610 A. D. He was succeeded by 'Adil Khán Farúki II.

Daud Khan Kureshi, داؤد خان قريشي, son of Bhíkan Khán, was an officer of 5000 in the reign of the emperor 'Alamgir. In the year 1670 A. D., 1081 A. H., he was appointed governor of Allahábád.

Daud Khan Panni, داؤد خان پني, son of Khizir Khán Panni, a Pathán officer, renowned throughout India for his reckless courage, and his memory still survives in the tales and proverbs of the Dakhan. He served several years under 'Alamgir, and when Bahádúr Sháh, on his departure from the Dakhan, gave the viceroyalty of that kingdom to the Amír-ul-Umrá, Zulfikár Khán, as that chief could not be spared from court, he left the administration of the government to Dáúd Khán, who was to act as his lieutenant. In the reign of Farrukh-siyar when the Amír-ul-Umrá Hussain 'Alí Khán marched towards Dakhan, Dáúd Khán received secret orders from the emperor to oppose and cut him off. Accordingly when the Amír-ul-Umrá arrived at Burhánpúr, Dáúd Khán, who regarded himself as the hero of his age, prepared to receive him. The engagement was very bloody on both sides; a matchlock ball struck Dáúd Khán, and he fell down dead on the seat of his elephant. This event took place in the year 1715 A. D., 1127 A. H.

Daud Kaisari (Shaikh), داؤد قايسري, author of another commentary called "Sharah Hadís-ul-Arba'in," besides the one written by Birgili. He died 1350 A. D., 751 A. H.

Daud Shah Bahmani (Sultan), داؤد شاه بهمني, سلطان, the son of Sultán 'Alá-uddin Hasan, ascended the throne of Dakhan, after assassinating his nephew Mujáhid Sháh on the 14th of April, 1378 A. D., 21st Muharram, 780 A. H. He reigned one month and five days, and was murdered on the 19th May the same year in the mosque at Kulbarga where he went to say his prayers. He was succeeded by his brother Mahmúd Sháh I.

Daud Shah, داؤد شاه گجراتي, a king of Gujráat, who was placed on the throne after the death of his nephew Kutb Sháh in 1439 A. D., and was deposed after seven days, when Mahmúd Sháh, another nephew of his, a youth of only 14 years of age, was raised to the throne.

Daud Shah, داؤد شاه, the youngest son of Sulaimán Kírání succeeded to the kingdom of Bengal after the death of his eldest brother Báiazid in the year 1573 A. D., 981 A. H. This prince was much addicted to

sensual excesses; and the propensity was rendered more degrading by his inclination to associate with persons of low origin and mean connections, by whom he was induced to attack the frontiers of the kingdom of Dehlí. He had several skirmishes with Munaim Khán, Khán Khánán, governor of Jaunpúr, who was subsequently joined by his master, the emperor Akbar, when an obstinate battle took place on the 30th of July, 1575 A. D., 21st Rabí II, 983 A. H., in which Dáúd Sháh was defeated and obliged to retire to a fort on the borders of Katak. After this a peace was concluded, by which Dáúd Sháh was invested with the government of Orisa and Katak, and the other provinces of Bengal were occupied by Munaim Khán in the name of the emperor. The year of this event is commemorated in a Persian Hemistich. After the death of Munaim Khán which took place the same year at Lakhnautí, Dáúd Khán re-took the provinces of Bengal, but was soon attacked by Khán Jahán Turkmán, who was appointed governor, when after a severe engagement Dáúd Khán was taken prisoner, and suffered death as a rebel. From that period, the kingdom of Bengal was subdued, and fell under the subjection of the emperor Akbar. Thus ended the rule of the Púrbi or independent eastern kings of Bengal.

Daud Tai, داؤد طاي, a Musalmán doctor who was master of several sciences. He had served Abú Hanífa for 20 years, and was one of the disciples of Habíb Ráfi. He was contemporary with Fazail Aiaz, Ibráhim Adham and Ma'rúf Karkhi, and died in the reign of the Khalíf Al-Mahdí, the son of Al-Mansúr, about the year 781 or 782 A. D., 164 or 165 A. H.

Daud Khan, داؤد خان, a general of Aurangzib.

Dawal Devi, داؤل ديوى, or Dewal Deví, *vide* Kaulá Deví.

Dawani, دواني, the philosopher, whose proper name is

Jalál-uddin Muhammad Asá'd Aldawání, the son of Sa'd-uddin Asa'd Dawání. He flourished in the reign of Sultán Abú Sa'id and died, according to Háji Khalfa, in the year 908 A. H., (corresponding with 1502 A. D.). He is the author of the "Sharah Haiákal," "Akhlák Jaláfi," "Isbat Wájib," (on the existence of God) "Risála Zaura," (on Súfism), "Háshia Shamsia," and "Anwár Sháfia." He also wrote the "Sharah 'Akáed," and marginal notes on "Sharah Tajrid." The Akhlák Jaláfi is a translation from the Arabic, the original of which appeared in the 10th century under the name of "Kitáb-ut-Tahárat," by an Arabian author, minister of the imperial house of Bóyá. Two centuries after, it was translated into Persian by Abú Nasr, and named "Akhlák Násiri," or the morals of Násir, being enriched with some important additions taken from Abú Sina. In the 15th century, it assumed a still further improved form, under the present designation, the Akhlák Jaláfi or morals of Jalál. This book which is the most esteemed ethical work of middle Asia, was translated into English by W. F. Thompson, Esq. of the Bengal Civil Service, London, 1839.

Dawar Bakhsh (Sultan), داوار بخش, surnamed

Mirzá Buláki, was the son of Sultán Khusró. When his grandfather, the emperor Jahángir, died on his way from Kashmír to Láhor in October, 1627 O. S., Safar 1037 A. H., 'Asaf Khán, wazir, who was all along determined to support Sháh Jahán, the son of the late emperor, immediately sent off a messenger to summon him from the Dakhan. In the meantime, to sanction his own measures by the appearance of legal authority, he released prince Dáwar Bakhsh from prison, and proclaimed him king. Núr Jahán Begam, endeavouring to support the cause of Sháhriár, her son-in-law, was placed under temporary restraint by her brother, the wazir, who then continued his march to Láhor. Sháhriár who was already in that city, forming a coalition with two, the sons of his uncle,

the late prince Dániál, marched out to oppose 'Asaf Khán. The battle ended in his defeat; he was given up by his adherents, and afterwards put to death together with Dáwar Bakhsh and the two sons of Dániál, by orders from Sháh Jahán who ascended the throne. Elphinstone in his History of India, says that Dáwar Bakhsh found means to escape to Persia, where he was afterwards seen by the Holstein ambassadors.

Daya Mal, دیا مل, *vide* Imtiyáz.

Daya Nath, دیا ناتھ, *vide* Wafá.

Dayanat Khan, دیانت خان, title of Muhammad Husain, an amir of 2500, who served under the emperor Sháh Jahán, and died at Ahmadnagar in the Dakhan 1630 A. D., 1040 A. H.

Daya Ram, دیا رام, Pattha, a hero, renowned in the west of Hindústán for extraordinary strength of body, extraordinary courage, and extraordinary achievements. He was a Gwála by caste, and flourished in the reign of the Emperor Farrukh-siyar. The wonderful feats of this man are sung or recited accompanied by the beat of a *dhól* throughout Hindústán. A full and affecting account of this hero is given in the "Bengal Annual" published at Calcutta in 1833, p. 169.

Daya Ram, دیا رام, a chief of Hátras, tributary to the Honorable Company, who, about the year 1814 A. D., confiding in the extraordinary strength of his fort, shewed a spirit of contumacy and disobedience. A train of Artillery was brought against this place from Cawnpúr, and a few hours of its tremendous fire breached the boasted fortification.

Dilami دلامی and **Sámání** were two dynasties which divided between them the kingdom of Persia towards the beginning of the 10th century. They both rose to power through the favor of the Khalífs of Baghdád, but they speedily threw off the yoke. The Dilámí divided into two branches, exercised sovereign authority in Kirmán, Irák, Fáris, Khuzistán, and Laristán, always acknowledging their nominal dependence on the Khalífi, and during the whole period of their rule, one of the southern branch of this family was vested with the dignity of Amír-ul-Umra, or vizir, and managed the affairs of the khalifate. Several of the Dilámí were able and wise rulers, but Mahmúd of Ghazni put an end to the rule of the northern branch in 1029 A. D., and the Saljúks subjugated the southern one in 1056 A. D., by the capture of Baghdád, their last stronghold. Their more powerful rivals, the Sámání, had obtained from the Khalif the government of Transoxiana in 874 A. D.; and to this, Isma'il, the most celebrated prince of the family, speedily added Khwárizm, Balkh, Khurásán, Sistán, and many portions of northern Turkistán. Rebellions of provincial governors distracted the Samanida monarchy towards the end of the 10th century; and in 999 A. D. their dominions north of Persia were taken possession of by the Khán of Káshghar, the Persian provinces being added by Mahmúd of Ghazni to his dominions. See Sámání.

Din Muhammad Khan, دین محمد خان, the son of Iání Beg Sultán, and 'Abd-ulláh Khán Uzbek's sister, was raised to the throne of Samarkand after the death of 'Abdul Mómín Khán, the son of 'Abd-ulláh Khán, in 1598 A. D., 1006 A. H. He was wounded in a battle fought against Sháh 'Abbás the Great, king of Persia, and died shortly after.

Diwana, دیوانه, poetical name of Muhammad Ján, who died in the year 1737 A. D., 1150 A. H.

Diwana, دیوانه, poetical name of Ráe Sarabsukh, a relation of rájá Mahá Naráyan. He wrote two Persian

Díwáns of more than 10,000 verses; most poets of Lákhnau were his pupils. He died in 1791 A. D., 1206 A. H.

Diwana, دیوانه, poetical name of Mirzá Muhammad 'Alí Khán of Banáras, who was employed in the office of Mr. Colebrooke at Jahanábád.

Diwanji Begam, دیوانجی بیگم, she was the mother of Arjumand Bano Begam Muntaz Mahal, and the wife of 'Asaf Khán, Wazír. On a spot of fifty bighas of land on the bank of the river Jamna, close to the Rauza of Tárganj, is to be seen her Rauza bust of white marble.

Deo Narain Singh, دیوناراین سنگه, (K. C. S. I., Sir, Rájá) of Banáras, died suddenly on the 28th August, 1870.

Dewal Devi, دیول دہوی, *vide* Kaulá Deví.

Dhara, دھارا, the son of Rájá Todarmal. He was killed in a battle fought against Mirzá Jání Beg, ruler of Thatta, in November, 1591 A. D., Muharram 1000 A. H.

Dhola Rao, دھولا راو, the ancestor of the Kachhwaha Rájás of Ambír or Jaipúr, he lived about the year 967 A. D.

Dhundia Wagh, دھرنڈیہ واگھ, the free-booter, who had for several years with a formidable band, pillaged and laid waste the frontiers of Mysore. This robber assumed the lofty title of king of the two worlds, and aimed, doubtless, at carving out for himself some independent principality, after the example of Hydar 'Alí, in whose service he originally commenced his adventurous career. Subsequently he incurred the displeasure of Típú Sultán, who chained him like a wild beast to the walls of his dungeons in Serangapatam, from which "durance vile" he had been liberated by the English soldiers after the taking of Serangapatam. He now threatened Mysore with 5,000 cavalry. The Government of Madras instructed Colonel Wellesley to pursue him wherever he could be found and to hang him on the first tree. His subjugation and subsequent death (in 1800) with the extirpation of his formidable band of free-booters, relieved the English Government from an enemy, who, though by no means equal to Hydar and Típú, might eventually have afforded considerable annoyance.

Dil, دل, poetical name of Zorawar Khán of Sirkar Kol. He is the author of a Díwán and a few Masnawís.

Dilawar Khan, دلاور خان, founder of the dynasty of the Muhammadan kings of Málwa. The Hindú histories of the kingdom of Málwa go back as far as the reign of Rájá Bikarmájít, whose accession to that kingdom has given rise to an era which commences 57 years before Christ. After him reigned Rájá Bhój and many others who are all mentioned among the rájás of Hindústán. During the reign of Ghayás-uddín Balban king of Dehlí in the year 1310 A. D., 710 A. H., the Muhammadans first invaded and conquered the provinces of Málwa; after which it acknowledged allegiance to that crown until the reign of Muhammad Sháh Tughlak II, 1387 A. D., 789 A. H. At this period Diláwar Khán, a descendant on his mother's side from Sultán Shaháb-uddín Ghórí, was appointed governor of Málwa, previously to the accession of Muhammad Tughlak, and he subsequently established his independence. In the year 1398 A. D., 801 A. H., Mahmúd Sháh, king of Dehlí, being driven from his throne by Amír Taimúr (Tamerlane,) made his escape to Gujráat, and then to Málwa, where he remained three years, after which, in 1401 A. D., 804 A. H., he, at the instance of the Dehlí nobles, quitted Málwa, in order to resume the reins of his own government. Diláwar Khán shortly afterwards assumed royalty and divided his kingdom into estates among his officers whom he ennobled. Diláwar Khán on assuming independence, took up his residence in Dhár, which place he considered as the seat of

his government, but he frequently visited the city of Mando, remaining there sometimes for months together. He only survived his assumption of the royal titles a few years; for in the year 1405 A. D., 808 A. H., he died suddenly, and his son Alp Khán ascended the throne under the title of Sultan Hoshang Sháh. Including Diláwar Khán eleven princes reigned in Málwa till the time of the emperor Humáyún, whose son Akbar eventually subdued and attached it to the Dehli government. Their names are as follow:

1. Diláwar Khán Ghórij.
2. Hoshang Sháh, son of Diláwar.
3. Sultan Muhammad Sháh.
4. Sultan Mahmúd I, Khiljí, styled the Great, son of Malik Mughis.
5. Ghayás-uddín Khiljí.
6. Nasir-uddín.
7. Mahmúd II.
8. Bahádur Sháh, king of Gujrat.
9. Kedar Sháh.
10. Shujá' Khán, and
11. Báir Bahádur, son of Shujá' Khán.

Dilawar Khan, دلاور خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of Bahádur Khán Rohila. He died at Kábul in the year 1658 A. D., 1068 A. H.

Dildar Aga, دلدار آغا, one of the wives of the emperor Babar, and mother of Mirzá Handál.

Diler Himmat Khan, دایر همت خان, original name of Nawáb Muzaffar Jang of Farrukhabád, which see.

Diler Khan, دایر خان, a Dáúdzaí Afghán, whose proper name was Jalál Khán. He was the younger brother of Bahádur Khán Rohila, and one of the best and bravest generals of the emperor 'Alamgir. He held the rank of 5000, and died in the year 1683 A. D., 1094 A. H., in the Dakhan.

Diler Khan, دایر خان, title of 'Abdul Raúf, the son of 'Abdul Karim, formerly in the service of the king of Bijápúr. After the conquest of that country, he joined 'Alamgir and received the title of Diler Khán and the mansab of 7000. He died in the reign of Bahádur Sháh in the Dakhan, where he held a jágir.

Dilras Bano Begam, دلریس بانو بیگم, daughter of Shahnáwáz Khán Safwí, the son of Mirzá Rustam Kandhari, and wife of the emperor 'Alamgir. She had another sister who was married to Murád Bakhsh, brother of 'Alamgir.

Dilshad Khatun, دلشاد خاتون, daughter of Amír Damishk, the son of Amír Juban or Jovian, and wife of Sultan Abú Sa'íd Khán. Amír Hasan Buzurg, who after the death of the Sultan in 1335 A. D., took possession of Baghdád, married her, but the reins of government were in her hands.

Dilsoz, دلسوز, poetical title of Khairatí Khán, a poet who lived about the year 1800.

Dost 'Ali, دوست علی, Nawáb of Arkat and a relative of Murtaza Khán. Under him the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. He was succeeded by his son Safdar 'Ali, who, after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poniard of a Pathán assassin, hired for the work by the same person. A storm was raised which he had not the courage to encounter; and disguising himself in female attire, he escaped from Arkat to his own fort of Vellore.

Dost Muhammad Khan, دوست محمد خان, ruler of

Kábul and Kandahár, was one of the brothers of Fatha Khán, the celebrated wazir of Mahmúd, ruler of Hirat and chief of the Barakzaí clan. He was the most powerful chief in Afghánistan, and had for some years previous to the restoration of Sháh Shujáa'-ul-Mulk by the British in 1838, ruled that country. On the death of this prince, Dost Muhammad again assumed the reins of government.

On the base and cruel murder of Fatha Khán by Mahmúd at the instigation of Prince Kámrán, his brothers revolted from their allegiance under the guidance of 'Azim Khán, the governor of Kashmir, and drove Mahmúd and his son Kámrán from Kábul. Azim Khán in the first instance offered the vacant throne to Sháh Shujáa', but offended by some personal slight, withdrew his support, and placed in his room, Aiyúb, a brother of Sháh Shujáa', who was content to take the trappings with the power of royalty. On Azim Khán's death, his brothers dissatisfied with their position conspired against his son, Habib-ulláh Khán, and seizing his person, by threats of blowing him from a gun, induced his mother to deliver up the residue of Azim Khán's immense wealth. Aiyúb's son was killed in these disputes, and he himself, alarmed by these scenes of violence, fled to Láhor. Dost Muhammad Khán, the most talented of the brothers, then took possession of the throne and became *de facto* king of Kábul. Sher Dil Khán, accompanied by four brothers, carried off about half a million sterling of Azim Khán's money, and seated himself in Kandahár, as an independent chieftain. He and one of his brothers died some years ago; and Kandahár was until lately ruled by Kohan Dil Khán, assisted by his two surviving brothers Rahím Dil and Mir Dil. In the year 1839 the British army entered Kábul and placed Sháh Shujáa'-ul-Mulk on the throne on the 8th May, and Dost Muhammad Khán surrendered to the British Envoy and Minister in Kábul on the 4th November, after having defeated the 2nd Bengal Cavalry by a desperate charge. He was subsequently sent down to Calcutta, where he arrived, accompanied by one of his sons, on the 23rd May, 1841. He was set free in November 1842 and returned to Kábul, where he reigned as before till his death, which took place on the 9th June, 1863 A. D., 21st Zil-hijja 1279 A. H., and his youngest son Amír Sher Ali succeeded him.

Doulat Khan Lodi, دولت خان لودی, who, according to Firishla, was an Afghán by birth, originally a private Secretary, who after passing through various offices was raised by Sultan Mahmúd Tughlak, and attained the title of 'Aziz Mumalik. After the death of Mahmúd, the nobles raised him to the throne of Dehli in April, 1413 A. D., Muharram, 816 A. H. In March 1414, 16th Rabi I, 817 A. H., Khizir Khán, governor of Multán, invaded Dehli, and after a siege of four months obliged Doulat Khán on the 4th June 1414, Jamáda I, 817 A. H., to surrender. He was instantly confined in the fort of Firózi-bád, where he died after two months.

Doulat Khan Lodi, دولت خان لودی, who invited Bábar Sháh to India, was a descendant of the race of that name who heretofore reigned at Dehli. He was a poet and a man of learning. He died a short time before Bábar conquered Dehli, i. e., in the year 1526 A. D. 932, A. H.

Doulat Khan Lodi Shahu Khail, دولت خان لودی شاهو خیل, was the father of the rebel Khán Jahán Lodi. He served under Mirzá 'Aziz Kóka, 'Abdul Rahím Khán Khánán, and prince Dániál for several years and was raised to the rank of 2000. He died in the Dakhan 1600 A. D., 1009 A. H.

Doulat Rao Sindhia (Maharaja), دولت راو سیندھیہ, of Gwáliar, a Marhattá chief, was the grand-

nephew and adopted son of Madhoji Sindhia, whom he succeeded to the ráj of Gwalior in March, 1794 A. D., 1208 A. H. His violence, rapacity and lawless ambition, were the main causes of the war in 1802 with the confederate Marhatta chieftains. Hostilities having broken out with the British, Sir Arthur Wellesley (afterwards Duke of Wellington) defeated Doulat Ráo at Assaye in 1803, while Lord Lake drove the Marhattas from the whole of the Doab. He married Bají Báí, reigned 33 years, and died on the 21st March, 1827, 21st Sh'aban 1242 A. H. He was succeeded by Jhanko Ráo Sindhia.

Doulat Shah, دولت شاه, son of Bakht Sháh of Samarkand, and author of the Biography of Poets called "Tazkira Doulat Sháhi." He flourished in the reign of Sulṭán Husain Mirzá of Hirát, surnamed Abúl Ghazí Bahádúr, and dedicated the work to his prime minister, the celebrated Amír Nizám-uddín 'Alisher. This work was written in 1486 A. D., 891 A. H., and contains the Lives or Memoirs of ten Arabian, and one hundred and thirty-four Persian poets, with various quotations from their works, and anecdotes of the princes at whose court they resided. It also gives an account of six poets then residing in Hirát; two of whom were principal ministers of the Sulṭán; viz., 'Alisher, and Amír Shaikh Ahmad Suheli. *Vide* Fáezí Kirmaní. He died in 1495 A. D.

Dundey Khan, دونده خان روهيله, a Rohila chief, and son of 'Alí Muhammad Khán, the founder of the Rohila Government. In the partition of lands which were assigned to the chiefs, in the time of Háfiz Rahmat Khán, Dundey Khán obtained the districts of Bisauli, Murádábád, Chándpúr and Sambhal in Rohilkhand. He died previous to the Rohila war which took place in 1774 A. D., leaving three sons, the eldest of whom Muhib-ullah Khán, succeeded to the largest portion of his territories.

Dunyapat Singh (raja), راجه دنيپات سنگه. His father died in 1790 A. D., at which time he was only seven years of age. He inherited from his grandfather Rúp Ráo the Chaklas of Kórá, Fathapúr and Kara, but was dispossessed by the Nawáb Wazír, and a Nánkar allowance of 24,000 rupees granted to the rájá on his exclusion. This was subsequently reduced to 7,500 rupees. The original grant amounted to 52,000 per annum, payable from 14 maháls, but in 1770 A. D., the Nawáb Najaf Khán acquiring unlimited dominion over these provinces, dispossessed his father of eleven of the villages, by which his income was reduced to 20,000 rupees. In 1787 his father was dispossessed of the remaining three villages by Zain-ul-'Abidin Khán, the 'Amil, but as the rájá was about to proceed to hostilities, the 'Amil agreed to allow him 10,000 Rs. for the first year, and 20,000 thereafter, but failed in the fulfilment of his promise. In 1792 A. D., Zain-ul-'Abidin died, and was succeeded by his son Bákár 'Alí Khán, and from that period up to 1802, the rájá Dunyápat Singh was allowed 8,000 rupees per annum, which was confirmed by Government in 1805 in perpetuity.

Dupleix, a French officer, governor of Pondicherry. In 1750 A. D., he was elevated to the rank of a Haft Hazári, or Commander of seven thousand horse, and permitted to bear an ensign, assigned to persons of the highest note in the empire, by Muzaffar Jang, viceroy of the Dakhan, after his victory over his brother Násir Jang who fell in battle.

Durdud, دردزد, *vide* 'Alí Durdud of Astrabad.

Durgawati (Rani), راني درگاوتي, daughter of Rana Sarika. *Vide* Silhaddi.

Durgawati (Rani), راني درگاوتي, the daughter of the rájá of Mahóba, who was much celebrated for her singu-

lar beauty. Overtures had been made for an union with Dalpat Sáh, rájá of Singalgurh (which is situated on the brow of a hill that commands a pass on the road about half way between Garha and Sangar;) but the proposal was rejected on the ground of a previous engagement, and some inferiority of caste on the part of the Garha family, who was of the race of the Chandeil rájpúts. Dalpat Sáh was a man of uncommonly fine appearance, and this added to the celebrity of his father's name and extent of his dominions, made Durgawati as desirous as himself for the union, but he was by her given to understand, that she must be relinquished or taken by force, since the difference of caste would of itself be otherwise an insurmountable obstacle. He marched with all his troops he could assemble, met those of her father and his rival,—gained a victory and brought off Durgawati as the prize to the fort of Singalgurh. Dalpat Sáh died four years after their marriage, leaving a son named Bír Naráyan about three years of age, and his widow as regent during his minority. Asaf Khán, the imperial viceroy at Kara Mánikpúr on the Ganges in the province of Allahábád, invited by the prospect of appropriating so fine a country and so much wealth as she was reputed to possess, invaded her dominions in the year 1564 A. D., at the head of 6,000 cavalry and 12,000 well disciplined infantry, with a train of artillery. He was met by the queen at the head of her troops, and an action took place in which she was defeated. She received a wound from an arrow in the eye; and her only son, then about 18 years of age, was severely wounded and taken to the rear. At this moment she received another arrow in the neck; and seeing her troops give way and the enemy closing around her, she snatched a dagger from the driver of her elephant, and plunged it in her own bosom. Her son was taken off the field, and was, unperceived by the enemy, conveyed back to the palace at Chúrágárh, to which Asaf Khán returned immediately after his victory and laid siege. The young prince was killed in the siege; and the women set fire to the place under the apprehension of suffering dishonor if they fell alive into the hands of the enemy. Two females are said to have escaped, the sister of the queen, and a young princess who had been betrothed to the young prince Bír Naráyan; and these two are said to have been sent to the emperor Akbar. In this district of Jabbalpúr, the marble rocks and the palace called Madan Mahal is worth seeing. There is some doggrel rhyme about this palace which is not generally known, though of some interest. This building stands on a single granite boulder, and was constructed by the Gond princess Rani Durgawati, at the time of the Muhammadan invasion of Central India. Years after the cession of the country to the British, a wag of a Pandit wrote on the entrance door of the palace the following lines:

Madan Mahal ké chhain mé,
Do tángón ké bích,
Gará nau lakh rupí,
Aur soné ká do ípt.

Translation—

In the shade of Madan Mahal
Between two boulders
There are buried nine lakhs of rupees
And two bricks of gold.

It did not take long for the news of the appearance of this writing on the door to spread abroad, and the very person to fall a dupe to the Pandit's trick was Captain Wheatley, at that time a Political Assistant at Jabalpur. He mustered some peons and laborers, and having proceeded to the spot, commenced digging for the treasure on the part of Government. The native lady, in whose possession was the village lands on which the palace stood, came rushing down to the Agent to the Governor-General and represented that she was being plundered of her

treasure by Captain Wheatley. "Pagli," replied Sir Wm. Sleeman, "he is as mad as you are; the Pandit would not have divulged the secret were it of much value." Many years have since elapsed, and many others not possessed of Sir William's wisdom have fallen dupes to the Pandit's poetical trick; and, but for the very durable nature of the murtas, there have been enough of excavations made in and about the building to raze it to the ground.

E.

Egypt, kings of, *vide* Moizz-li-din-alláh Abí Tamím Ma'd.

Ekkoji, *يكوجي*, the founder of the Tanjore family was the son of Shahjī Bhosla, and brother of Seiwājī, but from another consort. The principality of Tanjore was one of the oldest in the Marhatta confederacy, of which province Ekkoji obtained possession in 1678 A. D.

F.

Faek, *فايق*, or *Fáyek*, poetical name of Moulwī Muhammad Fáek, author of the work called "Makhzan-ul-Fawaed."

Faez, *فايز*, or *Fáyez*, poetical name of Shaikh Muhammad Fáez, a pupil of Muhammad Sa'id Ayáz. He is the author of a short *Diwán*, and was probably living in 1724 A. D., 1136 A. H.

Faezi Kirmani, *فايزي كرماني*, a poet who rendered the *Tazkira* of Doulat Sháh in Persian verses in the time of the emperor Akbar, and altered the division of the original, making ten periods instead of seven. *Vide* Lutf-ullah Muhammad Muhaddis.

Faghfur, *فغفور*, the general name of the kings of China.

Faghfur Yezdi, *حكيم فغفور يزدی*, (*Hakím*) a physician and poet of Persia, born at Yezd. He is the author of a *Diwán* or Book of Odes, and has written several panegyrics in praise of the kings of Persia. He came to India in 1603 A. D., 1012 A. H., and was employed by prince Parwez, and died at Allahábád about the year 1619 A. D., 1028 A. H.

Fahmi Kirmani, *مولانا صدرالدین محمد فہمی کرمانی*, (*Moulana Sadr-uddín Muhammad*), a poet who is the author of a *Masnawí* called "*Súrat-wa-Ma'ani*," and also of some *Kasidas*, *Ghazals*, *Satires*, &c. He died in the year 1584 A. D., 993 A. H., in the fort of Tabrez, during the time it was besieged by the Turks.

Faiz, *فايز*, the distinguished mystical philosopher and theologian, Mullá Muhsin of Káshán, commonly called Akhúnd Faiz. He flourished under Sháh 'Abbás II of Persia, who treated him with great respect. He has written a great number of books, of which "*Kitáb 'Asafí*" and "*Kitáb Safí*" are two Commentaries on the *Kurán*. He died at Káshán under, or after Sháh Sulaimán of Persia, and his tomb is a place of pilgrimage.

Faiz, *فايز*, poetical title of Mir Faiz 'Alí, an Urdú poet of Dehli. His father Mir Muhammad Takí was also an elegant poet, and had assumed the title of Mir for his poetical name. Both Faiz 'Alí and his father were living at Dehli in the year 1785 A. D., 1196 A. H.

Faiz, *فايز*, a pupil of Mirzá Kátil, and author of a poetical work containing amorous songs in Persian, called "*Diwán Faiz*." He was living in the time of Muhammad 'Alí Sháh, king of Lákhnaú, about the year 1840 A. D., 1256 A. H.

Faiz, *فايز*, poetical title of Faiz-ul-Hasan of Saháranpúr, author of the "*Rauzat-ul-Faiz*," a poem composed in 1847 A. D., 1263 A. H.

Faizi (*Shaikh*), *شيخ فيضي*, whose proper name was Abú'l Faiz, was the son of Shaikh Mubárik of Nágór, and eldest brother of Shaikh Abú'l Fazl, prime-minister and secretary to the emperor Akbar Sháh. He was born on the 16th September 1547, A. D., 1st Shában, 954 A. H., and was first presented to Akbar in the 12th year of his reign, and introduced his brother Abú'l Fazl six years later. After the death of the poet laureate Ghizáli of Mashhad, about the year 1572 A. D., or some years after, or, according to the "*Másir-ul-Umrá*," in the 33rd year of the emperor, Faizi was honored with the title of "*Malik-ush-Shua'rá*" or king of poets. In history, philosophy, in medicine, in letter writing, and in composition, he was without a rival. His earlier compositions in verse, bear his titular name of Faizi, which he subsequently dignified into Faiyázi, but he survived to enjoy his last title only one or two months, and then met his death. Being desirous of rivalling the *Khamasa* or the five poems of Nizámi, he wrote in imitation of them his "*Markaz Adwár*," "*Sulaiman and Bilkais*," "*Nal Daman*," "*Haft Kiskwár*," and "*Akbar Nama*." The story of Nal Daman is an episode of the *Mahábhárat*, which he translated into Persian verse at the command of the emperor Akbar. He was the first Musalmán that applied himself to a diligent study of Hindú literature and science. Besides Sanskrit works in poetry and philosophy, he made a version of the "*Bija Ganitá*," and "*Lilawati*," of Bhaskar Acháryá, the best Hebrew works on Algebra and Arithmetic. He was likewise author of a great deal of original poetry, and of other works in Persian. He composed an elaborate Commentary upon the *Kurán*, making use of only those 13 out of the 28 letters of the Alphabet which have no dots, and which he named "*Sawáta'-ul-Ilhám*"; a copy of this extraordinary monument of wasted labour (says Mr. Elliot) is to be seen in the Library of the East India House. There is also another book of the same description which he wrote and called "*Mawarid-ul-Kalam*." Faizi suffered from asthma and died at Ágrah on Saturday the 4th of October, 1595 O. S., 10th Sháfar, 1004 A. H., aged 49 lunar years and some months; and, as many supposed him to have been a deist, several abusive chronograms were written on the occasion, of which the following is one—"The Shaikh was an infidel." There is also an *Insha* or collection of Letters which goes after his name. His mother died in January, 1590 A. D., 998 A. H., and his father in August, 1593 A. D., *Zeká'd*, 1001 A. H. He was a profound scholar, well versed in Arabic literature, the art of poetry and medicine. He was also one of the most voluminous writers that India has produced and is said to have composed 101 books. Faizi had been likewise employed as teacher to the princes; he also acted as ambassador. Thus in 1000 A. H., he was in the Dakhin, from whence he wrote the letter to the historian Budáoni, who had been in temporary disgrace at Court. *Vide Ain Translation I, 490.*

Faizi, *فايزي*, of Sarhind, *vide* Alahdad.

Faiz-ullah Anju (*Mir*), *مير فيض الله انجو*, a *Kázi* who presided on the seat of justice in the reign of Sultán Mahmúd Bahmaní, king of Dakhan, who reigned from 1378 to 1397 A. D., 780 to 799 A. H. He was a good poet, and a contemporary of the celebrated Khwájá Háfiz. Once presenting the Sultán with an ode of his own composition, he was rewarded with a thousand pieces of gold, and permitted to retire, covered with honors, to his own country.

Faiz-ullah Khan, *فيض الله خان*, chief of the Rohelas and Jagirdar of Rámpúr, was the son of 'Alí Muhammad Khán Rohela. After the battle of Kutra in 1774 A. D., he retired to the Kamaon hills. By the treaty under Colonel Champion, he had a territory allotted to him of

the annual value of 14 lakhs of rupees. He chose the city of Rámpúr as the place of his residence, and after an uninterrupted and prosperous administration of 20 years, he died in September, 1794 A. D., Safar 1209 A. H., and was succeeded by his eldest son Muhammad 'Alí Khán. This prince, in the course of a few days, in 1794 was imprisoned and assassinated by his younger brother Ghulám Muhammad, who forcibly took possession of the government. The English, having espoused the cause of Ahmad Alí, the infant son of the murdered prince, defeated and took Ghulám Muhammad prisoner at Bithoura. He was conveyed to Calcutta, where, under pretence of going on a pilgrimage to Mecca, he embarked on board a ship, probably landed at one of the ports in Tipú Sultán's dominions, and thence made his way to the court of Kábul in 1797 A. D., 1212 A. H., where, united with the agents of Tipú in clamours against the English, he urged Zamán Sháh, the son of Taimúr Sháh, to invade Hindustán, promising that, on his approach to Dehlí, he should be joined by the whole tribe of Rohelas. The Nawáb Ahmad Alí Khán died about the year 1839 A. D., 1255 A. H. After the death of Ahmad Alí Khán, Muhammad Saíd Khán ascended the Masnad in 1840; after him Muhammad Yusuf Alí Khán succeeded in 1855, who was living in 1872.

Fakhri, فخرى, son of Moulana Sultán Muhammad Amíri

of Hirát. He is the author of the "Jawáhir-ul-'Ajáeb," Gems of Curiosities, being a biography of poetesses. He informs us that with the intention to perform the pilgrimage to Mecca, he came during the reign of Sháh Tahmásp Husainí to Sindh, the ruler of that country was then Isa Turkhán (who died about the year 1566 A. D., 974 A. H.). Iláhi the poet calls the above-mentioned work "Tazkirat-ul-Nisá." He is also the author of the "Tahfat-ul-Habib," a collection of Ghazals from the best authors.

Fakhri, فخرى, a poet who wrote a Díwán of 10,000 verses in which he imitated most of the ancient masters, but as he had not much education, he was not acknowledged by other poets. He dug a grave for himself outside the Isfahán Gate and made himself a tomb-stone, and visited his grave every Friday. He was living in 1585 A. D., 993 A. H.

Fakir (Mir Shams-uddin), مير شمس الدين فقير, of Dehlí, who had also the poetical name of Maftún. From Dehlí he went to Lákhnaú in 1765 A. D., 1179 A. H., and is said to have been drowned about the year 1767. He is the author of a Díwán and also of a Masnawí called "Taswir Muhabbat," containing the story of Rám Chánd, the son of a betel-vender, composed in 1743 A. D., 1156 A. H., and of several other poems.

Fakir, فقير, poetical name of Mir Nawázish 'Alí of Bilgaram. He died in the year 1754 A. D., 1167 A. H.

Fakhr-uddin, فخرالدين, one of the princes of the Druses, who, early in the 17th century, conceived the idea of rendering himself independent of the Porte. He was betrayed, carried a prisoner to Constantinople, where he was strangled by order of Sultán Murád IV. in 1631 A. D., 1041 A. H.

Fakhr-uddin Abu Muhammad-bin-Ali az-Zailai,

فخر الدين ابو محمد بن علي زيلعي, author of a Commentary on the Kanz-ul-Dakák, entitled "Ta'ba'in-ul-Hakák" which is in great repute in India, on account of its upholding the doctrines of the Hanafí sect against those of the followers of Sháfa'i. He died in 1342 A. D., 743 A. H.

Fakhr-uddin Bahman, (Malik), فخر الدين بهمن ملك, third Sultán of the dynasty of Kart or Kard, was

the son of Málik Shams-uddin Kart II, whom he succeeded to the throne of Hirát, Balkh and Ghazni in September, 1305 A. D., 705 A. H. He was contemporary with Sultán Aljaitú, surnamed Muhammad Khudá Banda, king of Persia, who sent an army against him which he defeated. He died about the beginning of the year 1307 A. D., 706 A. H., and was succeeded by his brother Málik Ghayás-uddin Kart I, who died in 1329 A. D.

Fakhr-uddin Iraki (Shaikh), شيخ فخرالدين عراقي,

was the son of Shaikh Shaháb-uddin's daughter, and disciple of Shaikh Bahá-uddin Zikaria of Multán, whose daughter he married. He died on the 23rd November, 1289 A. D., 8th Zil-ká'da 688 A. H., and lies buried at Damascus. He was a native of Irák, and assumed the poetical name of Iráki in his poetry. Doulat Sháh says that 'Iráki died during the reign of Muhammad Khuda Banda in the year 1307 A. D., 709 A. H. Vide Iráki.

Fakhr-uddin Ismat-ullah Bukhari, الله بخارى

فخرالدين عصمت. He died in 1426 A. D., 829 A. H., vide Asmat.

Fakhr-uddin Junan (Malik), ملك فخرالدين جونان,

eldest son of Sultán Ghayás-uddin Tughlaq Sháh I. On the accession of his father to the throne of Dehlí, he was declared heir-apparent, with the title of Ulagh Khán, and all the royal ensigns conferred upon him. The names of his other brothers were Bahrán Khán, Zafar Khán, Mahmúd Khán and Nasrat Khán. After the death of his father in 1325 A. D., 725 A. H., he succeeded him with the title of Muhammad Sháh Tughlaq I.

Fakhr-uddin Kha'lidi (Maulana), فخرالدين خالدي

مولانا, who was commonly called "Bihishtí," is the author of a work called "Sharah-Faráez." He was the master of Mouláná Mo'in-uddin Jawiní.

Fakhr-uddin Mahmud Amir, فخرالدين محمود

امير, son of Amír Yemín-uddin Muhammad Mustúfi. He is generally known by his Takhallus or poetical name, Ibn Yemín, i. e., the son of Yemín-uddin. According to Dr. Sprenger's Catalogue, he died in 1344 A. D., 745 A. H., and left panegyrics on the Sarabdal princes and some ghazals, but it is particularly his Kita's which are celebrated. Vide Amír Mahmúd.

Fakhr-uddin Malik, ملك فخر الدين, vide Málik Fakhr-uddin, king of Bengal.

Fakhr-uddin Mirza, ميرزا فخر الدين, the eldest son of Bahádur Sháh II, ex-king of Dehlí. He died before the rebellion, on 10th July, 1856.

Fakhr-uddin (Moulana), مولانا فخرالدين, son of

Nizám-ul-Hak, was styled Saiyad-ush-Shua'rá, or chief of the poets. He is the author of several works, among which are the following "Nizám-ul-'Akaed," "Risála Marjia" and "Fakhr-ul-Hasn." He died in the year 1785 A. D., 1199 A. H., aged 73 years, and lies buried close to the gate of the Dargáh of Kutb-uddin Bakhtiyár Káki in old Dehlí. His tomb is of white marble and has an inscription mentioning his name and the year of his demise. His grandson Ghulám Nasir-uddin, surnamed Kálí Sáhí, was a very pious and learned Musalmán; he too was a good poet and died in the year 1852 A. D., 1268 A. H.

Fakhr-uddin Muhammad Razi (Imam), رازی

إمام فخرالدین محمد, was a doctor of the Shāfi'i sect.

He surpassed all his contemporaries in scholastic theology, metaphysics and philosophy. He is the author of several instructive works, among which is one called "Hadāyik-ul-Arwar," a book on different subjects which he dedicated to Sultān 'Alā-uddin Takash, ruler of Khwārizm; and another called "Hisāla Haiyat," or Geometry, dedicated to Sultān Bahā-uddin Ghori. He was born at Rei on the 20th January, 1150 A. D., 25th Ramazān, 544 A. H., and died at Hirāt on Monday the 29th of March, 1210 A. D., 1 Shawwāl, 606 A. H., aged 62 lunar years. His father's name was Ziyā-uddin-bin-Umar. The title of Rāzi attached to his name is because he was born at Rei in Tabaristan. He is the father of Khwāja Nasir-uddin Tusi.

Fakhr-uddin Sultan, سلطان فخرالدین, also called

Fakhr, was the king of Sonārgāon in Bengal, which adjoins the district of Pandua. He was put to death by Shams-uddin king of Lakhnauti about the year 1356 A. D., 757 A. H., who took possession of his country.

Fakhr-ud-daula, فخرالدوله, title of Abū'l Hasan 'Alī,

a Sultān of the race of Bōya, was the son of Sultān Rukn-ud-daula. He was born in 952 A. D., 341 A. H., and succeeded his brother Mowaiyad-ud-daula to the throne of Persia in January, 984 A. D., Sha'bān, 373 A. H. He was a cruel prince, reigned 14 years, and died in August, 997 A. D., Sha'bān, 387 A. H. He was succeeded by his son Majd-ud-daula.

Fakhr-ud-daula, فخرالدوله, a nobleman who was gover-

nor of Patna in the reign of Muhammad Shāh emperor of Delhi; he held that situation till the year 1735 A. D., 1148 A. H., when it was taken away from him and conferred upon Shuja'-uddin Nāwab of Bengal, in addition to that government, and of the province of Orissā.

Fakhr-ul-Islam, فخرالاسلام برودی, of Barūd, the son of

'Alī. He is the author of the works called "Usūl-ud-dīn" and "Usūl Fikha," and several other works. He died in 1089 A. D., 482 A. H.

Fakhr-ullah Asad Jurjani, فخرالله اسعد جرجانی

He flourished under the Saljūk prince, and is the author of the love adventures of Wais and king Rāmīn, originally in the Pahlawi language, called "Wais-wa-Rāmīn."

Fakhr-un-nissa Begam, فخرالنساء بیگم, the wife of

Nawāb Shujā'at Khān. She is the founder of the mosque called "Fakhr-ul-Masājīd," situated in the Kashmiri Bāzār at Delhi, which she erected in memory of her late husband in the year 1728 A. D., 1141 A. H.

Falaki, فالکی, takhallus of a Persian poet whose proper

name was Abū'l Nizām Muhammad Jalal-uddin Shirwānī. He is also commonly styled Shams-ush-Shu'arā, the sun of the poets, and Malik-ul-Fuzla, king of the learned. His poems are preferred to those of Khākani, and Zakir. Hamid-ullah Mustafi calls him the master of Khākani, but Shaukh 'Azurī makes mention in his Jawāhir-ul-Asrar that Khākani and Falaki both were the pupils of Abū'l 'Alā of Ganja. There has been also another Falaki surnamed Abū'l Fazi, who was an author. Falaki died in 1181 A. D., 577 A. H. His patron was Manochehr Shirwānī.

Fansi, فانی, poetical name of Shams-uddin Muhammad-

bin-Hamza. He was an author and died in the year 1420 A. D., 824 A. H.

Fani, فانی, (perishable) the poetical name of Muhsin Fānī, which see.

Fani, فانی, the Takhallus of Khwāja Muhammad Mo'in-

uddin-bin-Muhammad-bin-Mahmūd Dihdār Fānī. He came to India and stood in high favor with Abdul Rahīm Khān the Khān Khānān. He died in 1607 A. D., 1016 A. H., and left several works on Sūfism, as "Sharah Khutba," "Hāshia Rushahāt," "Hāshia Nafhāt," "Hāshia bar-Gulshan Rāz," and "Albayān." He is also the author of a Diwān in Persian, and a Masnawī or poem called "Haft Dilbar," i. e., the seven sweethearts, dedicated to the emperor Akbar.

Farabi, ابو نصر فارابی, commonly called so, because he was

a native of Fārāb, a town in Turkey. His proper name is Abū Nasr. He was one of the greatest Musalmān philosophers, remarkable for his generosity and greatness of talents, whom we call Alfarabius. He was murdered by robbers in Syria in 954 A. D., 343 A. H., thirty years before the birth of Abū Sina. Imād-uddin Mahmūd and Ahmad-bin-Muhammad were two authors who were also called Fārābī.

Faraburz, فرابرز, the son of Kaikāús, (Darius the Mede) king of Persia.**Faraghi (Mir), میر فراغی**, the brother of Hakīm Fath-

ullāh Shirāzī. He was living in 1563 A. D., 971 A. H., in which year the fort of Ranthambūr was conquered by the emperor Akbar, on which occasion he wrote a chronogram.

Farai, فراء, whose proper name was Abū Zikaria Yehia, was an excellent Arabic grammarian who died in the year 822 A. D., 207 A. H.**Faramurz, فرامرز**, son of Rostam, the Hercules of the Persians. He was assassinated by the order of Bahman, also called Ardisher Darazdast, king of Persia. There has also been one Muhammad bin-Farāmurz, styled Shadīd, who was an author.**Faraskuri, فرستقوری**, surname of Muhammad bin-Mu-

hammad-al-Hanifa, Imām of the mosque named Gouride, at Grand Cairo, who flourished about the year 1556 A. D., 964 A. H., and was an author.

Fard, فرد, poetical name of Abū'l Hasan, the son of Shāh Na'mat-ullāh. He died in the year 1848 A. D., 1265 A. H., and left a Diwān.**Farghani, فرغانی**, commonly called so because he was a

native of Farghāna, but his full name is Ahmad or Muhammad-ibn-Kasir-al-Farghānī, a famous Arabian astronomer whom we know under the name of Alfraganus. He flourished in the time of the khalīf Al-Māmūn, about the year 833 A. D., 218 A. H., and is the author of an introduction to Astronomy, which was printed by Golius, at Amsterdam, in 1669, with notes.

Farhad, فرهاد, the lover of the celebrated Shirin, the wife of Khusrō Parwez, king of Persia. The whole of the sculpture at Bistūn in Persia is ascribed to the chisel of Farhād. He was promised, we are told in Persian Romance, that if he cut through the rock, and brought a stream that flowed on the other side of the hill to the valley, the lovely Shirin (with whom he had fallen distractedly in love) should be his reward; he was on the point of completing his labour, when Khusrō Parwez

fearing to lose his mistress, sent an old woman to inform Farhád, that the fair object of his desire was dead. He was at work on one of the highest parts of the rock when he heard the mournful intelligence. He immediately cast himself headlong, and was dashed in pieces. *Vide Shírín.*

Farhat, فرحت, poetical name of Shaikh Farhat-ulláh, son of Shaikh Asad-ulláh. He wrote a *Diwán* in Urdú and died in the year 1777 A. D., 1191 A. H., at Murshidábád.

Farhat Kashmiri, فرحت کشمیری, a poet who was living in 1724 A. D., 1136 A. H.

Farid Bukhari (Shaikh), فرید بخاری, commander of the Ágra city guards when Akbar died. Great honors were conferred on him by the emperor Jahángir, on account of his services. He received the title of Murtaza Khán, and managed the affairs of the empire till he was rendered unfit for business, by a stroke of the palsy, which opened the way for the promotion of Ya'timád-uddaula the father of the empress Núr Jabán. He died 1616 A. D., 1025 A. H.

Farid Katib, فرید کاتب, *vide* Farid-uddin Kátib.

Farid or Farid-uddin Ahwal, فرید الدین احوال, (the squinting) a poet of Persia who was a native of Asfaráen in Khurásán and co-temporary with Imámí Hirwí. Khwája Nizám-uddin Abú Bakr the Wazir of Azd-uddin Sa'd was his patron. He died at Isfahán and left a *Diwán* containing 5,000 verses.

Farid or Farid-uddin (Shaikh), فرید الدین شکر گنج, *فرید شیع*, a celebrated Muhammadan saint, who is styled "Shakar Ganj," on account of his having, it is said, miraculously transmuted dust or salt into sugar. His father's name was Shaikh Jalál-uddin Sulaimán, a descendant of Farrukh Sháh of Kábul. He was a disciple of Khwája Kutb-uddin Bakhtiyár Kákí, and was contemporary with Shaikh Sa'd-uddin Hamwí, Saif-uddin Mákharrzí, and Bahá-uddin Zikaria, all of whom died successively a short time after one another. He was born in 1173 A. D., 569 A. H., died on Saturday the 17th October, 1265 A. D., 5th Muharram, 664 A. H., aged 95 lunar years, and is buried at Ajúdhán, a place commonly called Patan or Pák Patan in Multán. The anniversary of his death is celebrated every year on the 5th of Muharram, when a great crowd of Muhammadans assemble together to pray at his tomb.

Farid-uddin, فرید الدین کاتب, commonly called Farid Kátib, was a pupil of Anwari, a good poet and secretary to Sultán Sanjar. When that prince was defeated by the monarch of Kara Khatái in 1140 A. D., 535 A. H., and fled with a few followers to Khurásán, Farid consoled him by composing an ode upon the occasion, in which he says, "that every thing must change, but that the condition of God alone was not liable to change."

Farid-uddin Attar (Shaikh), فرید الدین عطار, *شیخ*, surnamed Muḥammad Ibráhím, was a dealer in perfumes, from which he took his poetical name "Attar." He afterwards retired from the world, became a disciple of Shaikh Majd-uddin Baghdádi, and lived to a great age, namely, that of 114 lunar years. He was born at Shád-yákh, a village in Naishápúr in the reign of Sultán Sanjar in November, 1119 A. D., Sha'ban, 513 A. H., and, when at the siege of Naishápúr, the son-in-law of Chanzé Khán, the Tartar, was killed, a general massacre of the inhabitants of that place was made by the Mughals, among the number that were slain, Farid-uddin was one.

This circumstance took place on the 26th April, 1230 A. D., 10th Jamad II, 627 A. H. He is the author of 40 poems and several prose works, amongst the latter "Tazkirat-ul-Aulia."

The following are his poems.

Asrár Náma.	Iláhi Náma.
Ashtur Náma.	Khayát Náma.
Ausat Náma.	Kanz-ul-Hakæq.
Besar Náma.	Lisán-ul-Ghaib.
Bulbul Náma.	Mansúr Náma.
Gul-wa-Khusro or Hurmuz.	Miftáh-ul-Fatúh.
Haidar Náma.	Mazhar-ul-'Ajáeb.
Haft Wádí.	Pand Náma.
Hakæq-ul-Jawáhir.	Musibat Náma.
Halláj Náma.	Wald Náma.
Jawáhir-ul-zát.	Wasiat Náma.
Khusro Náma.	Mantik-ul-Tair.
Kanzan Makhfia.	Mukhtár Náma.
Kunt Kauz Makháfia.	Sipáh Náma.

Besides the above, he is also the author of a *Diwán* containing 40,000 verses.

Faridun, فریدون, an ancient king of Persia, the son of Abtin, an immediate descendant of Tahmurs, king of Persia. He had escaped, it is said in a miraculous manner, from Zohák, when that prince had seized and murdered his father. At the age of 16 he joined Káwa or Gáwa, a blacksmith, who had collected a large body of his countrymen: these fought with enthusiasm under the standard of the blacksmith's apron, which was afterwards converted into the royal standard of Persia, called the Durafsh Káwání. Zohák, after numerous defeats, was made prisoner, and put to a slow and painful death. Faridún, who was a very just and virtuous king, had three sons, viz.: Salm, Túr, and Erij, among whom he divided his kingdom; but the two elder, displeased that Persia, the fairest of lands and the seat of royalty, should have been given to Erij their junior, combined to effect his ruin, and at last slew him, and sent his head to Faridún. The old man fainted at the sight, and when he recovered, he called upon Heaven to punish the base perpetrators of so unnatural and cruel a deed. The daughter of Erij was married to the nephew of Faridún, and their young son Manúchehr proved the image of his grandfather. When he attained manhood, the old king made every preparation to enable him to revenge the blood of Erij. A war commenced; and in the first battle Salm and Túr were both slain. Fareidún soon afterwards died, and was succeeded by Manúchehr. Persian authors assure us that Fareidún reigned 500 years.

Faridun, فریدون, a Turk who wrote a Commentary in the Turkish language on the Ghazals of Hafiz.

Farigh, فارغ, author of the poem called "Masnawí Fárigh," which he composed in 1592 A. D., 1000 A. H., in which year, he says, Sháh 'Abbás conquered Gilán, and to whom it was dedicated.

Faris Ecchidiak, فارس, (from Chambers' Encyclopædia) an Arab poet and litterateur, born about the year 1796 A. D. In religion he was a Syrian Christian. He is the author of several works. When in London, he published his revised text of the New Testament in Arabic. His *Diwán* in Arabic is highly spoken of by those who have seen it. He was living in 1860.

Fariz, فارض, or Ibn Fáriz, surname of Abú Hafs Sharaf-uddin Umar bin-al-Asa'dí, bin-al-Murshid, bin-Ahmad al-Asa'dí, a very illustrious Arabian poet. He was born at Cairo 1181 A. D., 577 A. H., and died there in the year 1234 A. D., 632 A. H.

Farkhari, فروخاری, a poet who was in the service of Amír Kaikás, and is the author of the story of "Wamīk-wa-Uzra," in verse.

Parkhunda Ali Khan (Mir), میر فرخنده علی خان, Nisām of Dakhan. He succeeded his father Sikandar Jāh in the government of Haiderabad in 1829 A. D. Vide Afzal-uddaula.

Faroghi Kashmiri, فروغی کشمیری, a poet who died in 1666 A. D., 1077 A. H.

Faroghi (Maulana), مولانا فروغی, of Kāzwīn in Isfāhān; he was a dealer in perfumes, but an excellent poet, and lived in the time of 'Abbās the Great.

Farrukhi, فرخی, or Farkhī, a poet who flourished in the time of Sultān Mahmūd of Ghaznī, was a pupil of Unsarī the poet, and a descendant of the royal race of the kings of Sistān. He is the author of a work called "Tarjuman ul-Balaghāt" and of a Diwān in Persian. He wrote several panegyrics in praise of Abū'l Muzaffar, the son of Amīr Nāsir and grandson of Nāsir-uddīn, ruler of Balkh.

Farrukh Fa'l, فرخ فال, a son of the emperor Humāyūn by Māh Chūchak Begam, born at Kābūl in 1555 A. D., 962 A. H.

Farrukh-siyar (Muhammad), محمد فرخ سیر, emperor of Dehli, born on the 18th July, 1687, O. S., 18th Ramazān, 1098 A. H., was the son of Azīm-ush-Shān, the second son of Bahādūr Shāh I, and great-grandson of the emperor Alamgir. His father was killed in the battle fought against Jahāndār Shāh his uncle and predecessor. One of Jahāndār Shāh's first acts on his accession to the throne had been to put all the princes of the blood within his reach, to death: among those whom he could not get into his power, was Farrukh-siyar, who was in Bengal at the time of his grandfather Bahādūr Shāh's death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Saiyad Husain Ali Khān, the governor of Behār, who warmly espoused his cause, and prevailed on his brother, Saiyad Abdullah Khān, governor of Allahābād, to adopt the same course. By the aid of these noblemen, Farrukh-siyar assembled an army at Allahābād, marched towards Agra, defeated Jahāndār Shāh, took him prisoner, and having murdered him, he ascended the throne in the fort of Dehli on Friday the 9th of January, 1713, O. S., 23rd Zil-hijja, 1124 A. H. The former Amīr-ul-Umrā Zulfiqār Khān and many other nobles and dependants of the late emperor were put to death by the bow-string and other punishments. Rājā Subhchand, Diwān to the late Amīr-ul-Umrā, had his tongue cut out: Azīz-uddīn, son of Jahāndār Shāh, 'Alī Tabār, the son of 'Azīm Shāh, and Humāyūn Bakht, younger brother to Farrukh-siyar were deprived of their sight by a red hot iron drawn over their eyes. On Farrukh-siyar's accession, Abdullah Khān, the eldest brother, was made Wazīr with the title of Kutb-ul-Mulk, and Husain Ali Khān raised to the rank of Amīr-ul-Umrā (Commander-in-Chief) which was the second in the State. His nuptials with the daughter of Rājā Ajit Singh of Mārwar, were celebrated with unprecedented splendour in the year 1716 A. D., 1128 A. H. Farrukh-siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazīr Kutb-ul-Mulk. And on the emperor's trying to form schemes for the recovery of his independence, he was deposed, blinded and imprisoned by the two brothers. This event took place on the 18th February, 1719, O. S., 8th Rabī II, 1131 A. H., and not long after he was murdered on the 16th May, A. D., 9th Rajab, 1131 A. H., following, and buried in the court of the mausoleum of the emperor Humāyūn at Dehli. He reigned 6 years 3 months and 15 days. After his

deposal the Saiyads set up a prince of the blood to whom they gave the title of Rafī-ud-Darjāt. It was from Farrukh-siyar that the East India Company obtained their Farmān of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges, but little attention was however paid to it by the Sūbas, till the English acquired force to give it weight.

Farrukhzad, فرخزاد, a prince of Persia of the Sāsānian race. Vide Tūran Dukht.

Farrukhzad, فرخزاد, son of Sultān Masa'ūd I, of Ghaznī, began to reign after the death of his brother Sultān Abdul Rashīd in March 1053, A. D., 444 A. H. He reigned 6 years and died in the latter part of the year 1058 A. D., when his brother Sultān Ibrahim succeeded him.

Farsi, فارسی یا فارسی, or Farasī, surname of Abū'l Fawāris Ibrahim, a Persian author.

Farsi, فارسی, poetical name of Sharīf Khān Amīr-ul-Umrā, which see.

Faryabi, vide Zahir-uddin Faryābī.

Faryad, فریاد, the poetical name of Lālā Sāhib Rāe, a Kayeth of Lākhnaū. He originally had assumed Kurbān for his poetical name, but latterly changed it to Faryād. He was living in 1782 A. D., 1196 A. H.

Farzada Kuli, فرزداکلی, author of a Catalogue of books in the Arabic, Persian, and Hindī languages, amounting, on a rough estimate, to upwards of 2,000 volumes. From its mentioning the Diwān of Sauda, it appears that it was written within the last fifty or sixty years. It also mentions the "Mustafā Nāma," in the metre of the Shāh Nāma, embracing the history of Persia from Muhammad to Tahmasp Shāh Safwī, amounting to 104,000 couplets; also of a Persian translation of the Mukāmāt of Harīzī. Journal of the Royal Asiatic Society, No. 11.

Farzadak, فرزداک, the son of Ghālīb, called the master of Arabian poets, was an author, and had the whole Qurān by heart. He died in 728 A. D., 110 A. H., aged upwards of 70 years. He flourished in the reign of Abdul Mālik, the son of Marwan I, who imprisoned him because he wrote a panegyric in praise of Imām 'Alī Zain-ul-'Abidīn, son of Imām Husain, but was released, after the death of the khalīf, by his son Walīd. His Diwān in Arabic is much esteemed in Hujāz and Irāq.

Fasihi Ansari, فصیحی انصاری هروی, of Hirat, a Persian poet, who flourished about the year 1595 A. D., 1004 A. H. He never came to India. He died in 1636 A. D., 1046 A. H.

Fasih-uddin Muhammad Nizami Maulana, مولانا فصیح الدین محمد نظامی, author of the "Sharah Jughminī."

Fassi, فسی, surname of Fakih-uddin Muhammad-ibn-Ahmad 'Alf-al-Husainī; he was a native of Fass (Faz) on which account he was called Fassi. He was an author and Kāzī of the city of Mecca, and died 1429 A. D., 833 A. H.

Fatha Ali Husaini, فتح علی حسینی, author of the biography called "Tazkirat-ush-Shua'rae Hindī." It contains the Memoirs of 108 Hindī and Dakhanī authors, with numerous extracts from their works.

Fatha 'Ali Shah, فتح علي شاه, king of Persia, was an

Afghán of the tribe of Káchár. He succeeded his uncle 'Aká Muhammad Khán to the throne of Persia in 1797 A. D., 1212 A. H. He had received an excellent education, and possessed some literary accomplishments; was a tolerable poet, and fond of the society of the learned, whom he generously patronized. He reigned nearly 40 years and died in the year 1834 A. D., 1250 A. H. After him Muhammad Sháh, the son of 'Abbás Mirzá, and grandson of Fatha 'Alí Sháh, mounted the throne and died in 1847 A. D., when his son Nasir-uddín Ahmad Sháh, the present king, succeeded him. It was to the court of Fatha 'Alí Sháh that Sir John Malcolm in 1800 led the magnificent embassy which Lord Wellesly had despatched from Calcutta, with the view of trumping Bonaparte's cards in the East, and of playing off a Persian ally on our Indian frontiers against an Afghán ill-wisher, the ambitious Zamán Sháh.

Fatha Haidar, فتح حيدر, the eldest son of Tippú Sultán.

Fatha-puri Mahal, فتح پوری محل, or Begam, one of the wives of the emperor Sháh Jahán. She was the founder of the Fathapúri Masjid in Dehli.

Fathi, فتحي, a poet of Ardastán, who died in 1635 A. D., 1045 A. H.

Fatha Khan, فتح خان, the son of Sultán Fíroz Sháh Bárbak, king of Dehli, and brother of Zafar Khán. *Vide* Fíroz Sháh Bárbak.

Fatha Khan, فتح خان, Nawáb of Bháwalpúr.

Fatha Khan, فتح خان, brother of Dost Muhammad Khán,

ruler of Kábul. The celebrated Wazír of Mahmúd, ruler of Hirat, and chief of the Barakzaí clan, whose family drove away the descendants of Ahmad Sháh Abdálí from Kábul.

Fatha Khan, فتح خان, the son of Malik 'Ambar, the Abyssinian chief of Ahmadnagar in the Dakhan, who had the Nizám Sháhi dominions under his control for some years. After his father's death in 1626 A. D., 1035 A. H., he succeeded to his authority; but Murtaza Nizám Sháh II, being weary of his control, took him prisoner by treachery, and confined him in the fort of Khybar. Having made his escape, he rebelled, but was again taken, and confined in Daulatábád. He was released in time, and appointed generalissimo by the influence of his sister, mother to Nizám Sháh. He shortly, to prevent another removal from office, confined the Sultán under pretence of insanity, and put to death twenty-five of the principal nobility in one day, writing to the emperor Sháh Jahán, that he had thus acted, to prevent them from rebelling against him. The emperor in reply commended his attachment, and ordered him to put the captive prince to death, which he did about the year 1628 A. D., 1038 A. H., and placed his son Husain, an infant of ten years, on the throne. Fatha Khán, by offering a present of eight lacs of rupees, and agreeing to pay tribute, was allowed to keep what territory yet remained to the Nizám Sháhi sovereignty. In the year 1634 A. D., 1044 A. H., Fatha Khán was forced to surrender; and the fall of this place put a final period to the Nizám Sháhi dynasty, which had swayed the sceptre for 150 years. Husain Nizám Sháh was confined for life in the fortress of Gwáliar, but Fatha Khán was received into favour, and was allowed to retire to Láhor on a pension of two lacs of rupees, which he enjoyed till his death.

Fatha Naek, فتح نايك, the father of Haidar 'Alí Khán, the usurper of Mysore and Seringapatam. He died in 1738 A. D., and was buried at Kolár, a capital of seven parganas, about 35 miles east of Bangalore.

Fatha Shah, فتح شاه پوری, Púrbi, succeeded Yúsaf Sháh

to the throne of Bengál in 1482 A. D., 887 A. H., and after a reign of about eight years was murdered in 1491 A. D., 896 A. H., by the eunuch Sultán Sháhzáda, who succeeded him.

Fatha-ullah Imad Shah, فتح الله عماد شاه, originally

in the service of Sultán Mahmúd Sháh II, Bahmaní, king of Dakhan, was made governor of Berar. He became independent about the year 1484 A. D., and died about the year 1513. His son 'Alá-uddín 'Imád Sháh succeeded him. *Vide* 'Imad-ul-Mulk.

Fatha-ullah, Mustaufi, فتح الله مستوفي, surnamed

Fakhr-uddín, was a good poet and served under Khwája Rashíd-uddín, Fazl-ulláh and his son Ghayás-uddín Muhammad, as secretary. He is the brother of Khwája Hamd-ullah Mustaufi, who died in 1349 A. D.

Fatha-ullah Shirazi Amir, فتح الله شیرازی, Amir,

one of the most learned men of his time. He came from Shiráz to Dakhan and passed a few years in the service of Sultán Alí Adil Sháh of Bijapur. After the death of that king, he left Dakhan and came to Dehli in the year 1582 A. D., 990 A. H., and had an honorable office assigned to him by the emperor Akbar, near his person, with the title of Azd-ud-daula. He died on Wednesday, the 3rd Shawwál 997 Hijri, the 24th Amardád Mah Iláhi, in the 34th year of Akbar's reign, corresponding with the 6th of August, 1589 O. S., at Sirinagar the capital of Kashmir, where he had proceeded with his royal master. The king was much grieved at his loss; and Sheikh Faizí wrote an appropriate epitaph on the occasion. Fifteen days after his death died also the Hakim Abú'l Fatha Gilání, the brother of Hakim Hamám, who was then with the king proceeding to Kábul. Sarfí Sáwají wrote the chronogram of their death.

Fatima, فاطمة, the daughter of Muhammad and his wife

Khudija. She was born at Mecca five years before her father gave himself out for a prophet, *i. e.*, about the year 606 A. D., and died about six months after him in the city of Medina on the night of Monday, the 23rd of November, 632 A. D., 3rd Ramazán, 11 A. H. She was married to Alí, Muhammad's cousin-german, and became the mother of the Imams Hasan and Husain. She passes for a very holy woman amongst the Musalmáns, and is also called by them Batúl, Táhira, Mathara, and Zahra.

Fatima bint Asad, فاطمة بنت اسد, the daughter of Asad, the son of Háshim. She was the wife of Abú Tálíb and mother of 'Alí.

Fatima Sultan, فاطمة سلطان, one of the wives of Umar Sheikh Mirzá, and mother of the prince Pir Muhammad Jahángír.

Fatimites, or kings of Barbary and Egypt of the Fatimite dynasty, *vide* Muizz-li-dín-allah, and Obeid-ullah Almahdí.

Fattahi Naishapuri Moulana, مولانا فتاحی نیشاپوری, an author, who died 1448 A. D., 852 A. H., *vide* Yahia (Mulla).

Fawad Muhammad Pasha, فواد محمد پاشا, a Turkish statesman and litterateur of Constantinople, son of Izzat Mulla, and nephew of Laila Khatún, a Turkish poetess. He is the author of several works. He was living in 1870 A. D., and has been loaded with distinctions by European sovereigns.

Fayyaz, فیاض, *vide* 'Abdul-Razzaq of Láhiján.

Fayyazi, فیضی, *vide* Faizí (Shaikh).

Fazal Khan, فضل خان, governor or kiladar of the fort of Agra, was turned out by Súrājmal Ját, who took possession of the fort and plundered every thing he could lay his hands upon.

Fazil, فاضل, a poet who flourished about the year 489 A. D.

Fazl Ali Khan, فضل علي خان, a poet who flourished in the time of the emperor Muhammad Sháh of Dehli, and was living in 1739 A. D., 1152 A. H.

Fazl Ali Khan, فضل علي خان, whose entire title was "Nawáb Ya'timad-ud-doula Zayá-ul-Mulk Saiyad Fazl 'Ali Khán Bahádur Sohráb Jang," was the prime minister of the king of Audh Gházi-ud-din Haidar, and was living in 1829 A. D.

Fazl Barmaki, فضل برمكي, brother of 'Jafar-al-Barmaki, the minister of Hárún-al-Rashíd Khalífa of Baghdád. *Vide* Jafar-al-Barmaki.

Fazli, فضلي, a poet and author of the Loves of "Sháh-wa-Máh" a poem containing 12,260 Persian verses which he completed in the year 1641 A. D.

Fazl Hak, فضل حق, the son of Fazl Imám. He also wrote prose and poetry as well as his father. His Kasídas are much esteemed. At the outbreak of 1857, he joined the rebel Nawáb of Banda and others, and was at last killed at Nared in an attack made by General Napier on the 17th December, 1858 A. D., 1274 A. H. The "Dehli Gazette" of May 17th, 1859 mentions, that sentence of transportation was passed on the rebels Loni Sangh, Ex-rájá of Mitauli, and the Maulwi Fazl Hak,

Fazl Imam, فضل امام, an inhabitant of Khairábád, who wrote prose and poetry, and died in the year 1828 A. D., 1244 A. H.

Fazl Rasul Moulvi, مولوی فضل رسول بداونی, of Badaón, son of Maulvi Abdul Majid, and author of the works called "Bawárik," and "Tashih-ul-Masáel." He was living in 1854 A. D., 1271 A. H.

Fazl-ullah, فضل الله, surnamed Khwája Rashid-uddin, a native of Kazwin or Hamdan and a Persian historian who wrote at the desire of his master the Sultán of Persia a history of the Mughals, finished in 1294 A. D., to which he afterwards added a supplement. He was beheaded in July 1318, A. D. His name is spelt in some of our Biographical Dictionaries, Fadl-ullah. From the work of Rashid-uddin, called Jáma'-ut-Tawárikh, and from other materials, Abú'l Gházi, king of Khwárizm, composed in the Mughal language, his Genealogical History. *Vide* Rashid-uddin.

Fazl-ullah Moulana, مولانا فضل الله, Physician to Amir Taimúr, and the most celebrated and skilful practitioner of the age in which he lived.

Fazl-ullah Khan Nawab, فضل الله خان, an Amír of the court of the emperor Babar, who built a mosque in Dehli in the year 1529 A. D., 936 A. H., which is still standing.

Fazuli Baghdadi, فضولي بغدادی, an author who was a native of Baghdád, and died in the year 1562 A. D., 970 A. H., and left us a Díwán in the Persian and Turkish language.

Fidai Khan, فدائي خان, former title of 'Azim Khán Kóka, which see.

Fidai Mirza, میرزا فدائي, name of a poet.

Fidwi, فدوي, of Láhor, the poetical name of a person, who was cotemporary with Mirzá Rafi-us-Saudá. He is the author of a poem in Urdú entitled "Yúsaf-wa-Zaleikhá," (the Loves of Joseph and Potiphar's wife). Mir Fatha Ali Shaidá has satirized him in his story of the "Bám and Baqqál."

Fidwi, فدوي, author of a Persian Díwán. He flourished, or was living in the year 1649 A. D., 1059 A. H.

Figban, فغان, the poetical title of Ashraf 'Ali Khán, the son of Mirzá 'Ali Khán, and the Kóka or foster-brother of the emperor Ahmad Sháh of Dehli. He is the author of a Díwán in the Urdú language, containing about 2,000 verses. He died at Patna in 1772 A. D., 1186 A. H., and was buried there.

Figbani, فغانی, *vide* Bába Figbání.

Fikrat, فکرت, poetical title of Mirzá Ghaiás-uddin.

Fikri, فکری, poetical title of Sa'id Muhammad of Hirát.

He was a weaver and is therefore called Jámbáf. He came to India in 1561 A. D., 969 A. H., and gained through his great talents for making epigrams, the favor of the emperor Akbar. He composed only Rubá'is, and died in 1565 A. D., 973 A. H.

Firaki, فراقی, poetical title of an author named Abú'l Bar-kát, who died in the year 1507 A. D., 913 A. H.

Firdausi or **Firdausi Tusi**, فردوسی یا فردوسی توسی, the

poetical title of Abú'l Kásim Hasan-bin-Sharaf Sháh, a famous Persian poet, styled by us the Homer of Persia, whose epic poem, called Sháhnáma, written by order of Sultán Mahmúd of Ghazni, is much celebrated. It contains the annals of the ancient kings of Persia, from the reign of the first king, Kaiumurs, to the death of Yazdijard III, the last monarch of the Sásánian race, who was deprived of his kingdom 641 A. D., by the invasion of the Arabs during the Khiláfát of 'Umar, the second Khalíf after Muhammad. It is the labour of 30 years, and consists of 60,000 verses, each of which is a distich. The following circumstances respecting the origin of the poem and the life of the poet, are chiefly derived from the preface to the copy of the Sháhnáma, which was collated 1426 A. D., 829 A. H., by order of Báisanghur Mirzá the grandson of Amir Taimúr. It appears from that preface, that Yazdijard, the last king of the Sásánian race, took considerable pains in collecting all the chronicles, histories, and traditions connected with Persia and the sovereigns of that country, from the time of Kaiumurs to the accession of the Khusros, which by his direction were digested and brought into one view, and formed the book known by the name of "Siar-ul-Maluk," or the Bástán Náma. When the followers of Muhammad overturned the Persian monarchy, this work was found in the plundered library of Yazdijard. In the tenth century one of the kings of the Sásánian dynasty, directed Daqíqi the poet to verify that extensive work, but the poet only lived to finish a thousand distichs, having been assassinated by his own slave. Nothing further was done till the reign of Sultán Mahmúd, when a romantic accident furnished the Sultán with a copy of the Bástán Náma, the existence of which was till then unknown to him. From this work, he selected seven stories which he delivered to seven poets to be composed in verse, that he might be able to ascertain the merits of each competitor. The poet Unsari gained the palm, and he was accordingly engaged to arrange the whole in verse. Firdausi was at this time at Tus, his native city, where he cultivated his poetical talents with assiduity and success. He had heard of the attempt of Daqíqi, and of the determination of the reigning king Mahmúd, to patronize an undertaking which

promised to add lustre to the age in which he lived. Having fortunately succeeded in procuring a copy of the *Bástán Náma*, he pursued his studies with unremitting zeal, and soon produced that part of the poem in which the battles of Zuhák and Fareidún are described. The performance was universally read and admired, and it was not long before his fame reached the ears of the Sultán, who immediately invited him to his court. It is related that when Firdausi, on the invitation of the Sultán, reached the capital of Ghazni, he happened to pass a public garden where the three royal poets, Unsari, Asjadi and Farrukhi were enjoying themselves. The poets observed him approach and at once agreed that if the stranger chanced to have any taste for poetry, which they intended to put to test, he should be admitted to their friendship, and in order to decide as to his merits they settled among themselves to repeat each in his turn a hemistich, and leave to Firdausi to complete the fourth, but at the same time satisfied in their own minds, that there was no other word in the Persian language that would rhyme with the three, which they had taken care to pre-occupy. Firdausi joining them and hearing the proposal, promised to exert his powers. They then commenced each with an extemporaneous hemistich:

Unsari The light of the moon to thy splendour is weak,

Asjadi The rose is eclipsed by the bloom of thy cheek;

Farrukhi Thy eye-lashes dart through the folds of the Joshan,

Firdausi Like the javelin of Geo in the battle with Pushan.

The poets were astonished at the readiness of the stranger, and ashamed at being totally ignorant of the story of Geo and Pushan, which Firdausi related as described in the *Bástán Náma*. They immediately treated him with the greatest kindness and respect, and afterwards introduced him to Mahmúd, as a poet capable of undertaking the *Sháhnáma*. Mahmúd considered himself never so much honored as when Firdausi set his foot at Ghazni; he was never more proud, than that Firdausi was by his command, composing, in his faultless verse, a history of the monarchs of Persia, his predecessors. No reward then appeared to him too great to offer, to induce the poet to undertake the task, no promises too splendid to excite him. "Write, unequalled one," cried he, "and for every thousand couplets a thousand pieces of gold shall be thine." Firdausi obeyed, but resolved to accept no reward till he had completed the work he had undertaken, and for thirty years he studied and laboured that his poem might be worthy of eternal fame. In this he succeeded, and presented an elegant copy of his book to Mahmúd, but the patience of the Sultán was exhausted, his enthusiasm was gone, his liberality had faded away, and when the 60,000 couplets of the *Sháhnáma* was ended, there was a pause, which brought to the poet disappointment and to the monarch such everlasting disgrace as has obliterated all his triumphs. Mahmúd received the book, coldly applauded his diligence and dismissed him. Many months elapsed, and Firdausi heard no more of his work: he then took occasion to remind the king of it by the following epigram:

'Tis said our monarch's liberal mind,
Is like the ocean unconfined,
Happy are they who prove it so,
'Tis not for me that truth to know.
I've plunged within its waves, 'tis true,
But not a single pearl could view.

Shamed, picqued, and offended at this freedom, the Sultán ordered 60,000 pieces of silver dirhams to be sent to the author, instead of the gold which he had promised. Firdausi was in the bath at the time the money arrived, and his rage and amazement exceeded all bounds when he

found himself thus insulted. He immediately distributed the paltry sum amongst the attendants of the bath and the slave who brought it. The excited poet then relieved his mind by a satire full of stinging invective, and caused it to be transmitted to the favorite Wazir who had instigated the Sultán against him; it was carefully sealed up, with directions that it should be read to Mahmúd on some occasion when his mind was perturbed with affairs of State, as it was a poem likely to afford him entertainment. Firdausi having thus prepared his vengeance, quitted the court and was safely arrived in Mázandarán where news reached him that his lines had fully answered the purpose he had intended they should do. Mahmúd had heard and trembled, and too late discovered that he had ruined his own reputation for ever. After his satire had been read by Mahmúd, the poet feared to remain too long in one place: he sought shelter in the court of the Khalif of Baghdád, in whose honor he added a 1000 couplets to the *Sháhnáma*, and who rewarded him with 60,000 gold dinars which had been withheld by Mahmúd. Mahmúd pretended to have discovered that his Wazir had deceived him in attributing impiety to Firdausi, and he at once sacrificed that favorite, dismissing him with disgrace. Thinking, by a tardy act of liberality, to repair his former meanness, Mahmúd dispatched to Firdausi the 60,000 pieces he had promised, a robe of State, and many apologies and expressions of friendship; but the poet was dead, having expired in his native town full of years and honours, surrounded by his friends and kindred. Firdausi died at Tús (now called Mashhad) his native country in 1020 A. D., 411 A. H., aged 89 years; but Hají Khalfa says, he died in 1025 A. D., 416 A. H. Besides the *Sháhnáma*, he is the author of other poems called "*Abiát Firdausi*."

Firdausi-al-Thauil, فردوسی التیمیل, a Turkish historian,

and author of the Turkish work called "*Sháhnáma*" which comprises the history of all the ancient kings of the East. Bayazid or Bajazet II, to whom the book was dedicated, ordered the author to reduce it from its original bulk of 300 volumes to 80. Firdausi, however, felt so mortified at this proposal, that he preferred leaving the country altogether, and emigrated to Khurásán, in Persia. Firdausi flourished in 1500 A. D.

Firishta, فرشته, whose proper name is Muhammad Kásim,

and who is the author of the history called "*Tárikh Firishta*," was born at Astrabad on the borders of the Caspian Sea, about the year 1570 or 1550 A. D., 978 or 958 A. H. His father, a learned man, by name Ghulám 'Alí Hindú Sháh, left his native country when our author was very young and travelled into India. He eventually reached Ahmadnagar in the Dakhan during the reign of Murtazá Nizám Sháh I, and was appointed by the Sultán to instruct his son Mirán Husain, in the Persian language, but he soon died after his selection, and Firishta was left an orphan in early youth. After the death of Murtazá Nizám Sháh in 1589 A. D., 996 A. H., he proceeded to Bijápúr, and was presented by Diláwar Khán, minister to Ibráhím 'Adil Sháh II, by whose request he wrote the history which goes by his name, in the year 1023 Hijri (1614 A. D.) The year of his death is altogether unknown. Briggs supposes that it occurred in 1612 A. D., 1021 A. H., making him only 41 years of age. M. J. Mohl supposes him to have revised his work up to at least 1623 A. D., 1033 A. H., making his age not less than 73, as he supposes him to have been born in 1550 A. D. Firishta styles his work, "*Gulshan-i-Ibráhimi*," and "*Nauras Náma*." Its former name is derived from the king to whom it was dedicated; and hence it is frequently quoted under the name of "*Tárikh Ibráhimi*." The latter name was given to it in commemoration of the new capital, Nauras, which his patron Ibráhím 'Adil Sháh, commenced building in the year 1599 A. D. The first and second books, giving an account of the Delhi emperors down to Akbar, were translated into English by Colonel Dow in 1768. The history of the Dakhan by Captain Jonathan Scott. But

the translation of the entire work by General Briggs in four volumes 8vo., 1829, has (according to Elliot) thrown others into the shade, and is by far the most valuable store-house of facts connected with Muhammadan dynasties of India.—[v. Dowson's *Elliot*, VI, 207.]

Firoz, **فیروز**, a celebrated Sūfi of Agra, author of a Persian work on Theology called "Akā'id Sūfiya," written in 1626 A. D., 1036 A. H.

Firoz I, **فیروز**, (the Peroses of the Greeks), a king of Persia of the Sāsānian race, was the eldest son of Yazdijard II. He succeeded his younger brother Hurmuz, whom he dethroned and put to death in 458 A. D. He lost his life in a battle against the king of Transoxiana, after a reign of 26 years, in 484 A. D. Balās or Palas or Balasus, his son, succeeded him; and after his death his brother Kūbād mounted the throne.

Firozabadi, **فیروز آبادی**, surname of Majd-uddīn Muhammad-bin-'Yakūb bin-Muhammad, a learned Persian, so called from his birth-place Firozābād, a village in Shirāz. The stupendous work called *Kāmūs* or "*Kāmūs-ul-Lughāt*," renowned as the most perfect Arabic Dictionary, was written by him. Those who are acquainted with the peculiarities of the Arabic language cannot open this work without feeling amazed at the literary wonders wrought by this learned man. He died 1414 A. D., 817 A. H. *Fi*de Majd-uddīn Muhammad-bin-'Yakūb.

Firozabadi, **فیروز آبادی**, a learned Musalmān, author of "*Al Tanbīdh*," or *Tanbīz*, or general information on the Muhammadan law in the 11th century. Lempriere's Universal Dictionary. Majd-uddīn Muhammad-bin-'Yakūb, author of the *Kāmūs*, is also called Firozābādī.

Firoz Mulla, **ملا فیروز بن کاؤس**, son of Kāūs, chief priest of the Pārsī Kādīmīs of Bombay, author of the "*George Nāma*," a history of India from its discovery by the Portuguese to the conquest of Pūna by the English in 1817 A. D., 1233 A. H.

Firoz Jang Khan, **فیروز جنگ خان**, the inscription on the gate of the old fort of Patna, dated in the Hijra year 1042, attributes its erection to Firoz Jang Khan.

Firoz Khan Khwaja Sara, **فیروز خان خواجه سراء**, who held the rank of 300 in the time of Shahjahan.

Firoz Shah, **فیروز شاه**, the son of Salīm Shāh, was raised to the throne of Dehlī at Gwāliar after the death of his father when he was only about 12 years old. He had scarcely reigned three months (or only 3 days) when his mother's brother Mubārīk Khān murdered him on the 2nd May, 1554, A. D., 29th Jumādā I. 961 A. H., and ascended the throne with the title of Muhammad Shāh 'Adīl. See Bībī Bāī.

Firoz Shah Bahmani Sultan, **سلطان فیروز شاه بهمنی**,

king of the Dakhan, was the son of Sultān Dāūd Shāh. After having deposed and confined Sultān Shams-uddīn, he ascended the throne on the 15th November, 1397 A. D., 800 A. H., with the title of Sultān Fīrōz Shāh Rōz Afzūn. He excelled his predecessors in power and magnificence, and in his reign the house of Bahmanī attained its greatest splendour. On ascending the throne, he appointed his brother Ahmad Khān, Amīr-ul-Umrā, with the title of Khānkhānān, and raised Mīr Faizullah Anjū, his preceptor, to the office of Wazīr-us-Saltanat, with the title of Malik Nāeb. He reigned 25 years, 7 months and 15 days, and died on the 26th of September, 1422 A. D., 15th Shawwāl, 825 A. H., ten days after his resigning his crown in favour of his brother Ahmad Khān, who ascended the throne with the title of Sultān Ahmad Shāh Walī Bahmanī.

Firoz Shah Khilji Sultan, **سلطان فیروز شاه خلجی**,

surnamed Jalāl-uddīn, son of Kāem Khān, ascended the throne of Dehlī after the murder of Sultān Muiz-uddīn Kaikubād in 1282 A. D., 688 A. H. He reigned about 8 years, after which he was obliged to go down to Karā Mānikpūr in the province of Allahābād to punish his nephew and son-in-law 'Alā-uddīn, the governor of that place, who had rebelled against him. 'Alā-uddīn hearing of the king's departure from Dehlī, crossed the Ganges and encamped near Mānikpūr upon the opposite bank. When the king reached the landing place, 'Alā-uddīn appeared upon the bank with his attendants, whom he ordered to halt. He advanced alone, met his uncle and fell prostrate at his feet. The king taking him by the hand, was leading him to the royal barge, when 'Alā-uddīn made a signal to his guards, and one of his officers struck his head off. 'Alā-uddīn caused it to be fixed on the point of a spear and carried through the camp and city. This circumstance took place on the 19th of July 1296, A. D., 17th Ramazān, 695 A. H., and 'Alā-uddīn ascended the throne of Dehlī with the title of Sikandar Sānī. Fīrōz Shāh was the first Sultān of the second branch of the Turk of Afghan dynasty, called Khiljī.

List of Kings of the Khiljī dynasty.

1. Fīrōz Shāh Khiljī.
2. 'Ala-uddīn Khiljī.
3. Shahab-uddīn Umar.
4. Mubarik Shāh Khiljī, the last of this dynasty, was murdered in 1321 A. D., by Mālik Khusrō, a favorite slave, who ascended the throne, but was soon after slain by Ghaias-uddīn Tughlak Shāh, the first of the 3rd branch of Afghan.

Firoz Shah Purbi, **فیروز شاه پوربی**, a king of Bengal,

whose former name was Mālik Andīl, an Abyssinian chief, who after killing the eunuch Sultān Shāhzāda, was elevated to the throne of Bengal in 1491 A. D., 896 A. H., with the title of Fīrōz Shāh. He repaired the city of Gour, commonly called Lakhnautī, where he gave universal satisfaction to all classes of his subjects. He died in 1494 A. D., 899 A. H.

Firoz Shah Tughlak Sultan, **سلطان فیروز شاه تغلق**,

called Fīrōz Shāh Bārbak, was the son of Sīpahsālār Rajah, the brother of Sultān Ghaias-uddīn Tughlak, and cousin to Sultān Muhammad Tughlak, whom he succeeded to the throne of Dehlī on the 20th March, 1351, A. D., 21st Muharram, 752 A. H., at Thatta. He was a just and learned prince. His soldiers and his subjects were equally happy under his administration, nor did any one dare to exercise oppression in his time. He was himself the author of the work called "*Fatūhāt Fīrōz Shāhī*," i. e., the conquests of Fīrōz Shāh. In August, 1387 A. D., he abdicated the throne and resigned the reins of government to his son Nāsir-uddīn Muhammad, but the prince giving himself up entirely to pleasure, was soon after expelled and obliged to fly with a small retinue to the mountains of Sirmour, and Fīrōz Shāh again resumed his full authority. He constructed numerous buildings and canals, as also the fort of Fīrōzābād at old Dehlī, and after a reign of 38 lunar years and eight months, died on the 21st of September, 1388, A. D., 18th Ramazān, 790 A. H., aged upwards of 80 years. The words "*Wafāt Fīrōz*," (the death of Fīrōz) comprise the numerical letters of the year of his demise. He was buried on the banks of the Hauz Khās, built by him in old Dehlī, and was succeeded by his grandson Ghaias-uddīn (the son of Fatha Khān) who was slain after five months. After him another grandson of the late king, named Sultān Abū Bakr, the son of Zafar Khān, was raised to the throne. He had reigned one year and six months, when his uncle Nāsir-uddīn Muhammad Shāh, the son of Fīrōz Shāh deposed him and ascended the throne of Dehlī in August 1390.

Firoz Shah, **فیروز شاہ**, one of the sons of the ex-king Bahádur Sháh II, king of Dehlí, and one of the chief rebels in the outbreak of 1857. He took a prominent part in the rebellion of 1857, and the British Government offered a reward of 10,000 rupees for his apprehension. It was reported in 1864 that he made his appearance in the Serony Jungles. Some Arabs, who have recently arrived at Haidarábád, state that he is now (1866) in Arabia, and supports himself by begging among the rich merchants.

Fitrat, **فطرت**, the poetical name of Mír Móiz-uddín Muhammad Múswí Khán, a mansabdár in the time of 'Alamgir employed as Diwán of Súba Behár. He was a Sayyad and lineal descendant of 'Alí Músi Razá. He subsequently chose for his poetical name, Múswí. He was born in Persia in 1640 A. D., 1050 A. H., and came to India, where he was much esteemed for his talents as a poet and a critic. He is the author of a Tazkira or biography called "Gulshan-i-Fitrat," also of a Diwán. He died in 1690 A. D., 1100 A. H. *Vide* Múswí.

Fouji, **فوجی**, poetical name of Mirzá Muhammad Muqim; he was born at Shíráz, but came to India in the time of Sháh Jahán, and was attached to the service of his son Sháh Shujá'a in Bengal. After a long residence in India he returned to his father-land, but died in a short time after his arrival there. He was living in 1649 A. D., 1059 A. H., and has left a Diwán in Persian verse. As he was employed in the army he derived his poetical title from "Fouj," i. e., army.

Foulad Khan (Shidi), **فولاد خان شیدی**, an Abyssinian who was a Kotwal in the time of the emperor Muhammad Sháh, about the year 1737 A. D., 1150 A. H., and on whom a satire was written by the poet Sauda. He had built a fine garden in Ágrah, of which no traces are to be seen now.

Fourak, **فورك**, surname of Abú Bakr Muhammad, bin-Hasan, bin-Fourak, commonly called ibn-Fourak, was a great Metaphysician and Schoolman, for which reason he is styled Mutkallim. He was born at Isfahán, and died in the city of Naishápúr, in Khurásán, 1015 A. D., 406 A. H.

Furati, **فرواتی**, *vide* Mulla Furatí.

Furkati, **فركتی**, whose proper name was Abú Turáb, was a poet. He died in the year 1617 A. D., 1026 A. H.

Fursat, **فروست**, poetical title of Muhammad Beg, a poet, who was in the service of Sháh 'Abbás II, and died under Sháh Sulaimán, kings of Persia. He has left a Diwán of Ghazals.

Fursi, **فرسی**, poetical title of Husain Alí Sháh, author of the "Nisbat Náma Shahraíári," a history of the Kutbsháhi dynasty of Golkanda in 18,600 verses, from its commencement to Muhammad Kulí Kutbsháh, who died in 1612 A. D., 1021 A. H.

Fuzail Ayaz, **فضیل عیاض**, a pious Musalmán whose native country was either Kúfa, Khurásán or Samarkand. He received instructions from Imám Ja'far Sádík, and was the master of Bishr Hafi and Sarí Saḳtí. He suddenly fell down and died at the time of prayers at Mecca in January, 803 A. D. Muḥarram 187 A. H.

G.

Gaj Singh Rathor, **گج سنگھ راڻوڙ ڪچھراڻه**, a rájá of Már wár or Jodpúr of the tribe of Rathor rájpúts, was the son of Súraj Singh and the father of Jaswant Singh. He

reigned about 18 years and died in the year 1630 A. D. in Gujráat. The building called Kálá Mahál at Pípal Mandí in Ágrah, was constructed by him. His son Amar Singh killed Salabut Khán. Sultán Parwez married Gaj Singh's sister in 1624 A. D., and Sulaiman Shíkhoh, the son of Sultán Parwez, married the daughter of Gaj Singh in the year 1065 A. H.

Gakkhar, **گکھر**, a tribe whose residence is amongst the mountains that lie between Bhat and Sindh. *Vide* Kamál Khán Gikhar.

Ganga Bai, **گنگا بائی**, Ráni of Jhánsí and widow of Rájá Gangádhar Ráo. At the outbreak of 1857, she joined the rebels, and was the cause of the massacre at Jhánsí. She was killed in the battle of Gwáliar on the 17th of June, 1858. She fell with her horse, and was cut down by a Hussar; she still endeavoured to get over, when a bullet struck her in the breast; and she fell to rise no more. The natives hastily burnt her dead body to save it from apprehended desecration by the Firingis on the night of the 17th and 18th.

Ganna Begam, **گننا بیگم**, *vide* Gunna Begam.

Gajpati, **گج پتی**, a rájá of Jagdespúr in south Bihár, who, and his brother Bairí Sál, during the reign of the emperor Akbar, defied the Mughal armies for several years, though the unequal combat led to their destruction.

Garshasp, **گرشاسپ**, an ancient king of Persia, *vide* Karshásp.

Gashtasp, **گشتاسپ**, was, according to Persian history, the son of Lohrásp, and the fifth king of the Kaianian dynasty of Persia. In his time flourished Zardasht or Zoroaster, who converted the Persians to the worship of fire. Gash-tásp, they say, reigned 60 years, and was succeeded by Bahman his grandson, whose father Isfandiár was a great warrior and was killed by Rustam some time before.

Gilan Shah, *vide* Kabús.

Gesu Daraz, **گیسود راز**, *vide* Muhammad Geisu Daráz.

George Thomas, **جارج ٹامس**. The district of Hurriana

was once the field of the exploits of this famous adventurer. The Jats are a stalwart and brave race, and showed what they could do under his leadership, but when left to themselves they are so divided by factions, that Hurriana has always fallen an easy prey to every adventurer who has taken it into his head to subdue it. Thus it was overrun by the Marhattas, under Messrs. Louis and Perron, by the Rohillas under Amír Khán, and another leader, and finally by the British. George Thomas came out to India as a common seaman, and having deserted his ship, first took service with Madho Rao Scindhia about the year 1770 A. D. The famous Begum of Sir-dhana was then in the zenith of her power, and he left Scindhia to serve her, and shortly after, having collected a body of men, he left her, and marched down to Hurriana, and in no time carved out a kingdom for himself. He made the city of Hansi his capital and built a strong fort in it. He built another fort about 20 miles to the south of the town of Rohtak, and called it after his own Christian name Georgegarh, or as the natives call Jahájgarh. After a few years the Marhattas under Mons. Louis invaded his territories. He hastened to give them battle, and throwing himself into the small fort of Jahájgarh, he fought them for three days, though his force was infinitely smaller than theirs. His cavalry, which was composed principally of that rascally tribe the Raughars, having gone over to the enemy, and his Lieutenant, an Englishman, of the name of Hopkinson, being killed, his troops at length gave way, and he fled on a favourite Arab horse, to Hansi, a distance of about 60 miles. We are not aware how long he lingered in the neighbour-

hood after his defeat, but he died at Banáras on his way to his native country, Ireland. His great-granddaughter is the wife of a writer on a humble salary at present (1867) in one of the Government Offices in Agra. There is a "Life of George Thomas" written by a friend of his in the Delhi Institute Library.

Ghaeb, غائب, a poet who died in 1750 A. D., 1163 A. H.

Ghafl, غافل اكبر ابادي, a poet of Agra.

Ghairat Khan, غیور خان, title of Khwāja Kāngār, the nephew of 'Abdullah Khān, Fīroz Jang and son of Sar-dār Khān. In the year 1631 A. D., he brought the head of Khān Jahān Jodī to Shāh Jahān, and was raised to the rank of 2000 with the title of Ghairat Khān. He died in 1640 A. D., 1050 A. H., at Thatta of which place he was governor. He is the author of the "Jahāngīr Nāma."

Ghalib, غالب, the poetical title assumed by Muhammad Sa'd, author of a Diwān which he completed in the year 1690 A. D., 1101 A. H.

Ghalib, غالب, the poetical name of Mīr Fakhr-uddīn, author of a book of Kāsidās which he finished in the 6th year of Muhammad Shāh the emperor of Dehlī, 1734 A. D., 1136 A. H.

Ghalib, غالب, poetical title of Sheikh Asad-ullāh, son of the sister of Sheikh Muhammad Afzal of Allahābād. He died in 1750 A. D., 1163 A. H.

Ghalib, غالب, poetical name of Mirzā Asād-ullāh Khān, author of a Diwān, and a history of the Mughal emperors of India. He was the son of 'Alī Bakhsh Khān, the brother of Nawāb Ahmad Bakhsh Khān of Fīrozpur and Lohārī. He died at Dehlī in the month of February or March, 1869 A. D., 1285 A. H.

Ghani, غنی, the poetical name of Mirzā Muhammad Tāhir. He is commonly called Ghani Kashmirī on account of his being a native of Kashmir. He was a pupil of Sheikh Muhsin-Fāni, whom he excelled in his learning and became an elegant poet. He wrote a book of Odes called "Diwān Ghani," and died at Kashmir two years before his master 1668 A. D., 1079 A. H. It is said that the emperor 'Alamgir wrote to Saif Khān the governor of Kashmir to send Ghani to his presence. Ghani refused to go, telling him at the same time to inform the emperor that Ghani had become insane and was not worthy to be sent to his presence. Saif Khān said, that he could not call a wise man like him mad; upon which Ghani immediately got mad, tore his clothes, and died after three days. He was a young man at the time of his death, having enjoyed a brilliant reputation for poetical excellence for about eighteen years. He sometimes uses Tāhir for his poetical name.

Ghani Bahadur, غنی بہادر, son of Shamsher Bahādur I, and younger brother of 'Alī Bahādur, the Nawāb of Banda. *Vide* 'Alī Bahādur.

Ghanimat, غنیمت, poetical name of Muhammad Akram, author of a short Diwān and a Masnawī containing an account of the Loves of Azīz and Shāhid, called "Nairang Ishk," composed in the reign of Alamgir.

Gharib, غریب, poetical name of Sheikh Nasir-uddīn of Dehlī. He is the author of a Diwān in Persian.

Gharib, غریب, poetical name of Sayyad Karīm-ullāh of Bilgram.

Ghasiti Begam, گہسیتی بیگم و آمنہ بیگم, the wife of Shāhāmat Jang, and Amina Begam the mother of Nawāb Sirāj-uddaula, were daughters of Nawāb Mahabat Jang of

Bengal; they were drowned in the river, close to Jahān-girnagar, by order of Miran the son of Nawāb Ja'far 'Alī Khān, in June, 1760 A. D.

Ghayas Halwai, غیاث حلوی, of Shirāz, was blind and died by a fall from the terrace of a house in the time of Shāh Safī. He is the author of a Diwān.

Ghayas-uddin, غیاث الدین, author of a Persian Dictionary called "Ghayās-ul-Lughāt," *vide* Muhammad Ghayās-uddin.

Ghayas-uddin Bahmani, سلطان غیاث الدین بہمنی, (Sultān) the eldest son of Sultān Mahmūd Shāh I. He ascended the throne of the Dakhan in his seventeenth year, after the death of his father in April, 1397 A. D. He had reigned only one month and twenty days, when Lalchīn, one of the Turkish slaves, not being appointed prime minister to which office he had aspired, put out his eyes with the point of his dagger, and having sent him in confinement to the fortress of Sagar, placed Shams-ud-dīn, the late king's brother on the throne. This circumstance took place on the 14th of June, 1397 A. D., 17th Ramazān, 799 A. H.

Ghayas-uddin Balban, سلطان غیاث الدین بلبن, (Sultān) king of Dehlī. In his youth he was sold as a slave to Sultān Altīmsh, who raised him by degrees to the rank of a noble, and gave him his daughter in marriage. On the accession of his son Nāsir-uddīn Mahmūd to the throne of Dehlī, Ghayās-uddin was appointed his wazīr. After the king's depose or death in February, 1266 A. D., 664 A. H., he ascended the throne and reigned 20 years. He died in 1286 A. D., 685 A. H., aged 80 years, and was succeeded by his grandson Mōiz-uddīn Kaikubād, the son of Nāsir-uddīn Baghrā Khān, governor of Bengal, who was then absent in that province.

Ghayas-uddin Kart I (Malik), ملک غیاث الدین کرت, fourth king of the race of Kart or Kard. He succeeded his brother Mālik Fakhr-uddīn Kart in 1307 A. D., 706 A. H., reigned more than 21 years over Hirāt, Balkh, and Ghaznī, and died in the year 1329 A. D., 729 A. H. He was succeeded by his son Mālik Shams-uddīn Kart.

Ghayas-uddin Kart II (Malik), غیاث الدین کرت ملک, the eighth and last king of the dynasty of Kart or Kard. He succeeded his father or grandfather Mōiz-uddīn Husain Kart in 1370 A. D., 771 A. H., and reigned 12 years over Hirāt, Ghor, Sarakhs and Naishāpur, and conquered Tūs and Jām. He was a great tyrant, and had several battles with the Sarbadārs of Sabzwār and the chiefs of Jānī Kurbānī. In the year 1381 A. D., 783 A. H., Amīr Taimūr (Tamerlane) conquered Hirāt, when Ghayās-uddin together with his son and brother were taken prisoners and put to death. This dynasty lasted one hundred and nineteen lunar years and two months.

Ghayas-uddin Khilji (Sultan), غیاث الدین خلجی, سلطان, succeeded his father Sultān Mahmūd Khilji on the throne of Gujrat in May, 1469 A. D., Zi-Ka'da, 873 A. H. When he had reigned 33 years and arrived at an advanced age, his two sons anxiously looked for his death as an event which would secure to one of them the throne of Mālwa; a jealousy arose between the two brothers who conspired against each other, till Nāsir-uddīn, the eldest, having put his brother, Shujā'at Khan to death on the 22nd of October, 1500 A. D., 24th Rabi' II, 906 A. H., assumed the reins of government. A few days after, his father was found dead in the seraglio; and it was supposed that poison had been administered to him by his son.

Ghayas-uddin Mahmud, غياث الدين محمود, the son of Ghayás-uddin Muhammad Ghori, succeeded his uncle Shaháb-uddin in the kingdom of Ghór and Ghazni in 1205 A. D., 602 A. H. He reigned about four years, and was assassinated by the people of Mahmúd Alí Sháh on Saturday night, the 31st of July, 1210 A. D., 7th Safar, 607 A. H. He was at first buried at Fíroz Kóh, but was afterwards transported to Hirát and buried there. He was succeeded by his son Bahá-uddin Sám, who was after three months defeated by 'Alá-uddin Atsiz (son of Alá-uddin Hasan surnamed Jahán Sóz) who reigned in Ghór and Ghazni for four years, and fell in battle against Málík Násir-uddin Husain Amír Shikár in the year 1214 A. D., 611 A. H. After his death Alá-uddin Muhammad son of Abú Alí, cousin of Málík Ghayás-uddin Muhammad was raised to the throne by Táj-uddin Eldúz.

Ghayas-uddin Muhammad, (Sultan), الدين محمد, سلطان غياث,

the son of Málík Sháh of the Saljúk dynasty. In the time of his eldest brother Barkayarák the empire was divided, Barkayarák retaining Persia; Ghayás-uddin Muhammad, Syria and Azurbeján; and Sultán Sanjar, Khurásán and Mawarunnahr. He reigned about the year 1095 A. D. *Vide* Muhammad (Sultán).

Ghayas-uddin Muhammad Ghori, محمد غوري, king of Ghór and Ghazni, was the son of Bahá-uddin Sám, the youngest brother of Alá-uddin Hasan Ghóri. He succeeded to the throne of Ghór and Ghazni after the death of his cousin Málík Saif-uddin the son of the latter, about the year 1157 A. D., and conferred the government of Ghazni on his brother Shaháb-uddin surnamed Mo'iz-uddin Muhammad; this illustrious general subdued Khurásán and a great part of India in the name of his brother Ghayás-uddin, who annexed those countries to his own dominions. Ghayás-uddin died on Wednesday, the 12th of March, 1203 A. D., 27th Jumáda I, 599 A. H., and was succeeded by his brother Shaháb-uddin.

Ghayas-uddin Mahmud Ghori, الدين محمود غوري, the son of Ghayás-uddin Muhammad Ghori, and nephew of Shaháb-uddin Muhammad Ghori, whom he succeeded to the throne of Ghor and Ghazni in 1206 A. D. Mahmúd being naturally indolent, remained satisfied with the throne of Ghor, and proclaimed Taj-uddin Eldúz, king of Ghazni. He died in 1210 A. D.

Ghayas-uddin Purbi, غياث الدين پوربي, succeeded his father Sikandar Púrbí on the throne of Bengal in 1367 A. D., 775 A. H., reigned for a period of seven years, and died in 1373. He was succeeded by his son Sultán-us-Sulátin.

Ghayas-uddin Tughlak Shah I (Sultan), تغلق الدين, سلطان غياث, king of Dehli. His father Tughlak

was a slave of Sultán Ghayás-uddin Balban. He ascended the throne of Dehli after murdering Khusró Sháh on the 26th August, 1321 A. D., 1st Shabán, 721 A. H., reigned three years and some months, and was crushed to death by the fall of a temporary wooden building which his son had raised for his entertainment on his return from Lakhnauti in February, 1325 A. D., Rabí I, 725 A. H. His son Muhammad Tughlak succeeded him. The celebrated poet Amír Khusró of Dehli, who lived to the end of this king's reign and received a pension of 1000 tangas monthly, wrote the history of this prince under the title of "Tughlak Náma." Ghayás-uddin was the first king of the 3rd branch of the Afghan dynasty which is called Tughlak Sháhi. The following is a list of the Sultáns of this branch:—

Ghayás-uddin Tughlak I. Mahmúd Sháh Tughlak last Muhammad Shah Tughlak I. of this family expelled by

Fíroz Shah Tughlak. Amír Taimúr.
Ghayás-uddin Tughlak II. (Nasrat Khán).
Abú Bakr Sháh. (Ikbal Khán).
Muhammad Sháh Tughlak II. Mahmúd Sháh restored.
Ala-uddin Sikandar Sháh.

Ghayas-uddin Tughlak II, (Sultan), الدين تغلق, سلطان غياث,

was the son of prince Fatha Khán and grandson of Fíroz Sháh Tughlak. He ascended the throne in place of Fíroz Sháh in Dehli on the death of his grandfather in 1388 A. D., 790 A. H., but giving loose to his youthful passions, and neglecting the affairs of the State, the chiefs together with the household troops revolted, and put him to death on the 19th February, 1389 A. D., 21st Safar, 791 A. H., after he had reigned six months. He was succeeded by his cousin Abú Bakr Tughlak the son of prince Zafar Khán, the third son of Fíroz Sháh.

Ghazali, غزالي, *vide* Ghazzálí.

Ghazanfar Khan, غضنفر خان, son of Alawardí Khán I and

brother of Alawardí Khán II, a nobleman of the reign of Sháh Jahán and 'Alamgir. He was three times at different periods appointed governor of Saharanpúr and afterwards of Thatta in Sindh, where he died on the 1st May, 1666 A. D., 17th Zí-Ka'da, 1077 A. H. His remains were brought to Dehli and buried there.

Ghazan Khan, غازان خان, seventh king of Persia of the

Tartar tribe and fourth in descent from Halákú Khán, was the son of Arghún Khán. He succeeded to the crown of Persia after the dethronement of Báidú Khán his uncle in October, 1295 A. D., Zil-hijja, 694 A. H. He was the first emperor of the race of Changez Khán who embraced the religion of Muhammad, and with him near one hundred thousand of his followers followed their leader into the pale of Islám. He was the first of this race of kings who threw off all allegiance to the Khákán of Tartary, by directing that the name of that monarch (whom he now deemed to be an infidel) should not, in future be struck on the coins of Persia. After embracing Muhammadanism, he took the title of Sultán Mahmúd. He reigned nearly nine years and died on Sunday, the 17th of May, 1304 A. D., 11th Shawwál, 703 A. H., at Kazwín; he was interred in a superb mosque which he had constructed near Tauris or Tabrez. He was succeeded by his brother Aljaitú, who took the title of Muhammad Khudá Banda.

Ghazi, غازي, the poetical title of a person who served as Kúrbegí under the prince Sultán Muhammad Muázzim the son of the emperor 'Alamgir.

Ghazi, غازي, or Al-Ghází, the son of Ortak, the first of the Turkmán Ortakite princes who seized Jerusalem and reigned in Mardin and Míafarkin in Syria. The following princes are his descendants:

	A. D.	A. H.
Husám-uddin Taimúrtash son of Alghází, began to reign,	1122	516
Najm-uddin Abú'l Muzaffar Albí or Alpí, son of Taimúrtash,	1152	547
Kutb-uddin Alghází, son of Albí,	1176	572
Husám-uddin Yúlak Arsalan, the son of Kutb-uddin,	1184	580
Malik Almansúr Násir-uddin Ortak Arsalan, son of Kutb-uddin,	1201	597
Málík-us-Saíd Najm-uddin Ghází, son of Násir-uddin Ortak,	1239	637
Málík-ul-Mazaffar Kará Arsalán, son of Najm-uddin,	1255	653
Shams-uddin Daúd,	1291	691
Málík-al-Mansúr Najm-uddin Ghází,	1293	693
Albí Málík-ul-Adil 'Imád-uddin 'Alí,	1312	712
Málík-us-Sálah Shams-uddin Sálah, the last prince of this race,	1312	712

Ghazi-uddin Haidar, غازي الدين حيدر, the eldest of the ten sons of Nawáb Sa'adat 'Alí Khán of Audh. On his father's death, which took place on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., he succeeded to his dominions as Nawáb Wazir, and five years after, assumed, with the concurrence of the British Government, the regal dignity. His coronation took place on Saturday, the 9th October, 1819 A. D., 18th Zil-hijja, 1234 A. H., at Lakhnau, when he took the title of Abú'l Muzaffar Maiz-uddin Sháh Zaman Ghazi-uddin Haidar Pádsháh. On ascending the first step of the throne, the minister delivered to him a radical crown, studded with diamonds and jewels of great value. He then put it on his head and was congratulated on the occasion by the Resident who saluted him as king of Audh. Jewels and pearls to the value of 30,000 rupees were then scattered over the heads of the spectators, many were picked up by our fair ladies. Ghazi-uddin Haidar died after a reign of more than 13 years, on the 19th of October, 1827 A. D., 27th Rabi' I, 1243 A. H., aged 58 lunar years, and was succeeded by his son Sulaimán Jáh Nasir-uddin Haidar.

Ghazi-uddin Khan I, غازي الدين خان فيروز جنگ,

styled Fíroz Jang, whose original name was Mír Shaháb-uddin, was the son of Kulich Khán Sadr-us-Sudúr, and was raised to the rank of an Amír with the title of Fíroz Jang, after his father's death, by the emperor 'Alamgír in 1687 A. D., 1098 A. H. His son was the famous Nizám-ul-Mulk 'Asaf Jáh whose descendants are known to Europeans as Nizáms of the Dakhan. In the reign of Bahádúr Sháh he was appointed governor of Gujrát, and died at Ahmadábád in 1710 A. D., 1122 A. H. His remains were transported to Dehli, and interred in the yard of the college built by him outside the Ajmíri Gate.

Ghazi-uddin Khan II, غازي الدين خان امير الامرا,

Amír-ul-Umrá, also styled Fíroz Jang, was the eldest son of the celebrated Nizám-ul-Mulk 'Asaf Jáh. He was elevated to the rank of Amír-ul-Umrá after the death of Khán Daurán, and departure of Nádir Sháh to Persia, in 1739 A. D., 1152 A. H., by the emperor Muhammad Sháh. Some years after the death of his father, when his brother Nasir Jang, who had succeeded him, died in the Dakhan, he proceeded from Dehli to regain his possessions in that country, but died on his way at Aorangábád on the 16th of October, 1752 A. D., 7th Zil-hijja, 1165 A. H. New Style. His remains were brought to Dehli and buried there. After his death the office of Amír-ul-Umrá was conferred on his son Shaháb-uddin with the title of 'Imád-ul-Mulk Gházi-uddin Khán.

Ghazi-uddin Khan III, امير الامرا غازي الدين خان,

Amír-ul-Umrá, styled 'Imád-ul-Mulk, was the son of Gházi-uddin Khán Fíroz Jang, the son of Nizám-ul-Mulk 'Asaf Jáh. His original name was Shaháb-uddin, but after the death of his father in 1752 A. D., 1165 A. H., he was, by the recommendation of Nawáb Saifdar Jang, wazir, appointed Amír-ul-Umrá, by the emperor Ahmad Sháh of Dehli with the title of 'Imád-ul-Mulk Gházi-uddin Khán. This is that Gházi-uddin Khán, who afterwards became wazir, imprisoned and blinded his master the emperor Ahmad Sháh, and assassinated 'Alamgír II. His wife was the celebrated Gunna Begam, who died in the year 1775 A. D., 1189 A. H. The year of Gházi-uddin Khán's death is unknown, but according to the biography of the poet called Gulzár Ibráhim, he was living in 1780 A. D., 1194 A. H., in straitened circumstances. His poetical name was Nizám. According to the work called Músir-ul-Umrá, he went to the Dakhan 1773 A. D., 1187 A. H., and received a jagír in Málwa; subsequently he proceeded to Súrat and passed a few years with the English, and thence on a pilgrimage to Mecca. He composed Persian and Peikhta poetry and

left Arabic and Turkish Ghazals and a thick Persian Diwán and a Masnawí in which the miracles of Maulána Fakhr-uddin are related. Some say he died at Kalpi.

Ghaznawi, غزنوي, vide Muhammad Khán (Mír).

Ghazzal, غزال, (a seller of thread) title of Wásil-bin-'Atá, a celebrated Musalmán doctor who was thus surnamed.

Ghazni, غزني, kings of, vide Subaktagin.

Ghazzali, امام احمد غزالي, or Ghazálí (Imam Ahmad),

younger brother of Imám Muhammad Ghazzálí. He was a doctor of the sect of Sháfá'i, and died at Kazwín in the year 1123 A. D., 517 A. H., but according to Ibn Khalikán in 520 A. H., corresponding with 1126 A. D.

Ghazzali, امام محمد غزالي, or Ghazálí (Imam Muham-

mad) who is also entitled Hujjat-ul-Islám, is the surname of Abú Hámid Muhammad Zain-uddin-al-Túsi, one of the greatest and most celebrated Musalmán doctors, and author of a treatise on the different classes of science which concern religion, called, "Kimiáe Sa'adat," and many other works such as the Yáktút-ut-Tawib, also called "Tafsir Jawáhir-ul-Kurán," "Akáed Ghazzálí," "Ahia-ul-'Ulúm," and "Tuhfat-ul-Filasafa." He was born in the year 1058 A. D., 450 A. H., in a village called Ghazzála or Ghazála in Túsi, whence he and his brother Ahmad, derived their names of Ghazzálí. He died on the 18th December, 1111 A. D., 4th Jumáda II, 505 A. H., aged 55 lunar years. Some authors say that his name should be spelt Ghazálí and not Ghazzálí, but the following verses from the Mukhbir-ul-Wásilín, confirms the latter.

احمد انكس كه ماو غزالي است

دردو عالم بدرجته عالي است

He is said to have written ninety-nine works, mostly in Arabic, a few in Persian.

Ghizali (Moulana), مولانا غزالي, of Túsi or Mashhad,

the royal poet. He mentions in one of his Kasidas named Rauzat-us-Safá, that he was born in the year 1524 A. D., 930 A. H. He first came from Mashhad his native country to the Dakhan, where being disappointed in his prospects, he went over to Jaunpúr, and was employed for some years by Khán Zamán 'Alí Kulí Khán, governor of that province, during which time he wrote a poem called "Naksh Bad'á," for which he received from his patron a piece of gold for each couplet. After the death of Khán Zamán, who was slain in battle against the emperor Akbar in 1568 A. D., 975 A. H., he fell into the hands of that monarch, who took him into his service, and conferred on him the title of Málik-ush-Shua'rá, or the King of poets. He was the first poet that was honoured with this title in India. He accompanied his royal master to the conquest of Gujrát, and died there of venereal disease, on Friday the 5th of December, 1572 A. D., 27th Rajab, 980 A. H. He is buried at Ahmadábád, Gujrát, at a place called Sarkij. He is also the author of a Diwán, and three Masnawís or poems, containing from 40 to 50,000 verses; their titles are: "Kitáb Asrár," "Rishahát-ul-Haiát," and "Mirat-ul-Káenát."

Ghous Muhammad Khan, غوث محمد خان, whose title is Mohtashim-uddaula, is the present Nawáb of Jáwara.

Ghous-ul-'Alam, غوث العالم, a famous Súfi, vide Muhammad Ghous of Gwáliar.

Ghous-ul-'Azim, غوث الاعظم, a title of the Muhammadan saint 'Abdul Kádír Gilání.

Ghouwasi, غوامسي يزدي, of Yezd, a poet, whose proper name is Izzuddin. He is said to have composed 100,000 verses. This fertile poet, in a work which he wrote in 1543 A. D., 950 A. H., says: "The poetry which I have written amounts to 1,950 books." He made 500 verses a day, and it would appear that he put the "Rauzat-ush-Shohada," the history of Tabari, the legends of the prophets, Kaleila-wa-Damna, and the Medical work called "Zakhira Khwarizm Shahi," and many other works into verse. He died in 1553 A. D., 960 A. H., at an age of more than one hundred years.

Ghulam 'Ali, Mir, مير غلام علي آزاد, a poet whose poetical title is 'Azad, which see.

Ghulam 'Ali Khan, غلام علي خان, author of the "Lama'at-ut-Tahirin," a panegyric on the actions of Muhammad, and a number of mystical poems, dedicated to the emperor 'Alamgir.

Ghulam 'Ali, غلام علي, author of the work called "Shah 'Alam Nama," a history of the reign of the Emperor Shah 'Alam, who died in 1806 A. D., 1221 A. H.

Ghulam Husain Khan, Nawab Sayyad, طباطبائي, نواب سيد غلام حسين خان, surnamed Tiba Tibai, son of Hidayet 'Ali Khan, Bahadur Asad Jang, author of a Persian work called "Siar-ul-Mutakhirin," written in the year 1780 A. D., 1194 A. H., and translated soon after into English by a French Renegade, called Mustafá. It was again translated into English by F. C. Balfour, Esq., LL. D. He is also author of a Poem entitled "Basharat-ul-Imamat."

Ghulam Husain Khan, غلام حسين خان, author of the Persian History of Bengal called "Rayaz-ussalatín" which he wrote about the year 1780 A. D. at the request of Mr. George Udney of Malwa. He was a learned and respectable character, once of greater consequence, and afterwards a member of the native court of judicature under the most worthy Nawab 'Ali Ibrahim Khan.

Ghulam Imam Shahid, Maulana, غلام امام شهيد مولانا, a poet who is the author of a Persian Diwan, and of a celebrated Kasida comprising the dispute between Love and Beauty. His poetical title is Shahed and he is living still, 1879 A. D.

Ghulam Kadir Khan, غلام قادر خان, son of Zabita Khan, and grandson of Najib-uddaula, the Rohila chief. This is that traitor who after extorting as much money as he could from his royal master, the emperor Shah 'Alam of Delhi, ordered his Rohilas to pluck out his eyes from their sockets and placed Beidar Bakht, son of Ahmad Shah, and grandson of Muhammad Shah on the throne. This mournful event happened on the 10th of August, 1788 A. D., 7th Zi-Ka'da, 1202 A. H. After this, the traitor endeavoured to make his retreat to his own territory Ghousgarh, but was pursued by the Marhattas who took him prisoner, cut off his ears, nose, arms, and legs, and in this mutilated state he was sent to Delhi; but died on the road in the month of December the same year, Rabi I, 1203 A. H. His tomb is in Aul, Parganna Furrak, Zila Agra.

Ghulam Kutb-uddin Shah, قطب الدين الله ابادي, قطب الله شاه غلام, of Allahabad, whose poetical name is Musibat, was the son of Shah Muhammad Fakhr. He was an elegant poet eminently learned and accomplished, and is the author of a work called "Nan Kalia," (Cakes and Steaks) which he wrote in answer to a work entitled "Nan Halwa" (Cakes and Pudding). He was born on

the 29th August, 1725 O. S., 1st Maharram, 1138 A. H., went on a pilgrimage to Mecca, and died there in the year 1773-4 A. D., 1187-8 A. H.

Ghulam Muhammad, غلام محمد, (Prince,) son or grandson of Tippu Sultan, was installed as a Knight Commander of the Star of India on the 27th February, 1871 A. D. Seventy-two years ago he was a prisoner in the hands of the English, and since then a recipient of the highest honors. He died in Calcutta on the night of the 11th August, 1872, aged 78 years.

Ghulam Muhammad Khan, غلام محمد خان, present nawab of the Karnatic, whose title is Amir-ul-Hind Walá Jah Umdat-ul-Umrá Muntáz-ul-Mumalik.

Ghulam Muhammad Khan, Nawab, محمد خان, نواب غلام, vide Faiz-ullah Khan.

Ghulam Ahia, غلام يحيى, author of an Arabic work on Logic, which goes after his name. Its marginal Notes written by another author are called "Shams-uz-Zuhá."

Ghunchachae Ummaid, غنچچہ امید, (i. e., a small bud of hope), was one of the wives of Umar Shaikh Mirzá, the son of Sultan Abu Sa'id Mirzá, and mother of Nasir Mirzá, and Mahd Bano Begam. She was a native of Andjan.

Girami, گرامی, the poetical name of a poet whose Diwan was found in the Library of Tipu Sultan.

Girdhar Das, گردھر داس, of Dehli, author of the history of Ram, entitled "Ramayan," translated from the Sanskrit in 1722 A. D. This is a very celebrated Hindi poem, containing the exploits of the famous demigod Ram, who reigned over India for many years. His capital was at Audh, and his conquests extended to Ceylon, where the chain of rocks which nearly unite that island to the continent, is still called Ram's Bridge. Besides this, there are two other Ramayans, one translated by Tulshí Das in the Bhakhá dialect, and another by Khushfar in Urdu.

Girdhar Singh, گردھر سنگھ, or Girdhar Bahadur, a Rajput chief who was governor of Malwa in the reign of the emperor Muhammad Shah, and fell in battle against the Peshwa Bají Rao's officers in 1729 A. D. His nephew, Dayá Ram, who succeeded him, and had opposed a gallant resistance for some time, was defeated by Chimanaji the Peshwa's brother, and lost his life in battle about the year 1732 A. D.

Gobind Guru, گورو گوبند, a chief of the Sikhs, vide Gurú Gobind.

Gopal or Nayek Gopal, نايك گوپال, a celebrated singer of India, who was a native of the Dakhan, and flourished during the reign of Sultan 'Ala-uddin Sikandar Saní. He was a contemporary of Amir Khuro who died in 1325 A. D. It is related that when Gopal visited the court of Delhi, he sung that species of composition called "Git," the beauty of which style, enunciated by the powerful and harmonious voice of so able a performer, could not meet with competition:—At this the monarch caused Amir Khuro to remain hid under his throne, whence he could hear the musician unknown to him. The latter endeavoured to remember the style, and on a subsequent day, sung "Qoul" and "Tarana" in imitation of it, which surprised Gopal, and, fraudulently deprived him of a portion of his due honor.

Goshyar, گوشيار, an astronomer whose proper name is Abu'l Hasan.

Gouhar Shad Begam, گوهر شاد بیگم, the wife of Mirzá Sháhrúkh, the son of Amír Taimúr. She was slain by Sultán Abú Sa'íd Mirzá for creating disturbances, in 1457 A. D., 861 A. H., at Hirát, where she lies buried on the left bank of a stream called Anjir. The grave is shaded by a very high gilt dome. She is said to have been the most incomparable lady in the world. Some erroneously say that she was the daughter of Amír Taimúr, and the sister of Sháhrúkh Mirzá, and that she never married, but devoted herself to the perusal of the Kúrán, *vide* Mohan Lal's Journal.

Goya, گویا, poetical name of Hisam-uddaula Nawáb Fakír Muhammad Khán of Lakhnau. He is the author of a *Diwán*.

Goya, گویا, the poetical name of Mirzá Kámrán, a brother of Jáyá, which see.

Goya, گویا, poetical name of Shaikh Haiát-ullah of Furukhábad.

Gujar, گوجر, grandson or son of the daughter of the Peshwá Rághóji Bhosla's daughter. He was raised to the masnad of Nágpur after the dethronement of 'Apá Sáhib in 1818 A. D.

Gulab Singh, گلاب سنگه, of Jammú (Maharájá) the independent ruler of Kashmir and the hills, which were made over to him by the British "for a consideration," after the battle with the Sikhs in 1846. He died 2nd August, 1857 A. D., about three months after the outbreak of the native troops. He was succeeded by his son Ranbir Singh.

Gulbadan Begam, گلبدن بیگم, a daughter of the emperor Bábar Sháh, sister to Humáyún and aunt to Akbar Sháh. She was married to Khizir Khán, a descendant of the kings of Káshghar. Khizir Khán was made governor of Lahor in 1555 A. D., 963 A. H., and afterwards of Behár, where he died about the year 1559 A. D., 966 A. H.

Gulbarg Begam, گلبرگ بیگم, daughter of the emperor Bábar Sháh, she is also called Gulrang Begam, and Gulrukh Begam, which see.

Gulchehra Begam, گلچهره بیگم, a daughter of the emperor Bábar Sháh and youngest sister of Humáyún, by whom she was given in marriage to Abbás Sultán, an Uzbek prince, at Kábul in 1548 A. D.

Gul Muhammad Khan, گل محمد خان ناطق, a poet of Dehlí who died in the year of the Christian era 1848 A. D., 1264 A. H. His poetical name was Nátik, which see.

Gulrukh Begam, گلرخ بیگم, a daughter of the emperor Bábar, who was married to Mirzá Núr-uddín Muhammad, a person of respectable family, by whom she had a daughter named Salíma Sultána Begam, who was married in the beginning of the reign of the emperor Akbar, to Berám Khán, Khánkhánán, after whose death in 1561 A. D., 968 A. H., the emperor married her himself. Gulrukh Begam is called in the *Másir-ul-Umrá*, Gulbarg Begam, and by some Gulrang Begam.

Gulrukh Begam, گلرخ بیگم, a daughter of Kámrán Mirzá, the brother of the emperor Humáyún, and first cousin to Akbar. She was married to Ibrahim Husain Mirzá, the son of Muhammad Sultán Mirzá a descendant of Amír Taimúr. Ibrahim Husain, who together with his other brothers had created great disturbances in the

country, was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death and his head sent to Akbar, who ordered it to be placed over one of the gates of Agrah. Gulrukh Begam survived him for several years and was living at Agrah in 1614 A. D., 1023 A. H.

Gulshan, گلشن, the poetical name of Shaikh Sa'd-ulláh, a mystical poet, who resided for some years at Dehlí, and left nearly 100,000 verses of Ghazals. He was a disciple of Sháh 'Abdúl Ahad Sarhindí, and made with him a pilgrimage to Mecca. He died in 1728 A. D., or 1141 A. H.

Gulshani, گلشنی, the poetical title of Shaikh Sa'd-ulláh, which see.

Gunna or Ganna Begam, گنا بیگم, a princess, celebrated for her personal accomplishments, as well as for the vivacity of her wit, and the fire of her poetical genius. Several of her lyric compositions, in the Hindustání language are still sung and admired, one of which is to be seen in the first volume of the Asiatic Researches, p. 55. She was the daughter of Nawáb 'Alí Kulí Khán commonly called Chhangá or Shash Angushti (from having six fingers on each hand), a mansabdar of 5000 horse. Ganná Begam was betrothed to Shujá-uddaula, the son of Nawáb Saídar Jang, but afterwards married to 'Imád-ul-Mulk Ghází-uddín Khán, wazír, and this rivalry is said to have in part laid the foundation of the mortal enmity which afterwards subsisted between that wazír and Saídar Jang. Adjoining to the village of Núrábád near Dhoulpúr, two miles from Chola Saráe, is a pretty large garden, the work of the emperor Alamgir, built in the year 1688 A. D., 1160 A. H., over the gate of which is an inscription bearing the chronogram of the year of its erection, *viz.*, "Dida Bágh Jámál." Within this garden is the monument of Ganná Begam. Her shrine bears the following inscription, "Ah gham Gunná Begam," which is the chronogram of the year of her death, *viz.*, 1775 A. D., 1189 A. H. The poets, Sóz, Souda, and Minnat corrected her verses.

Guru Gobind, گورو گوبند, the son of Tegh Bahádúr, a famous chief of the Sikhs. After the death of his father who was executed by order of the emperor 'Alamgir in the year 1673 A. D., having collected his followers, he gave them arms and horses, which till his time they had never used, and began to commit depredations, but he was soon obliged to fly, and two of his sons being taken prisoners, were put to death. Being desirous of returning to his home, he prevailed on some Afgháns to conduct him, disguised as one of their devotees, through the army stationed at Sarhind; and for the remainder of his life kept himself retired, having lost his faculties in grief for his sons. He ordered his disciples to wear blue, and leave their beards and the hair of their heads unshaved, which they do to this day. He was succeeded by Banda, one of his followers.

H.

Habib Ajmi, Khwaja, خواجه حبیب عجمي, he was called 'Ajmi or the Persian, on account of his not being able to read the Kúrán, or that he could not pronounce the words of it distinctly. He was a pious Musalmán and disciple of Khwája Hasan Basrí. He died on the 28th August, 738 A. D., 7th Ramazán, 120 A. H.

Habib-ullah, حبیب الله, author of an Arabic work on philosophy called "Bahr-ul-Mantik," or the Sea of Logic.

Habib-ullah, Shaikh, شيخ حبيب الله, a celebrated poet of Agra.

Habib-ullah, Shah or Mir, شاه حبيب الله, a descendant of Sháh Ni'mat-ulláh Walí, and an amir in the service of the Bahmaní kings of the Dakhan. He was imprisoned, and afterwards put to death in June, 1460 A. D., Sha'bán 864 A. H., by Sultán Humáyún Sháh II, Bahmaní, a tyrant, who at the same time cast his brother Hasan Khán, who had rebelled against him, before a voracious tiger, that soon tore the wretched prince to pieces.

Habshi or Habashi, حبشي, a poet who having lost an eye in a scuffle, was asked by Ibráhím Páshá, "Where is thine other eye?" and making answer, "It grew tired of stopping at home in the socket, and flew out to see the world;" was imprisoned ten years for his wit in the tower of Hero and Leander, where he daily gave vent to his feelings in such verses as the following:—

I will groan, till every stone in this cold prison-tower shall weep,
I will cry, till earth and sky, and each dark rolling hour shall weep,
I will make, that hearts shall break, and even the dewless flower shall weep,
Yea, for me, the wronged Habshí, both Musalmán and Gabr shall weep!

Hadí, هادي, a khalif of Baghdád, *vide* Al-Hadí.

Hadí, هادي, poetical name of Mír Muhammad Jawád 'Alí Khán, who died in the year 1800 A. D., 1215 A. H., and left a *Diwán* in Urdú.

Hafí, حافي, which means barefoot, is the surname of Zain-uddín Muhammad, an author, who led an austere life, and who always walking barefoot, was thus surnamed.

Hafiz-uddin Ahmad, Moulwi, حفیظ الدین احمد مولوی, author of the "Khirad Afróz," an Urdú translation of the "Ayár Danish," or Pilpay's Fables, which he translated for the use of the College of Fort William in 1803 A. D., 1218 A. H.

Hafiz-uddin Nasafi-bin-Ahmad, نسفی بن احمد, author of the Commentaries called "Ma-dárik-ut-Tanzíl" and "Hakáek-ut-Tanáwíl," in Arabic. He died in the year 1310 A. D., 710 A. H., *vide* Nasafi or Al-Nasafa.

Hafiz-ullah, Shaikh, شيخ حفیظ الله, a relation of Siráj-uddín 'Alí Khán Arzú. His poetical name was Asam. He died in the 21st year of the emperor Muhammad Sháh of Dehlí, 1767 A. D., 1181 A. H.

Hafiz Abru, حافظ آبرو, surnamed Núr-uddín-bin-Lutf-ulláh, author of the history called "Tárikh Háfiz Abrú." He was born in the city of Hirat, but passed his infancy in Hamdán, where he received his education. He was fortunate enough to secure the esteem of Amír Taimúr, who sought every occasion to do him service. After the death of that tyrant, he attended the court of his son Sháhrúkh Mirzá, and received from the young prince Mirzá Báisanghar every demonstration of kindness and regard. To him he dedicated his works under the name of "Zubdat-ut-Tawárikh Báisangham," which contains a complete history of the world, and an account of the institutions and religions of different people down to 1425 A. D., 829 A. H. He died five years afterwards in the city of Zanján, about the year 1430 A. D., 834 A. H.

Hafiz Adam, حافظ آدم, a Musalmán devotee and disciple of Shaikh Ahmad Sarhindí, who about the year 1673 A. D., in conjunction with the Sikh Gurú Tegh Bahádúr, having collected his followers, levied contributions with the greatest oppression from the inhabitants of his neighbourhood and pretended to royalty. He was banished from the kingdom across the Indus by order of the emperor 'Alamgir.

Hafiz Halwai, حافظ دلوی, a confectioner and poet of Hirat who flourished in the reign of Sháhrúkh Mirzá, the son of Amír Taimúr about the year 1430 A. D., 834 A. H.

Hafiz, Khwaja, خواجه حافظ, whose proper name is Shams-uddín Muhammad, was the most elegant lyric poet of Persia. He was born at Shiráz in the reign of the Muzaffarians, and was living at the time when Amír Taimúr (Tamerlane) defeated Sháh Mansúr the last Sultán of that dynasty. The language of Hafiz has been styled among the Musalmáns, "Lísán-ul-Ghaib," the language of mystery. From his frequent celebration of love and wine in his odes he has not improperly been denominated, by some Orientalists, the Anacreon of Persia. He died in 1389 A. D., 971 A. H. at Shiráz, where his tomb is yet to be seen at a place called Musalla, and is visited as a sacred spot by pilgrims of all ages. After his death a collection of 569 of his odes was made by Sayyad Kásim Anwár, entitled "*Diwán Hafiz*." A few of his poems may be understood in a literal sense; but in general they are figurative, and allude to the Sáfí doctrines; most of them have been at different times translated into some of the European languages. At the head of the English translators, stand Sir W. Jones, Messrs. Richardson and Carlyle. There have been two other Persian poets of the name of Háfiz, one of them surnamed Halwái, that is to say, the confectioner, who lived in the reign of Sultán Sháhrúkh, the son of Tamerlane, and the other was named Aján Rúmí. Many zealous admirers of Háfiz insist, that by wine he invariably means devotion; and they have gone so far as to compose a dictionary of words in the language, as they call it, of the Sáfis: in that vocabulary, *sleep* is explained by meditation on the divine perfections, and *perfume* by hope of the divine favor; *gales* are illapses of grace; *kisses* and *embraces*, the raptures of piety; *idolators*, *infidels*, and *libertines*, are men of the purest religion, and their *idol* is the Creator himself; the *tavern* is a retired oratory, and its *keeper*, a sage instructor; *beauty* denotes the perfection of the Supreme Being; *tresses* are the expansion of his glory; *lips* the hidden mysteries of his essence; *dawn* on the cheek, the world of spirits, who encircle his throne; and a *black mole*, the point of indivisible unity; lastly, *wantonness*, *mirth*, and *inebriety*, mean religious ardour and abstraction from all terrestrial thoughts.

Hafiz Muhammad, author of the "Hawí Saghr."'

Hafiz Rahmat Khan, حافظ رحمت خان, a celebrated Rohila chief. He joined his countrymen during the administration of 'Alí Muhammad Khán, who advanced him to an important station, and Píshít and Bareilly were given to him and Muradábád to another chief named Dúnde Khán. Having attained his office, by military ability and genius, he at length wholly superseded the authority of Sa'd-ulláh Khán, the son of 'Alí Muhammad Khán, and was advanced to the supreme administration of affairs. He failed in his engagement to pay forty lacs of rupees to Nawáb Shujá-uddaula of Audh for the protection of his country from the ravages of the Marhattas, was killed in a battle fought by the nawáb with the assistance of the English on the 23rd April, 1774 A. D., 10th Safar, 1188 A. H. His Life is translated by Mr. Elliott.

Hafiz Rakhna, حافظ رخنه, is the name of the person who planted a large garden at Sarhind in the reign

of the Emperor Akbar and called it "Bāgh Noulakh." He died in 1592 A. D., 1000 A. H., and a beautiful chronogram was written on the occasion.

Hafs, حفص, vide Abū Hafs-ul-Bukhārī.

Hafsa, حفصة, a daughter of the Khalif Umar, and wife of Muhammad, in whose hands Abū Bakr, the successor of the prophet, deposited the original Qurān. She outlived her husband 33 years and died in 665 A. D., 45 A. H.

Haibat Jang, هبیت جنگ, title of Zain-uddin Ahmad, the youngest son of Hājī Ahmad, and nephew and son-in-law of Alahwardī Khān Mahābat Jang, governor of Bengal. He was the father of Nawāb Sirāj-uddaula, who succeeded Mahābat Jang in the government of Bengal in 1756 A. D.

Haibat Khan, هبیت خان. He is the author of the "Tarikh Khān Jahān Lodi," "Makhzan-i-Afghānī," containing the history of Khān Jahān Lodi and of the Afghans. Khān Jahān was a general of great reputation during the reign of the emperor Jahāngir, but rebelling against Shāh Jahān, was killed in an engagement with the royal troops 1631 A. D., 1037 A. H. The above work was written in 1676 A. D. There is also an abridgement of this work, by the same author, called "Majma' Afghānī."

Haidar, حیدر, a title of 'Alī, the son-in-law of Muhammad.

Haidar, حیدر کلیچہ یا حیدر کلوج, also called Haidar

Kulāj or Haidar Kulīcha, because he was by profession a baker. He was a native of Hīrāt, and is the author of a *Diwān* in Persian and one in Urdū.

Haidar, حیدر, or Mir Haidar Shāh of the Dakhan, a gallant soldier in the service of Nawāb Sarfarāz Khān governor of Bengal. He put the *Diwān* of Walī of the Dakhan into *Mukhammas* and interspersed that of Hāfiz with verses of his own. He died at Hūglī in the reign of the emperor Alamgīr Shāh, a year or two before or after 1760 A. D., 1164 A. H., aged 100 years. Gracien-de-Tassy thinks that he is the author of a *Masnawī* entitled "Kissas Chaudar Badon and Māhyār."

Haidar Ali Moulwi, مولوی حیدر علی فیض آبادی,

of Faizābād, author of the "Muntahī-ul-Kalām," and several other works. He was living in Delhi 1854 A. D., 1276 A. H.

Haidar Mir, حیدر میر, vide Haidar Mirzā.

Haidar Mirzā, حیدر میرزا, who is also called Mir Haidar and Mirzā Haidar Dughlāt, was the son of Muhammad Humayūn, and his wife was the aunt of Babar Shāh. He was formerly in the service of Kāmrān Mirzā, brother of the emperor Humāyūn, but being disgusted with his conduct questioned his standard about the year 1539 A. D., 946 A. H., and joined the emperor, to whom he was afterwards of great service. In 1546 A. D., 954 A. H., he was deputed by the emperor to conquer Kashmir, which he took in a short time; but as that emperor was soon after expelled from India by Sher Shāh, Haidar became the king of that country. In the year 1548 A. D., 955 A. H., he invaded Lāhor, Punjab, and not only succeeded in conquering that country, but subsequently added Great Punjab, Rajpoot and Pothohar to his dominions. He reigned nearly ten years and was killed by an arrow in a night-attack made upon his camp in 1557 A. D., 968 A. H.

Haidar Khan, Mir, میر حیدر خان, the grandson of Mir Haidar who was the author of the "Tarikh Rashīdī." One evening, in place of presenting a petition, killed Humāyūn 'Abū Rūhān Amīr-ul-Umrah at the instigation of the

emperor Muhammad Shāh, on the 18th September, 1720 O. S., 27th Zi-Ḥa'da 1132 A. H., and was himself cut to pieces.

Haidar Malik, حیدر ملک, entitled Rais-ul-Mulk

Chughtāī, author of the most authentic history of Kashmir, down to his own time. He was a nobleman in the service of the emperor Jahāngir, and was living about the year 1619 A. D., 1028 A. H., in which year he accompanied that emperor to Kashmir.

Haidar Muammai, Mir, میر حیدر معمای, surnamed

Rafisgī Kāshī, a punster who flourished in the time of Shāh Ismā'īl II, king of Persia, and wrote a chronogram at his death, which took place in 1577 A. D., 985 A. H. He was distinguished by his skill in making chronograms and enigmas. He came to India in the time of Akbar, and was drowned when returning by sea to Persia. He was in charge of copies of Faizī's works for distribution in Persia, and they were also lost. Vide Mir Haidar.

Haidar Razi, حیدر رازی, a Persian historian who wrote in the 17th century of the Christian Era.

Haidar, Sheikh or Sultan, سلطان حیدر, father of

Shāh Ismā'īl I, Safwī. He was the son of Sultān or Shaikh Junaid, the son of Shaikh Ibrahim, the son of Shaikh or Khwāja Alī, the son of the celebrated Shaikh Sadar-uddin Mūsa, the son of Shaikh Safī or Safī-uddin Ardibeli, who was the 21st in a direct line from Mūsi Kāzim, the seventh Imām. He was killed in a battle against Ya'kūb Beg the son of Uzzan Husan, at Shirwān in the month of July, 1488 A. D., Sha'ban, 893 A. H.

Hairan, حیران, poetical name of Mir Haidar 'Alī. He was killed in zillah Bihār, but had the assassin put to death before he expired.

Hairani, Moulana, مولانا حیرانی همدانی, of Hamdān.

He is the author of several *Masnawīs* or poems, viz., "Bah-rām-wa-Nahīd." Dispute between Heaven and Earth, entitled "Manazira Arz-wa-Samā;" Dispute between the Candle and the Moth, called "Manāzira Shama'-wa-Farwana;" and Dispute between the Roasting Spit and the Fowl, named "Manāzira Sīkh-wa-Murgh." He died in 1497-8 A. D., 903 A. H.

Hairat, قیام الدین حیرت, poetical name of Kayām-uddin, the author of the biography called "Tazkira Makālāt-ush-Shua'rā," which he completed in 1760 A. D., 1174 A. H.

Hairat, حیرت, poetical title of Pandit Ajuddhia Parshad,

a native of Kashmir, who resided at Lakhnau. He is the author of a small *Diwan* and a few *Masnawīs*. He died 1234 A. H., in the 35th year of his age.

Hairati, حیرتی, a poet of Marv. In reward of a *Qasida* which he composed in praise of Shāh Tahmāsp I, Safwī, he obtained the title of Malik-ush-Shua'rā or king of poets. Besides the work called "Bahjat-ul-Mubāhij," he is the author of a *Masnawī* to which he gave the title of Gulzār. All his verses amount to about 40,000. He was murdered at Kāshān 1554 A. D., 962 A. H.

Hairati, حیرتی, was the greatest poet of his time. He

had studied at Isfahān, and was alive when Takī Kāshānī wrote his *Tazkira*, 1585 A. D. Though he received a liberal allowance from the Persian government, owing to his extravagance, it was quite insufficient for his support, and in 1581 A. D., 989 A. H., he came to India being attracted by the prodigality of the Kutb-Shāhī kings of Golkandā.

Hajar, **حجر**, a very great man among the followers of 'Alí, and remarkable for his singular abstinence, piety and strictness of life, his constant purifications according to Muhammadan law, and exactness in observing the hours of devotion. He was put to death in 666 A. D., by order of Mu'awia I for speaking reproachfully of him, affronting his brother Zayád governor of Kúfa, and affirming that the government did not, of right, belong to any but the family of 'Alí.

Hajari, *vide* Hijri.

Haji Begam, **حاجي بيگم**, wife of the emperor Humáyún. *Vide* Hamida Bano Begam.

Haji Khalfa, **حاجي خلفه**, a celebrated author commonly called Mustaufi Háji Khalfa. He is the author of the work called "Fazlaka," also of the Biographical Dictionary called "Kashf-uz-Zunún," and the work called "Takwim-ut-Tawárikh Rúmí." The latter is a Chronological Table of remarkable events from the Creation of the world to 1648 A. D., 1058 A. H., translated from the Turkish, during the reign of Sultán Muhammad IV of Constantinople. The "Kashf-uz-Zunún" was printed for the Oriental Translation Fund in 1835-50, together with a Latin translation by Professor Fluegel. It appears that Háji Khalfa formerly bore the title of "Kátib Chilpi," (which see,) and if this is correct, he died in 1657 A. D., 1067 A. H.

In Chamber's Encyclopædia the month and year of his death is September, 1658 A. D., and that he is also said to be the author of the Tarikh Kabir "the Great History," which is a history of the world from the creation of Adam to 1655 A. D., containing notices of 150 dynasties, principally Asiatic; also a history of the Ottoman empire from 1591 to 1658 A. D., and a history of the maritime wars of the Turks, which has been translated into English.

Haji Muhammad Beg Khan, **حاجي محمد بيگ خان**,

the father of the celebrated Mirzá Abú Tálib Khán, author of the "Masir Tálibi." He was by descent a Turk, but born at 'Abbásábád in Isfahán. Whilst a young man, dreading the tyranny of Nádir Sháh, he fled from Persia, and on his arrival in India, was admitted into the friendship of the Nawáb Abú'l Mansúr Khán Safdar Jang. Upon the death of Rájá Nawul Ráe, Deputy Governor of Audh in 1750 A. D., 1163 A. H., Muhammad Kulí Khán, the nephew of the Nawáb, was appointed to that important office, and he (Háji) was nominated one of his assistants. On the death of Safdar Jang in 1753 A. D., 1167 A. H., his son Shujá-uddaula became jealous of his cousin Muhammad Kulí Khán, arrested him and put him to death. Háji fled with a few of his faithful servants to Bengal, where he passed a number of years, and died at Murshidábád in April, 1769 A. D., Zil-hijja, 1182 A. H.

Haji Muhammad Jan, **حاجي محمد جان مشهدي**,

of Mashhad. His poetical name is Kudsí. He flourished in the reign of the emperor Sháh Jahán, who conferred on him the title of "Malik-ush-Shua'ra," or the Royal poet. He is the author of a poem containing the conquests of the emperor, which he named "Zafarnáma." He died in the year 1645 A. D., 1055 A. H., and after him the title of the royal poet was conferred on Abú Tálib Kalím. He is also the author of a Diwán, and an Insha.

Haji Muhammad Kandahari, **حاجي محمد قندهاري**.

He is the author of a history which goes by his name, *viz.*, "Tarikh Háji Muhammad Kandahári."

Haji Muhammad Kashmiri Moulana, **كشميري مولانا حاجي محمد**.

One of his forefathers who was a native of Hamdán, came to Kashmír with Mír Said 'Alí Hamdání. Háji was born in that province, but came to

Dehlí in his youth where he received his education. He was an excellent poet, flourished in the time of Akbar, and died on Thursday the 22nd of September, 1597 A. D., 19th Safar, 1006 A. H., O. S. He was a religious man, and had many disciples, one of whom, named Mouláná Hasan, wrote the chronogram of his death.

Haji Muhammad Khan Sistani, **خان سيستاني**,

حاجي محمد. He was at first in the service of Bairám-Khán, Khánkhánán, after whose dismissal he was honored with the rank of 3000 by the emperor Akbar. He accompanied Munaim Khán, Khánkhánán to Bengal and died at Gour in 1575 A. D., 983 A. H.

Hajjaj-bin-Yusaf-al-Sakafi or **Thakafi**, **الثقفى**

حجاج بن يوسف, one of the most valiant Arabian captains, who was made governor of Arabia and Arabian Irák by Abdulmalik the fifth Khalíf of the Ommaides, after he had defeated and killed Abdulláh-bin-Zubeir, who had taken the title of Khalifa at Mecca. In the year 693 A. D., 74 A. H., he pulled down the temple of Mecca, which Abdulláh had repaired, placing the black stone on the outside of it again and restoring it to the very form it had before Muhammad's time. He was a great tyrant; it is said of him, that in his lifetime, he had put to death a hundred and twenty thousand persons, and when he died had 50,000 in his prisons. He died in the reign of the Khalif Walid I, in the year 714 A. D., 95 A. H., aged 54 years.

Hakikat, **حقيقت**, poetical title of Saiyad Husain Sháh,

son of Saiyad Arab Sháh. He accompanied Col. Kydd to Chinápatan in Madras as head Munshí and died there. He is the author of an Urdú Diwán and seven other works, some of which are named "Tahfat-ul-'Ajam," "Khazínat-ul-Amsál," "Sanamkada Chín" and "Hasht Gulgusht." *Vide* Husain Sháh.

Hakim I, **حكيم**, the poetical title of a person who was a native of Mashhad, and was living about the year 1688 A. D., 1100 A. H. He was an Arabic and Persian scholar, and is the author of a Diwán and a Masnawí.

Hakim II, **حكيم**, the poetical name of Sháh Abdul Hakim of Láhor. He is the author of a work called "Mardum Dida," compiled at Aurangábád in 1761 A. D., 1175 A. H. It contains an account of those poets with whom the author was acquainted.

Hakim-Ain-ul-Mulk, **حكيم عين الملك**, of Shiráz.

He was a learned man and a clever writer. He traced his origin, on his mother's side, to the renowned logician Muhakkik-i-Dawani. The Historian Badaoni was a friend of his. Akbar also liked him very much. Hakim was a poet and wrote under the Lakkhalus of Dawani. He died at Handiah on the 27th Zil-hijja 1003 A. H. *Vide* Ain, I. 481.

Hakim Ali, **حكيم علي گيلاني**, of Gilán, came to India in

indigent circumstances, but was fortunate enough to become in course of time a personal attendant and friend of Akbar. In the 39th year of Akbar's reign, he constructed the wonderful reservoir which is so often mentioned by Mughal Historians. In the 40th year Ali was a commander of 700 and had the title of Jalinus Uzzamani the 'Galinus of the Age.' By Jahángir he was made a commander of 2000. He died on the 5th Muharram, 1018 A. H. *Vide* Ain, I. 466.

Hakim Muhammad, **محمد حكيم**. He was half-brother to the emperor Akbar, being born of a different mother. *Vide* Muhammad Hakim.

Hakim Nur-uddin Shirazi, **حكيم نور الدين شيرازي**, who appears to have been either grandson or sister's son of

Abū'l Fazl, asserts in his preface to the "Hajāt Dara Shikōhī," that he commenced his work in the 14th year of the reign of Shāh Jahān 1642 A. D., 1052 A. H., the above name of the book gives the year of the Hijra, and brought it to a conclusion in 1056 A. H.

Hakim-ul-Mumalik, حکیم العمالک, title of Mīr Muhammad Mahdī, a physician who held the rank of 4000 in the reign of the emperor 'Alamgīr.

Hakiri, حقیری, poetical name of Moulānā Shāhāb-uddīn Mu'ammāī.

Halaki, هلاکی همدانی, of Hamdān, a Persian poet, though illiterate, wrote a panegyric on the accession of Shāh Isma'īl Safwī II, to the throne of Persia, in the year 1576 A. D., 984 A. H., for which he received a handsome present from the king, while other poets who wrote on the same occasion, received nothing.

Halaku Kaan or Khan, هلاکو قان, also called El-khān, was the son of Tālī Khān, and the fourth successor and grandson of Chagha Khān the Tartar. In the reign of his brother Mangū Khān, king of Tartary, he was detached, in May, 1253 A. D., Rab' I, 651 A. H., attended by one hundred and fifty thousand horse to subdue Persia, which he soon conquered, after which he extirpated the power of the Isma'īlīs, the descendants of Hasan Rukhshāh, the founder of the sect, and destroyed their strongholds in November, 1256 A. D., Zil-kada, 654 A. H. He next intended to march direct to Constantinople, but was persuaded by Nasir-uddīn Tūsī (whom he had made his prime minister) to turn his arms against Baghdād. He marched against that capital, and after a siege of some months, took it in February, 1258 A. D., 4th Safar, 656 A. H. The Khalifa Mustas'īm Billāh and his son were seized, and with 800,000 of its inhabitants were put to death. After these successes Halakū was desirous of returning to Tartary to take possession of the government of his native country, which had become vacant by the death of his brother, Mangū Khān: but the great defeat which the general whom he had left in Syria suffered from Saif-uddīn Firōz, the prince of the Mamlūks of Egypt, compelled him to abandon his design: and after he had restored his affairs in Syria, he fixed his residence at Marāgha, in Azarbaijan, where he died on Sunday the 8th February 1265 A. D., 19th Rab' II, 663 A. H., after a reign of twelve years from his first coming to Persia, and eight years from the death of his brother. During his auspicious reign, the literature of Persia resumed its former flourishing state. The venerable Persian Bard Shāh of Shirāz was living in his time. Halakū was succeeded by his son Abākān in the kingdom of Persia.

List of Mughal-Tartar or Ilkhāni dynasty of Persia.

Halakū Khān, the son of Tālī Khān, succeeded his brother Mangū Khān in the kingdom of Persia.

Abū Khān, the son of Halakū.

Nikodār or Ahmad Khān, brother of Abākā.

Arghūn Khān, son of Abākā.

Kulshatū Khān, son of Abākā.

Bakū, grandson of Halakū.

Ohāzān Khān, son of Arghūn Khān.

Aljaitū, the son of Arghūn Khān.

Abū Saīd Bahadur Khān, the son of Aljaitū, after whose death the dynasty became dependent.

Halati, حلاتی, poetical title of Kāsim Beg, who was born and brought up in Teherān, and spent the greater part of his life at Kazwīn. He flourished in the reign of Shāh Tahmasp Safwī, and wrote the chronogram of the accession of Shāh Isma'īl II, in 1576 A. D., 984 A. H. He is the author of a *Diwān* in Persian.

Halima, حایمه, the name of Muhammad's nurse, who, it is said, had formerly no milk in her breasts, but immediately obtained some when she presented them to the new born prophet to suck.

Hallaj, حالج. This word, which properly signifies the person that prepares cotton before it is manufactured, was the surname of Abū Mughis Husain-bin-Mansūr. *Vide* Mansūr Hallāj.

Hamd-ullah Mustoufi-bin-Abu Bakr-al-Kazwī-ni, Khwaja, حمد الله مستوفی بن ابو بكر القزويني, also called Hamid-uddīn Mustoufi, a native of Kazwīn, and author of the "Tārīkh Guzīda," or "Selected History," which he composed in 1329 A. D., 730 A. H., and dedicated to the minister Ghayās-uddīn, the son of Rashīd-uddīn, author of the "Jāma'-ut-Tawārīkh," to both of whom Hamd-ullāh had been Secretary. The "Tārīkh Guzīda" ranks among the best general histories of the East. Eleven years after the completion of this history, the author composed his celebrated work on Geography and Natural History, entitled "Nuzhat-ul-Kulāh," "The delight of hearts," which is in high repute with Oriental Scholars, and which has obtained for him from D'Herbelot, the title of "le Geographe Persan." Hamd-ullāh died 1349 A. D., 750 A. H. He was the brother of Fakhr-uddīn Fath-ullāh Mustoufi. See also Ahmad-bin-Abū Bakr.

Hamid, حمید, a poet, who is the author of a poem called "Ismat Nāma," containing the loves of Sātin and Mīna, composed in the year 1607 A. D., 1016 A. H., during the reign of Jahāngīr.

Hamida Bano, حمیده بانو, the daughter of Malika Bano, the sister of Mumtāz Mahal, was married to Khalī-ullāh Khān, who died in 1662 A. D.

Hamida Bano Begam, حمیده بانو بیگم, styled (after her death) Mariam Makānī, and commonly called Hājī Begam, was a great-granddaughter of Sheikh Ahmad Jām. She was married in 1541 A. D., 948 A. H., to the emperor Humayūn, and became the mother of the emperor Akbar. She is the founder of the Sarāe called Arab Sarā, situated near the mausoleum of her husband at old Dehlī. She had gone on a pilgrimage to Mecca, and on her return, brought with her 300 Arabs, for whom she built this place in 1560 A. D., 968 A. H. She died at Agra on Monday, the 29th of August, 1603 A. D., 17th Shahrewar, 1012 A. H., aged about 78 years, and was buried in the mausoleum of Humayūn at Dehlī.

Hamid-uddin Kazi, قاضی حمید الدین دهلوی, of Delhi, was the author of the "Sharah Hidāet-ul-Fikah," and several other works. He died in 1363 A. D., 764 A. H.

Hamid-uddin Mustoufi, Khwaja, حمد الله مستوفی, *Vide* Hamd-ullāh Mustoufi.

Hamid-uddin Nagori, Kazi, قاضی حمید الدین ناگوری,

a native of Nāgor who held the appointment of Kāzī, and died on the 11th July, 1296 A. D., 11th Ramazān, 693 A. H., and is buried at Dehlī close to the tomb of Khwāja Kutb-uddīn Bakhtīār, commonly called Kutb Shāh. He is the author of the book called "Tawāla-ush-Shamīa," containing religious contemplations and speculative opinions on the essence and nature of the divinity &c., &c. The year of his death is taken from an inscription over his tomb.

Hamid-uddin Umar, Kazi, قاضی حمید الدین عمر, flourished in the time of Sultān Sanjar, the Saljūki king

of Persia, was a contemporary of the poet Anwari, and is the author of a Commentary on the *Kurán* called "Mu-kámát."

Hamid Ali, Mirza, مرزا حامد علي, or more properly Prince Mirzá Hámid 'Alí, son of Wájid 'Alí Sháh, the last king of Lakhnau. He accompanied his grandmother the Dowager Queen of Lakhnau to England to claim his right, in 1856. *Vide* Jawád Alí.

Hamid, حامد, or Abdúl Hámid Yahia, a celebrated calligrapher, who reformed the Arabian characters in the reign of the Khalif Muáwía II, of the house of Umayya. He died in 749 A. D., 132 A. H.

Hamid-uddin Ali-al-Bukhari, الدين علي البخاري حميد, author of a short Commentary on the *Hidáya*, entitled the "Fawáed." He died in 1268 A. D., 667 A. H.

Hamid Kirmani, حامد كرماني, poetical name of Sheikh Aohad-uddin Kurmání.

Hamid-ullah Khan, حميد الله خان, author of the *Ahádís-ul-Khawáin*, also called "Tárikh-i-Hamid," which contains a history of Chátgawn (Chittagong). Printed at Calcutta in 1871.

Hammad, حماد, the son of Abú Hanífa, who was a learned man, and died in the year 792 A. D., 176 A. H.

Hamza, Amir, امير حمزة, the son of Abdul Muttalib, and uncle of Muhammad, who gave him the title of Asad-ulláh, or the lion of God, because of his courage and valour, and put into his hands the first standard he ordered to be made, which was called "Ráet-ul-Islám," the standard of the faith. Hamza, who was also called Abú 'Umar, was killed in the battle of Ohad which Muhammad fought with the Kúreshites, of whom Abú Sufián was the chief. After the battle, Hinda, the wife of Abú Sufián, pulled out Hamza's liver out of his body and chewed and swallowed some of it. This battle took place in the month of March, 625 A. D., Shawál, 3 A. H.

Hamza Bano Begam, حمزة بانو بيگم, daughter of Sháh Juhán by Kandaharí Begam, daughter of Muzaffar Husain Mirzá of the royal race of Sháh Isma'il Safwí. She was born in the year 1019 A. H.

Hamza Mirza, حمزة مرزا, the eldest son of Sultán Muhammad Khuda Banda, and the grandson of Sháh Tahmásp I of the Safwí family of Persia. His father, on account of a natural weakness in his eyes, which rendered him almost blind, had at first entrusted the charge of the empire to his wazír, Mirzá Sulaimán; when that nobleman was slain, he created his own son, Hamza Mirzá, regent of the empire. This prince, by his valour, extricated his weak father from all the difficulties with which he was surrounded. But this gleam of good fortune soon vanished. This gallant prince was stabbed by a barber, in his own private apartments on the 24th of November, 1586 A. D., 22nd Zil-hijja 994 A. H.

Hanbal, Imam, امام حنبل, or Ahmad Ibn Hanbal, the son of Muhammad-ibn-Hanbal, was the fourth Imám or founder of one of the four orthodox sects of the Sunnís called Hanbalites. This sect made a great noise in Baghdad in the reign of the Khalif Al-Mu'tadil in 929 A. D., 317 A. H., Merouzí chief of the sect, had asserted that God had placed Muhammad on his throne, which assertion he founded upon the passage of the *Kurán*: "Thy Lord shall soon give thee a considerable place or station." All the other sects of the Musalmáns regard the explanation of the Hanbalites as a shocking impiety. They maintain that this 'considerable place or station' was the post or quality of a mediator, which they affirm to

belong to their prophet. This dispute passed from the schools to the public assemblies. At length they came from words to blows which cost the lives of several thousands. In the year 935 A. D., 323 A. H., the Hanbalites became so insolent, that they marched in arms on the city of Baghdád, and plundered the shops on pretence that wine was drunk in them. Ahmad was a traditionist of the first class, and composed a collection of authenticated traditions called "Masnad" more copious than those any other person had till then been able to form: it is said that he knew by-heart one million of those traditions. He was born in the year 780 A. D., 164 A. H., and died on the 31st July, 855 A. D., 12th Rabí' I, 241 A. H., in the reign of the Khalif Al-Mutwakkil, and was buried at Baghdád. It was estimated that the number of men present at his funeral was 800,000, and women 60,000; and it is said that 20,000 Christians, Jews and Magians became Moslems on the day of his death. In the year 835 A. D., Ramazán, 220 A. H., some time in the month of September, he was required by the Khalif Al-Motasim Billáh to declare that the *Kurán* was created, but would not, and although beaten and imprisoned, persisted in his refusal. The eternity of the *Kurán*, considered as the word of God, is the orthodox Moslem doctrine.

Handal Mirza, هندال مرزا, son of the emperor Bábar Sháh, and brother of Humáyún, was born in the year 1518 A. D., 924 A. H. He lost his life in a night attack made by his brother Kámrán Mirzá on the emperor Humáyún near Khaibar in the province of Kábul, on the 19th of November, 1551 A. D., 21st Zi-Ka'da, 958 A. H. He is buried at Kábul close to the tomb of the emperor Bábar Sháh. Humáyún, out of affection to the memory of Handál Mirzá, in the same year, gave the daughter of that prince, Razia Sultána, to his son Akbar in marriage.

Hani, حني, surname of Muhammad-bin-'Alí, a poet who died in the year 1333 A. D., 733 A. H.

Hanifa Imam, امام حنيفة, also called Abú Hanífa and Imám 'Azim, was one of the four Jurisconsults of Mecca; *viz.*, Imám Hanífa, Imám Hanbál, Imám Sháfa'í and Imám Málík, from whom are derived the various Codes of Muhammadan Jurisprudence. He was one of the most celebrated doctors of the Musalmáns, and chief of the sect of Hanífites; and though his sect is the principal of the four which they now indifferently follow, he was ill-used during his lifetime, and died in the prison at Baghdád 767 A. D., 150 A. H. His principal works are, the "Musnad," *i. e.*, the foundation or support, wherein he established all the points of the Musalmán faith: a Treatise entitled "Filkalám," or Scholastic Divinity; and a Catechism called "Mua'llim-ul-Islám" *i. e.*, the Instructor.

His principal work is entitled the "Fikh-ul-Akbar," it treats of the Ilm-ul-Kalám, and has been commented upon by various writers, many of whom are mentioned by Hájí Khalfa. *Vide* Abú Hanífa. Some say that the Musnad was written by Imám Hanbál. By the Shias he is as much detested and censured, as by their antagonists he is admired and exalted. For allowing his disciples to drink *nabíz*, which is a wine made of dates, he is accused by the Persians of departing from the clear injunction of the Prophet against all intoxicating beverages.

Harindar Narain Bhup, Maharaja, نواب بهوپ, the rája of Kúch Behár, who died at Benáres on the 30th May, 1839, aged 70 years. He was of the Rajbansí caste, and a follower of Siva, but his style of living was very unlike that of a Hindú. He used to marry without any regard to caste, and entered into the connubial relation with any woman he took a fancy to. He did not even spare married women. The number of his wives or ránis was no less than 1200!

Hari Rao Holkar, هري راو هلڪر, rájá of Indor, was the cousin and successor of Malhár Ráo III, the adopted son and successor of Jaswant Ráo Holkar. He died on the 24th of October, 1843 A. D.

Hariri, حريري, whose full name is Abú Muhammad Kasim-bin-'Alí-bin-'Usmán-al-Hariri-al-Basri, was a native of Basra. He was one of the ablest writers of his time, and is the author of the "Mukámát Hariri," a work consisting of 50 Oratorical, Poetical, Moral, Ecomiastic, and Satirical discourses, supposed to have been spoken or read in public assemblies; but which were composed by the author at the desire of Antasherwán-ibn-Khálid, wazir to Sultán Muhammad Saljúki. He died at Basra in the year 1122 A. D., 516 A. H. Poets, historians, grammarians and lexicographers look upon the Mukámát as the highest authority, and next to the Kurán, as far at least as language is concerned. His book has been translated either entirely or partially into nearly every Eastern and European tongue.

Harkaran, هرڪرن, the son of Mathura Dás, a Kambóh of Multán, was a Munshi in the service of Nawáb Ya'tbár Khán, and is the author of a collection of letters called "Insháe Harkaran," or the Forms of Harkaran, translated into English by Dr. Francis Balfour, M. D. The second edition of this work was printed in England in 1804.

Harun-al-Rashid, هارون الرشيد. Vide Al-Rashid.

Hasan, حسن بن سہیل, son of Suhail or Sahl, was governor of Chaldea about the year 830 A. D., under the Khalif Al-Mámún, who married Túrán Dukht his daughter. Some attribute to this Hasan the translation of the Persian book entitled "Jáwédán Khirad" into Arabic.

Hasan, حسن, poetical name of Muhammad Hasan who flourished in the reign of the emperor Sháh 'Alam of Dehli.

Hasan Abdal, حسن عبدال, or Baba Hasan Abdál, a famous saint who was Sayyad at Sabzwár in Khurásán. He came to India with Mirzá Shahruk, son of Anser Taimúr, and died at Kandahár where his tomb is resorted to by pilgrims. Jahángir says in the Túzak that the place Hurasadak is 75 kos from Kashmir.

Hasan 'Alí, حسن علي, the poet laureate in the service of Típu Sultán of Mysore. He is the author of a book called "Bhogbal," or the "Kok Shástar." It is a curious but obscene satire on women, said to be a translation or paraphrase from the Sanskrit in Hindí verse. There is another translation of the same book in Persian prose called "Lazzat un-Nisa," by Ziyá-uddin Nakhshabí.

Hasan Askari, Imam, حسن عسكري, or Abú'l Hasan 'Alí-al-'Ashari, was the eleventh Imám of the race of 'Alí, and the eldest son of Imám 'Alí Nakí who was the tenth. He was born at Madína in the year 846 A. D., 232 A. H., and died on the 6th November 874 A. D., 22nd Muharram, 261 A. H., aged 28 years. He is buried at Samarra in Baghdád close to the tomb of his father.

Hasan Basri, Khwaja, خواجه حسن بصري, a native of Basra and a very pious Musalmán, who is said to have possessed all the branches of science, and was noted for self-mortification, fear of God and devotion. He is the author of a Diwán or book of Odes in Arabic. He was born in 642 A. D., 21 A. H., and died on the 11th October, 728 A. D., 1st Rajab, 110 A. H., aged 89 lunar years, and was buried at Basra.

Hasan Beg, (Khani, Badakhshi), بيگ خاني بدخشي, حسن, Shaikh Umari was a good soldier. He was

made a commander of 2500 for his services in Bangash, and was put towards the end of Akbar's reign, in charge of Kabul, receiving Fort Rohtas in the Panjáb as jagir. Hasan Beg, after making a useless attempt to incriminate others, was put into a cow-hide and in this state he was tied to donkeys and carried through the bazar. He died after a few hours from suffocation. Vide Ain, I. 454.

Hasan-bin-Muhammad Khaki-al-Shirazi, زي حسن بن محمد خاكي الشيرازي, who came to India in the time of the emperor Akbar and obtained different offices under the government. He is the author of a history also called "Muntakhib-ut-Tawárikh," besides the one written by Abdul Kádír Badáoni. He commenced the work before the close of Akbar's reign, and completed it in the fifth year of the emperor Jahángir, i. e., 1610 A. D., 1019 A. H., in which year, he tells us, he was appointed Diwán of Patna.

Hasan-bin-Muhammad Sharif, محمد شريف حسن, author of the "Anis-ul-'Ushshák," the lover's companion, containing an explanation of all the metaphors and phrases used by the poets; with numerous quotations from those held in the greatest estimation. Vide Khadim.

Hasan-bin-Sabah, حسن بن صباح, vide Hasan Sabbah.

Hasan Buzurg, حسن بزرگ, also called Sheikh Hasan, Amír Hasan Ilkání, and Amír Hasan Navián, Kayúkh, the son of Amír Ilkán Jaláyer. He was an immediate descendant of Sultán Arghún Khán, king of Persia, (whose sister was his mother,) and one of the principal chiefs of the Mughals in the reign of Sultán Abú Sa'id. He married Baghdád Khátún, daughter of Amír Chobán or Jovián, but the prince being deeply enamoured of her charms, Amír Hasan, after the death of her father, was forced to resign his consort to him in 1327 A. D., 728 A. H. A few years after the death of Abú Sa'id, Amír Hasan married his widow Dilshád Khátún, went to Baghdád, seized that city, and became the founder of a petty dynasty of princes. His life was passed in contests to establish his authority over the territories of Baghdád, and he died before this object of his ambition was accomplished, in July 1356 A. D., Rajab, 757 A. H. His son Sultán Owes Jaláyer was more fortunate: he not only succeeded in completing the conquest his father had commenced, but carried his arms into Azurbeján and Khurásán. Sultán Owes died in October 1374 A. D., 776 A. H., and left his government to his second son Sultán Hasan Jaláyer. This excellent prince, who is also alike celebrated for his benevolence and love of justice, lost his life in an action in 1382 A. D., 784 A. H., with his brother Ahmad, surnamed Ilkání, a cruel and unjust ruler, whose enormities compelled his subjects to invite Amír Taimúr (Tamerlane) to their relief in 1393 A. D., and almost the whole of the future life of Ahmad passed in an ineffectual struggle with that conqueror. He fled to Egypt for safety, and when, after the death of Taimúr, he returned to recover his dominions, he was taken and put to death by Kara Yúsaf, a Turkman chief in 1410 A. D., 813 A. H.

Hasan Imam, امام حسن, the eldest son of 'Alí, the son of Abú Tálib, and Fátima, the daughter of Muhammad; was born on the 1st March 625 A. D., 15th Ramazán, 3 A. H. After the death of his father in January 661 A. D., Ramazán, 40 A. H., he succeeded him as second Imám, and was proclaimed Khalif by the Arabians, but perceiving the people divided and himself ill-used, he after six months resigned the Khiláfat to Mu'áwía, who assigned to him about 150,000 pounds a year, besides

large presents. After this Hasan and his brother Husain retired and lived privately at Madina, where after a few years he died of poison, administered to him by one of his wives, whom Yazid, the son of Mu'awia suborned to commit that wickedness, on the promise of marrying her afterwards. But instead of a new husband, she was forced to be contented with a good sum of money which Mu'awia gave her for her pains; for Yazid was not so mad as to trust himself to her embraces. This mournful event took place on the night of the 17th March, 669 or 670 A. D., 7th Safar, 49 A. H. He was buried in Madina at a place called Bakia. Hasan is said to have been in person very like his grandfather Muhammad, who, when he was born, spit in his mouth and named him Hasan. He had twenty children, fifteen sons and five daughters. Though his wives were remarkably fond of him, yet he was apt very frequently to divorce them and marry new ones.

Hasan Kashi, Moulana, مولانا حسن کاشي, a poet who was a native of Káshán. He is the author of many Káshidas and Ghazals. The year of his death is not known, but he appears to have flourished about the 8th century of the Hijri era.

Hasan Khwaja, خواجه حسن, vide Hasan Sanjari.

Hasan Khwaja, خواجه حسن, a darwesh, the son of Khwajá Ibrahim. He is the author of a Diwán of Ghazals, in the last verses of each he has mentioned the name of his beloved.

Hasan Kochak, Sheikh, شيخ حسن كوچك, a grandson of Amir Choubán or Jovián. He was one of the chiefs, who, during the period of trouble and confusion which took place after the death of Sultán Abú Sa'id, king of Persia, in 1335 A. D., rose to eminence. He fought several battles with Amir Hasan Buzurg, and met his death accidentally by the hands of his quarrelsome wife, in December 1343 A. D., Rajab, 744 A. H.

Hasan Maimandi, حسن ميمندي. It is recorded by some that he was one of the ministers of Sultán Mahmúd of Ghazni. This statement is altogether incorrect and unfounded, says Mr. Elliot, as it is not mentioned by any great historian. But his son who is commonly called Ahmad-bin-Hasan Maimandi was a minister of that monarch. Hasan Maimandi was, during the lifetime of Sultán Násir-uddín Subaktagin, employed as Diwán or Collector of Revenues at Kasba Bust; but Násir-uddín was led by the secret machinations of his enemies to entertain an unfavourable opinion of him, till he was at last, in consequence of his having been convicted of extortion and fraud to a large amount, hanged by order of that Sultán; so that the general notion which prevails that he was the wazir of Sultán Mahmúd, is erroneous.

Hasan, Mir, مير حسن, a Hindústání poet of Lakhnau, and author of the novel called "Masnawí Mir Hasan," containing the loves of Badr-i-Munir and Benazir in Urdú verse, which he completed and dedicated to Nawáb 'Asaf-uddaula in the year 1785 A. D., 1199 A. H. It is also called "Sahr-ul-Bayán." His ancestors were of Hirát, but he was born at Dehli and went early in life to Lakhnau, where he was supported by Nawáb Safdar Jang and his son Mirzá Nawázish Ali Khán. He is also the author of a Diwán of about 8000 verses, and of a Tazkira of Urdú poets. He died in 1790 A. D., 1204 A. H. His father's name was Mir Ghulám Husain Záhik.

Hasan Mirza, مرزا حسن, son of Mulla Abdur Razzák of Lahiján. He has left some noble compositions, such as, "The True Light on the articles of Faith." "The

Beauty of good Men in their Works." A pious treatise, and some others. He died in the beginning of the 18th century.

Hasan, Moulana, مولانا حسن, a learned Musalmán who lived in the time of the emperor Jahángir and wrote a chronogram on the sudden death of Sheikh 'Alí Ahmad, son of Sheikh Husain Nakshí, in the year 1609 A. D., 1018 A. H.

Hasan Mutkallim, Moulana, مولانا حسن متكلم, a poet and pupil of Mouláná Muzaffar of Hirát. He flourished in the reign of Malik Ghayás-uddín Kart II, in whose name he composed a book on the art of poetry.

Hasan Rafi, حسن رفيع, a Persian poet.

Hasan Sabba, حسن صباح, the founder of the dynasty of the Isma'ilís in Persia. He was styled Sheikh-ul-Jabal, an Arabic title, which signifies "the chief of the mountains." The name by which this ruler and his descendants are indiscriminately known in European history, is, "The Old Man of the Mountain." His followers or descendants were also called Hasaní, and the English word "assassin," is supposed to have been formed from a corruption of this term. Hasan Sabbáh was at first a mace-bearer to Sultán Alp Arsalán; but in consequence of a quarrel with Nizám-ul-Mulk, the minister of that prince, he retired to Rai, his native country: and from thence, to Syria, where he entered into the service of a chief of the family of Isma'il the son of Ja'far Sádik, and adopted the tenets of that sect. The first object of Hasan was to possess himself of a stronghold; and he succeeded in gaining by stratagem the mountain fort of Alahmút, situated between Kazwín and Gilán. The fort was built by Hasan-bin-Zaid in the year 860 A. D., 246 A. H., and Hasan Sabbáh took it in 1089 A. D., 482 A. H. From this fortress he commenced depredations on the surrounding country, and added several other hill forts to the one he had already seized. That of Ródbár, which is also near Kazwín, was next to Alahmút in consequence. Malik Sháh Saljúki, the reigning Sultán, had sent a force to reduce him, but without any success. In the month of October, 1092 A. D., Ramazán, 485 A. H., Nizám-ul-Mulk, who was then following the royal camp from Isfahán to Baghdád, was stabbed by one of the followers of Hasan Sabbáh who was his personal enemy. Hasan Sabbáh died in 1124 A. D., 26th Rab' II, 518 A. H. Rukn-uddín, who was the last of this family, and who is better known under the name of Káhir Sháh or Khúr Sháh, after a weak and ineffectual struggle fell before Halákú. That conqueror not only made him prisoner, but took and dismantled all his strongholds. This event took place in the month of November, 1256 A. D., Zi'qada' 654 A. H. It was his father Alá-uddín Muhammad who forced Nasir-uddín Túsi to remain with him for some years, till he was released by Halákú Khán. Vide Isma'il and Isma'ilís. The successor of Hasan was Buzurg Umed.

Hasan Salimi, حسن سليمي, vide Salími.

Hasan Sanjari, Khwaja, خواجه حسن سنجری, also called Khwajá Hasan Dehlawí, a celebrated Persian poet of Dehli, who was a contemporary of the famous Amir Khusro, and had become at the age of 50 years a disciple of Sheikh Nizám-uddín Aulia. He died, according to the author of the "Mirat-ul-Khayál," in the Dakhan in the year 1307 A. D., 707 A. H., and is buried at Daulatábád. He is the author of several works, amongst which is a Diwán, and one called "Fawá'id-ul-Fawá'id," a collection of letters written by Nizám-uddín Aulia to his disciples. Tálib says he died in 1337 A. D., 738 A. H. His father's name was Alái Sanjari.

Hasan, Shaikh, شيخ حسن, the son of Shaikh Nazar-ulláh. He is the author of a work called "Sarat Istakam." He died in Mírat in the year 1078 A. H.

Hasan Khan Shamlu, حسن خان شاملو, governor of Hirát under Sháh Abbás II, and his son Sháh Sulaiman. He died in 1697 A. D., 1109 A. H., and is the author of a Diwán.

Hasan, Sayyad, سيد حسن غزنوي, of Ghazni, a poet who flourished in the reign of Sultán Bahrám Sháh the Ghaznavida, and is the author of a Diwán. He is also called Sayyad Hasan-al-Husaini. He died in the way while returning from Mecca, in the year 1170 A. D., 565 A. H.

Hasham, هشام بن عبد الملك, the son of Abdúl Malik, and the tenth Khalif of the house of Umaiya or Ummaides, succeeded his brother Yazid II in 724 A. D., 105 A. H. He conquered the Khákán of Turkistán, and made war against Leo III, the Isaurian. He was always attended by 600 camels to carry his splendid wardrobe. He died after a reign of 19 years 7 months and 11 days in the year 743 A. D., 125 A. H., and was succeeded by Walid II, son of Yazid II. In his time lived the celebrated Majnún, the lover of Laili.

Hashim, هاشم, a poet who flourished at Burhánpúr in the Dakhan in the reign of the emperor Jahángir and was a disciple of Shaikh Ahmad Fárúqi, commonly called Shaikh Ahmad Sarhindí. He is the author of a Diwán and several other books, and was alive in 1646 A. D., 1056 A. H.

Hashim, هاشم, the son of Abdúl Manáf, was the father of Abdúl Muttalib, who was the father of Abdulláh and grandfather of Muhammad the prophet of the Musalmáns. He succeeded his father as president of the Ka'ba, and raised the glory of his people to the highest pitch; inasmuch that the neighbouring great men and heads of tribes made their court to him. Nay, so great veneration is the memory of Hashim held in by the Arabs, that from him the family of Muhammad among them are called Háshimítes. He died at Ghaza in Syria, and was succeeded by his son Abdúl Muttalib, who became president of the Ka'ba.

Hashimi Kirmani, هاشمي كرماني, author of a poem or Masnawí called "Mazhar-ul-Asár." He died in 1541 A. D., 948 A. H.

Hashmat, حشمت, the poetical name of Mír Muhtashim Alí Khán, whose ancestors were of Badakhshán, but he was born in Dehli. He died about the year 1748 A. D., 1161 A. H., and left a Diwán of 7000 verses.

Hashmat, حشمت, the poetical name of Bakhshí Alí Khán, which see.

Hasrat, حسرت, the poetical name of Sayyad Muhammad, who died in the reign of the emperor Muhammad Sháh.

Hasrat, حسرت, poetical name of Mír Muhammad Hayát of Patna who had the title of Haibat Kulí Khán. He was for some time attached to the service of Nawáb Shaukat Jang at Purania, and for some time to that of Siráj-uddaula of Murshidábád. He died in 1800 A. D., 1215 A. H., and left a Diwán of 2000 verses.

Hasrat, حسرت, poetical appellation of Mirzá Ja'far 'Alí, an Urdú poet who flourished in the latter part of the 18th century, and gave instructions in the art of poetry to Nawáb Muhabbat Khán at Lakhnau.

Hasrati, حسرتي, vide Sheffa.

Hatifi, Moulana, مولانا هاتفي, the poetical name of Abd-

ulláh, the son of Mouláná Abdur Rahmán Jámí's sister. He was born in Jám a city of Hirát, and died there in the year 1521 A. D., 927 A. H., and was buried in the village of Kharjard. He was a good poet, and author of several works. Having finished his studies, under the patronage and instruction of his uncle, Hátifi, with his permission, secluded himself from the world. When Sháh Isma'il Safwí fought the Uzbek Tartars in Khurásán, and slew Sháhíbeg Khán their chief in 1508 A. D., 914 A. H., he prevailed on our poet to quit his cell, and come to court. Solely ambitious of rivalling the Khamsa or five poems of Nizámí, he wrote in imitation of them his "Laili and Majnún," "Khusro and Shirín," "Haft Manzar," the "Taimúr Námá," which is also called "Zafarnámá," and in imitation of the Sikandar Námá, he undertook a heroic poem in praise of his patron, called "Fatúhát Shahi," which he did not live to finish. Among the numerous Persian poems on the story of Laili and Majnún, that of Hátifi seems universally esteemed the simplest and most pathetic.

Hatim, حاتم طائي, commonly called Hátim Táí, a famous Arabian Chief of the tribe of Táí, celebrated for his liberality, wisdom and valour. He flourished before the birth of Muhammad, and his sepulchre may still be seen at a little village, called Anwarz in Arabia. There is an account of his adventures in the Romance entitled "Hátim Táí" in Persian, which has also been translated into Urdú. An English translation of this Romance was made by Duncan Forbes, A. M., from the Persian.

Hatim, حاتم اصم, surnamed Al-Asamm, that is to say, the deaf, was a great Musalmán doctor, much-esteemed for his piety and doctrine. He was a disciple of Shakik Balkhí and master of Ahmad Khizroya. He died 851 A. D., 237 A. H., in the reign of Mutwakkil the Khalif of Baghdád, and was buried at Balkh in Khurásán his native country.

Hatim Kashi, Maulana, مولانا حاتم کاشي, a poet of Káshán in Persia, who flourished in the reign of Sháh Abbas the Great.

Hatim, حاتم, or Sháh Hátim, poetical name of Shaikh Zahir-uddín, a poet who was a contemporary of Walí. He was born at Dehli in 1699 A. D., 1111 A. H., and was a soldier by profession. He gave the first impulse to Urdú poetry in Dehli. In 1720 A. D., 1132 A. H., the Diwán of Walí was brought to Dehli and verses of it were on every body's lips; this induced him and three friends of his, Nájí, Mazmún, and 'Abrú to apply themselves to Rekhta poetry. Up to the time of Hátim, it would appear, that Indian poets wrote in Persian. He is the author of two Diwáns in Urdú, one in imitation of Walí, and the other in imitation of Sauda and Mír Taqi.

Hatim Ali Beg, Mirza, ميرزا حاتم علي بيگ, vide Mehr.

Hawas, هوس, poetical title of Nawáb Mirzá Taqi, son of Nawáb Mirzá Alí Khán. He is the author of the story of Laili and Majnún in Urdú, and of a Diwán in which every Ghazal contains the name of Laili and Majnún.

Haya, حيا, poetical title of Shio Rámdás, a Hindú, and brother of Rájá Dayá Mal Imtiyáz. He was a pupil of Mirzá Abdúl Kádir Bedil, and is the author of a Diwán of about 5000 verses.

Hayat-ullah Ahrari, حيات الله اهراري, author of the work called "Hahata Alarfin," which contains the life of Ahrsala. He died in 1061 A. H., and his tomb is in Aghra.

Hayati Mulla, ملاحياتي, of Gilán, a poet.

Hazin, مولانا شيخ محمد علي حزين, the poetical name

of Moulána Shaikh Muhammad 'Alí, a Persian of distinction, eminently learned, and accomplished. He fled into Hindústán from his native country to avoid the persecution of Nádir Sháh in 1733 A. D., 1146 A. H. He was a voluminous author both in prose and verse. He wrote his Memoirs in 1741, eight years after his settlement for life in India, and it contains a variety of personal and historical anecdotes, excellent observations on men and manners, besides an interesting account of his travels, and remarks on many modern literary productions. A translation of this work, entitled, "The Life of Shaikh Muhammad Ali Hazin," was made by T. C. Balfour, Esquire, and published in 1830. His father's name was Shaikh Abú Tálib of Gilán, a descendant of Shaikh Táji-uddin Ibráhím, commonly called Shaikh Záhid Gilání, who was the spiritual guide of Shaikh Safi-uddin Ardibeli. He was born at Isfahán on the 7th January, 1692 O. S., 27th Rabi' II, 1103 A. H., was in Dehlí at the time of Nádir Sháh's invasion, and died in 1766 A. D., 1180 A. H., aged 77 lunar years, at Benaras (where he had built his own tomb some time before his death) equally admired and esteemed by the Musalmán, Hindú and English inhabitants of that place. He is the author of several works in Persian and Arabic.

Hazik, Hakim, حكيم حاذوق, son of Hakím Humám, the brother of Abú'l Fatha Gilání. He was a noble of the reign of the emperor Sháh Jahán, a physician and a poet, and is the author of a Diwán in Persian. He died 1658 A. D., 1068 A. H.

Hessing, Colonel John William, of Holland. He came to India and was at first employed by the Nawáb Nizám Ali Khán of the Dakhan in the year 1763 A. D., 1177 A. H., and afterwards by Mádhó Ráo Scindhia in 1784, after whose death in 1794, he continued in the service of his nephew Daulat Ráo Scindhia, by whom he was appointed a Colonel in 1795, with the command of the fortress and city of Agrah. He died on the 21st of July 1803, and was buried in the Roman Catholic Burial-ground at Agrah, where a splendid mausoleum of red stone was built by his children, with an English inscription on his tomb which is of white marble.

Hidaet, هيدايت, poetical name of Hidaet Khán, the uncle of Nisár-ulláh Khán Firák. He died in the year 1215 A. H., and left a Diwán.

Hidaet-ullah, هيدايت الله, author of a work on arts and sciences called "Hidáet-ul-Ramal," written in 1601 A. D.

Hidaet-ullah Khan, هيدايت الله خان, great-grandson of Khán 'Azim Mirzá Koka. He is the author of a History called "Tarikh Hidaet-ulláh Khán" written in the year 1659 A. H.

Himu, हिमू, a banian or Indian shopkeeper of the caste of Dhúsar, whom Salím Sháh, king of Dehlí, had made superintendent of the markets. In the reign of Muhammad Sháh 'Adil, he was appointed his wazír, and intrusted with the whole administration of affairs. This person in the beginning of the reign of the emperor Akbar laid siege to Agrah, and having reduced it proceeded to Dehlí which also surrendered, and Tardi Beg, governor of that place, who fled to Sarhind, was seized by Bairám Khán, the minister of Akbar, and beheaded for abandoning Dehlí, where he might have defended himself. Himú was afterwards defeated and made prisoner in a battle fought at Panípat on Thursday the 5th of November, 1556 A. D., 2nd Muharram, 964 A. H., and brought into the presence of the king by Bairám Khán, who begged him to

kill the infidel with his own hand. Akbar (who was then in his fifteenth year) in order to fulfil the wish of his minister, drew his sword and touched the head of the captive, while Bairám Khán, drawing his own sabre, at a single blow severed the head of Himú from his body.

Hijri, هجری, the poetical title of a poet who was a native of Konbán but lived in Bengal. He is the author of a Diwán in which there is a Kasída of a most wonderful composition. If you read the first letter of every Misra', you have a Kita' in praise of Nawáb Sayyad Muhammad Riza Khán Muzaffar Jang. Some letters in the Kasída are written in red, if you read them by themselves, you have a Ghazal, and certain letters in the Ghazal form a Ruba'i, and certain letters in the Ruba'i form a Misra'. He was living in 1766 A. D., 1180 A. H.

Hilal Kazwini, هلال قزوینی, an author who died in 1527 A. D., 934 A. H.

Hilali, هلالی استرآبادی, of Astarábád, was a Tartar of the tribe of Jughtai or Chughtai, and author of a Diwán consisting of amorous odes. In his youth he travelled to Khurásán, and resided in Hirát, where the illustrious Amír 'Alisheir conferred on him many favours. He was a Sunní by religion, and was, by the contrivance of his enemies, who were Shías, put to death by order of one of the Uzbek chiefs in the year 1530 A. D., 936 A. H., but according to a book called Tuhfa Sháhi, in 1533 A. D., 939 A. H. He is the author of the following works, viz. "Sháh-wa-Darwesh," "Laili-wa-Majnún," "Sifát-ul-'Ashikim," and a Diwán.

Hilm, حلم, poetical name of Prince Mirzá Saíd-uddin, commonly called Mirzá Faiyáz-uddin, son of Mirzá Rayáz-uddin alias Mirzá Muhammad Ján, son of Mirzá Khurram Bakht, son of Mirzá Jahandar Sháh, son of Sháh Alam, king of Dehlí. He is the author of a Diwán.

Himmat Bahadur Gushain, همت بهادر گشاین, Diwán of Ghaní Bahádúr, Nawáb of Banda, and one of the Peshwa's (Báji Rao II) principal officers in Bundelkhand. He joined the British troops under the command of Lieut.-Col. Powell in September, 1803, and gave battle to Shamsher Bahádúr, Nawáb of Banda, who was defeated and compelled to retreat with loss. Himmat Bahádúr was a powerful commander of a large body of horse, and of a numerous party of Gusháins or Nagas, a peculiar class of armed beggars and religious devotees of whom he was not only the military leader, but also the spiritual guide. He died in 1814 and his family is provided for by the British Government.

Himmat Khan, همت خان, was the son of Khán Jahán Sháesta Khán, the son of the wazír Asaf Khán. He built his house on the banks of the river Jamna in a year with many other buildings such as gardens, reservoirs, baths, &c., &c., of which nothing remain now. But a bath, a reservoir, a Baoli, &c. &c., are still to be seen. His proper name was Sayyad Muzaffar. Sháh Jahán conferred on him the name of Himmat Khán. In the 19th year of Alamgir he was appointed governor of Allahábád. In the 24th year of Alamgir, the appointment of Bakhigani was conferred on him; and in the 30th year of Alamgir, he was again appointed governor of Allahábád.

Hinda, هندہ, the daughter of Utba and wife of Abú Sufián. Vide Hamzá (Amír).

Hindal Mirza, هنداں مرزا, vide Handal Mirzá.

Hindu Rao, هندو راو, the brother of Bijá Báí, the wife of Maharájá Daulat Ráo Sindhia. His Kothí or Rekka House on a hillock is well-known at Dehlí. He died in 1855 A. D.

Hira Singh, **هرا سینگ**, a Sikh Chief and minister of Maharaja Dalip Singh of Lāhor. He was murdered with many others about the beginning of January, 1846.

Hirpaldeo, **هرپال دیو**, the son-in-law of Rāmdeo, Rājā of Deogir, who by the assistance of the other rājās of the Dakhan, had recovered his country from the Musalmāns, but Mubārīk Shāh, the son of Alā-uddīn Khiljī, in the second year of his reign, 1318 A. D., 718 A. H., marched towards the Dakhan, took Hirpaldeo prisoner, flayed him alive, and hung his body at the gate of Deogir which is now called Daulatabād.

Hisam-bin-Jamil, **حسام بن جمیل**, surname of Abū Sahl-al-Baghdādī, who passed for one of the best traditionists of Musalmānism. He died in 722 A. D., 104 A. H.

Hissan, **حسان بن ثابت**, the son of Sābit was a poet and companion of Muhammad. He is the author of a *Diwān* in Arabic. When Muhammad overcame his enemies at the battle of Khandak, Hissan wrote a few verses on that occasion; the prophet was so much delighted, that he gave him Shīrīn the sister of Māria Kabtī, for wife.

Hissan-al-Hind, **حسان الهند**, that is, the Hissan of India, a title which Mīr Gulām 'Alī Azād assumed.

Holkar, *vide* Mulhār Rāo I.

Hormisdas, *vide* Hurmuz.

Hoshang, **هوشنگ**, second king of the first or Pishdādian dynasty of Persia, was the son of Sayāmak, and grandson of Kyōmurs whom he succeeded. He reigned 40 years and was succeeded by his son Tahmurs, commonly called Deoband, or the Magician binder, a title he derived from the success with which he warred against the enemies of his family.

Hoshang Shah, **هوشنگ شاه**, (formerly called Alp Khān) was the first Muhammadan king of Mālwa, and the son of Dilāwar Khān Ghori who was governor of that place from the time of Muhammad Shāh, son of Fīroz Shāh Tughlak, king of Dehlī. After his father's death, which happened about the year 1405 A. D., 808 A. H., taking advantage of the times, he became entirely independent and assumed the title of Sultān Hoshang Shāh. He reigned 30 lunar years, and died on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He was buried in a stone vault, and a splendid mausoleum of white marble was built over it which is still to be seen at Mandō. The date of his death is to be found in the three last words of a distich translated thus by General Briggs.

When death had sealed the glorious Hoshang's fate,
And he prepared to tread on Lethe's shore,
I asked a poet to record the date,
Who briefly said, "Shāh Hoshang is no more."

He was succeeded by his son Sultān Muhammad Shāh, who was poisoned after a reign of one year and nine months by Mahmūd Khān (the son of his Wazīr), who took the title of Mahmūd Shāh and ascended the throne of Mālwa on Tuesday the 16th of May, 1436 A. D., 29th Shawwāl, 839 A. H.

List of the kings of Mālwa, whose capitals were Dhār, Mandō or Shādīābād.

Dilāwar Khān Ghori, governor.

Hoshang Shāh Ghori.

Muhammad Shāh Ghori (also called Ghaznī Khān).

Mahmūd Shāh Khiljī.

Sultān Ghayās-uddīn Khiljī.

Sultān Nāsir-uddīn Khiljī.

Sultān Mahmūd II, the last of the Khiljīs.

In his time Mālwa was incorporated with the kingdom of Gujrat by Bahādūr Shāh.

Hoshdar Khan, **هوشدار خان**, a title of Hidāet-ullāh Khān, the son of Irādāt Khān Wāzah. He was honoured with this title by the emperor Farrukh-siyar, and after his father's death with that of Irādāt Khān and the Faujdārī of Dūhipereya in the province of Mālwa. In the sixth year of Muhammad Shāh, 1724 A. D., 1136 A. H., he attended Nizām-ul-Mulk 'Asaf Jāh to the Dakhan, and after the victory over Mubārīz Khān, was appointed *Diwān* of the Dakhan with the rank of 4000. He was afterwards appointed governor of Kulbarga in the Dakhan and died in the year 1744 A. D., 1157 A. H. He had many sons, most of whom died in his lifetime. His eldest surviving son, Hāfēz Khān, succeeded him in the government of Kulbarga which he held at the time. Shāhnawāz Khān wrote the "Māsir-ul-Umra," or Biography of Nobility.

Hoshmand Begam, **هوشمند بیگم**, daughter of Sultān Khusro, married to Prince Hushang, the son of prince Dānial in the year 1035 A. H.

Hujjat, **حجت**, poetical name of Nāsir Khusro, which see.

Hujjat-ul-Islam, **حجت الاسلام**, a title of Muhammad Ghazzālī, a celebrated doctor of the Musalmān law, *vide* Ghazzālī.

Huma, **هما**, poetical name of Sayyad Imtiyāz Khān, a son of Mo'tmid Khān, and a brother of Sayyad Ahmad, whose takhallus was Zamīr. He is the author of a *Diwān*.

Humai, **Queen, همای**, was the daughter of Bahman, who is also called Ardisher Darāzdast (Artaxerxes Longimanus of the Greeks). She succeeded her father as queen of Persia, in the fourth century before Christ. She built the city called Simrah, which the author of the "Labh Tawarikh" says, bore also the name of Simirem, and is the same which is at this day called Jarbadakan. The Persian authors state, that when she ascended the throne, she was pregnant by her own father. Shame led her to conceal this circumstance: and the child, of which she was delivered, was given over to a nurse to be put to death. The life of the child, however, was miraculously preserved; and the unnatural mother first recognised her son, when his fortune and valour had advanced him to the rank of a victorious general in her army. Humai immediately resigned the crown to him, and retired to a private life after she had reigned 32 years. Her son reigned about 12 years, and is called by the Persians Dārā or Darāb I.

Humam, **Hakim, حکیم همام**, brother of Hakīm Abū'l Fatha Gilānī, a well educated and learned man in the service of the emperor Akbar. He was sent by that monarch on an embassy, in company with Sayyad Sadr Jāhān, to Abdullāh Khān Uzbek, ruler of Khurāsān, about the year 1589 A. D., 997 A. H. He died in 1595 A. D., 1004 A. H., and left two sons, Hakīm Sādīk and Hakīm Khūshhāl.

Humam, **همام**, poetical name of Kamāl-uddīn Muhammad bin-Abdul-Wahhāb, styled by Arabshāh, "One of the most illustrious doctors of the member of the Sādāt," that is to say, of the race of Alī. He lived in the time of Amīr Taimūr (Tamerlane) and died in 1457 A. D., 861 A. H. He is author of a Commentary on the Hidāya. His proper name is Kamāl-uddīn Muhammad-al-Siwāsi, which see.

Humam Tabrezi, **همام تبریزی**, a celebrated Persian poet of Tauris or Tabrez, and author of a collection of Rubāis or quatrain verses called "Rubāyāt Mir Humām." He was a cotemporary and rival wit of Shaikh Sa'dī. Meeting one day in a bath, Humām, observing Sa'dī to be very bold, presented to him a basin with the bottom upwards; asked him, "Why do the

heads of the people of Shiraz resemble this?" Sa'di, having turned the bason with the empty side upwards, replied, "First tell me, why do the heads of the people of Tabrez resemble this?" Many other anecdotes are related of them. Humam died in the reign of Aljaitu, emperor of the Mughals, in the year 1313 A. D., 713 A. H., and was buried at Tabrez. He is also called Khwaja Humam-uddin Tabrezi.

Humam-uddin Tabrezi, هماد الدين تبریزی, *vide* Humam Tabrezi.

Humayun, همایون محمد همایون, emperor of Hindustan, surnamed Nasir-uddin Muhammad, was the

eldest son of the emperor Babar Shah, was born at Kabul on the night of Tuesday the 7th of March, 1508 A. D., 4th Zi-Ka'da, 913 A. H., and his mother's name was Maham Begam. He succeeded his father on the throne at Agra on the 26th December, 1530 A. D., 6th Jumada I, 937 A. H., and conferred the government of Kabul, Kandahar, Ghazni, and the Panjab on his brother Mirza Kamran, to Mirza Askari he gave the government of Sarkar Sambhal, to Mirza Handal, Sarkar Alwar, and the government of Badakhshan to Mirza Sulaiman, the son of Khan Mirza, the son of Sultan Muhammad, the son of Sultan Abu Said. Humayun was defeated the first time by Sher Khan (afterwards Sher Shah) in a battle fought on the banks of the Chaunsa in Behar on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time at Kanauj on the 17th of May, 1540 A. D., 10th Muharram, 967 A. H. The capital no longer afforded him a place of refuge; even his brothers became his enemies, and would not grant him shelter in their provinces. He fled from one place to another, subject at times to the greatest hardships; and was at last obliged to quit the kingdom and seek an asylum in Persia, where he arrived in July, 1544 A. D., 951 A. H., and was hospitably and honorably entertained for some time by Shah Tahmasp of Persia, who assisted him with troops. During the absence of Humayun, which extended to a period of fifteen years, five kings ascended the throne of Delhi, viz. Sher Shah, his son Salim Shah, Muhammad Shah Adil, Ibrahim Khan, and Sikandar Shah. Humayun having overcome his brothers at Kabul and Kandahar, commenced his march from the former city in the month of January, 1555 A. D., Safar, 962 A. H., towards India. He took the Panjab, and advancing towards Delhi, defeated Sikandar Shah on the 22nd of June, 1555 A. D., 2nd Shahban, 962 A. H., in a battle fought at Sarhind. Sikandar, after his defeat, fled to the mountains of Sewalik, and Humayun having reached Delhi in triumph, became a second time emperor of Hindustan. Bairam Khan, to whose valour and talent the king was principally indebted for his restoration, was rewarded with the first offices in the state with the title of Khan Khanan. The year of this victory was found by Bairam Khan to be contained in the words, "The sword of Humayun." Seven months after this victory, on the 21st January, 1556 A. D., as Humayun was coming down at the time of evening prayers from the terrace of the Library at Delhi, he fell headlong over the steps, and died on the 25th January, 1556 A. D., 11th Rabi' I, 963 A. H. The words "Alas! my sovereign fell from the terrace," contain the year of his demise. He was buried at Gilochari, a distance of four kos from the city of Shahjahanabad on the banks of the river Jumna; and a splendid monument was erected over his remains some years after, by his son Akbar, who succeeded him. Humayun died at the age of 49, after a reign of 25 years, including the fifteen years of his banishment from his capital. The foundation of his mausoleum was laid in 1565 A. D., 973 A. H., was superintended by Haji Begam mother of Akbar, and was finished in 16 years at a cost of 15 lakhs of rupees. Farrukh-siyar, 'Alamgir II, Dara Shikoh and other princes are also buried in this mausoleum. Humayun, after his death, received the title of Janat 'Ashiani.

Humayun, Amir, امیر همایون, of Isfahan, a poet who went early in life to Tabrez, and was supported by Kazi 'Isa and Sultan Yaqub, who called him Khusro Sani, that is, the second Khusro and Khusro Kachak. After the death of his patron, he went to Khashan and died there in 1496 A. D., 902 A. H. He is the author of a Diwan.

Humayun Shah, Bahmani, Sultan, شاه بهمنی,

سلطان همایون, surnamed Zalim, or the Cruel, was the eleventh king of the Bahmani dynasty. He succeeded his father Sultan 'Ala-uddin II Bahmani in the year 1458 A. D., 862 A. H., and causing his brother Hasan Khan's eyes to be put out, ascended the throne of the Dakhan. According to the will of his father, he conferred the office of Wakil-us-Saltanat on Khwaja Mahmud Gawan, with the title of Malik-ut-Tajjar and the government of Bijapur. He was an unjust prince and a great tyrant, on which account he was surnamed "the Cruel." He reigned 3 years 6 months and 6 days, and was murdered with one stroke of a heavy club on the 1st of September, 1461 A. D., 28th Zi-Ka'da, 865 A. H., during a fit of intoxication by his own servants who were wearied out with his inhuman cruelties. He was succeeded by his son Sultan Nizam Shah, then only eight years of age.

Hunain, حنین, surname of Abu Zaid 'Abdur Rahman

Hunain, son of Is-hak, son of Hunain, was a celebrated Christian physician who translated many books out of the Greek into Syriac and Arabic.

Hurmuz or Hurmuzd I, هرمز یا هرمزد, the third king of

Persia, of the Sasanian race, was the son of Shahrpur I, whom he succeeded in 272 A. D. He is the Hormisdas of the Greek authors, and is said to have resembled, both in person and character, his grandfather Ardisher. The mother of this monarch was the daughter of Mahrugh a petty prince, whom Ardisher had put to death, and whose family he had persecuted, because an astrologer had predicted that a descendant of Mahrugh should attain the throne of Persia. This lady had fled to the tents of a shepherd where she was seen by Shahrpur when hunting. This prince became enamoured, and married her privately. His father Ardisher, going one day unexpectedly to his son's house saw young Hurmuz. He was greatly pleased with the appearance of the child and made enquiries, which compelled Shahrpur to confess all that had happened. The joy of the old king was excessive. "The prediction of the astrologers," he exclaimed, "which gave me such alarm, is, thank God, confirmed, and a descendant of Mahrugh shall succeed to my crown." Hurmuz was a virtuous prince, but reigned only one year and ten days. He died about the year 273 A. D., and was succeeded by his son Bahrām I.

Hurmuz or Hurmuzd II, هرمزد ثانی, the eighth king of

Persia of the Sasanian race. He succeeded his father Narsi about the year 303 A. D., ruled Persia seven years and five months and died 310 A. D. No events of any consequence occurred during the reign of this prince. At his death he left no son: and the kingdom was on the point of being thrown into confusion, when it was declared that one of the ladies in the harem was pregnant, and that there were certain indications of the embryo being a male. When the child was brought forth, it was named Shahrpur: and every care was taken to give the young sovereign an education suited to his high duties.

Hurmuz or Hurmuzd III, هرمزد ثالث, the second son

of Yazdigard II, succeeded his father, of whom he was always the favourite, 456 A. D. His elder brother Firoz, though at first compelled to fly across the Oxus, soon returned to assert his right at the head of a large army, which aided by a general defection of the Persians, who deserted his weak brother, obtained an easy victory, and the unfortunate Hurmuz was, after a short reign of little more than one year, dethroned and put to death 457 A. D.

Hurmuz or Hurmuzd IV, هرمزد رابع, (the Hormisdas III

of the Greeks) was declared successor to his father the great Chosroes, surnamed Nausherwán the Just, and ascended the throne of Persia 579 A. D. His subjects revolted against him at the instigation of Bahrám Chobín or Varanes his general, whom he had offended by sending him a female dress because he had been defeated by the Romans. They confined Hurmuz and put out his eyes to disqualify him from ascending the throne, and soon after put him to death 590 A. D. His son Khusro Purvez having collected a force to oppose Bahrám, who with the intention of taking the government into his own hands was advancing towards Madáin, was defeated; and with great difficulty effected his escape to the territories of the Romans, from whose emperor, Maurice, he met with the most friendly and hospitable reception. Bahrám Chobín took possession of the vacant government: but his rule was short: for within eight months from the period of his taking possession of Madáin, he was defeated by an army of Romans and Persians commanded by Khusro, and fled to Tartary.

Husain, حسين, poetical name of Muzaffar Husain, an author who is also called Shahíd or Martyr. He is the author of the work called "Rayáz-us-Sálikim."

Husain Ali Khan Bahadur, حسين علي خان بهادر, second son of Alahwardi Khán, a nobleman of high rank who served under the emperor 'Alamgir, and died on the 3rd of October, 1686 A. D., 25th Zi-Ka'da 1097 A. H., a day after the fort of Bijápúr was taken.

Husain Ali Khan, Sayyad, سيد حسين علي خان, Amír-ul-Umrá. Vide Abdulláh Khán (Sayyad).

Husain-bin-Alim, حسين بن عليم, author of the "Nuzhat-ul-Arwáh," containing interesting anecdotes of the most celebrated Sáfis, vide Husain-bin-Hasan-al-Hasaní.

Husain-bin-Muhammad, as-Sama'ani, السمعاني, **حسين بن محمد**, author of the "Khazánat-al-Muftiin" which contains a large quantity of decisions, and is a book of some authority in India. It was completed in 1339. A. D., 740 A. H.

Husain-bin-Hasan-al-Husaini, بن حسن الحسيني, **حسين**, a native of Ghór and author of several works, viz.

"Kanz-ul-Ramúz," "Sí Nama," "Nuzhat-ul-Arwáh," "Zád-ul-Musáfarin," "Tarab-ul-Majális," "Rúh-ul-Arwáh," "Sirát-ul-Mustakím," and of a Diwán in Arabic and Persian. He died, says Jámi, in the year 1317 A. D., 717 A. H., and is buried at Hirát. Firishta calls him Amír Husainí Sádát, and says, that he with his father Sayyad Najm-uddín came to India as merchants and became the disciples of Shaikh Bahá-uddín Zikaria at Multan, and died at Hirát on 1st December, 1318 A. D., 6th Shawwál, 718 A. H.

Husain Dost Sambhali, Mir, حسين دوست سمبھلي, **مير**, son of Abú Tálíb of Sambhal. He is the author of a biography of poets called "Tazkira Husainí," which appears to have been compiled a few years after the death of Muhammad Sháh the emperor of Dehlí who died in 1748 A. D., 1161 A. H.

Husaini, حسيني, author of the "Asmáe Husainí" and "Maktúbát Husainí."

Husain Ghaznawi, حسين غزنوي, author of the story of Padmáwat in Persian poetry called "Kissae Padmáwat."

Husain Hallaj, Shaikh, شيخ حسين هلاج, the son of

Mansúr Halláj. Many fables have been invented to account for the imprudence of this wise teacher. One of these states, that he observed his sister go out every even-

ing: he followed her; having seen her communicate with the Húries, and receive from these celestial nymphs a cup of nectar, he insisted on drinking one or two drops that remained of this celestial liquor. His sister told him he could not contain it, and that it would cause his death. He persisted; from the moment that he swallowed it, he kept exclaiming An-ul-Hak! that is, "I am the truth!" till he was put to death. Vide Mansúr Halláj.

Husain, Imam, امام حسين, the second son of 'Alí, the

son-in-law of Muhammad. He was born at Medina in January, 626 A. D., Shabán, 4 A. H., and was the third Imám of the race of 'Alí. Having refused to acknowledge Yazíd the son of Mu'áwia, for the lawful Khalíf, he was obliged to leave Medina, and to fly to Mecca, but was overtaken on his way and killed by order of Ubaidulláh-ibn-Zayád, one of Yazíd's captains, on the 10th October, 680 A. D., 10th Muharram, 61 A. H. When his head was brought to Ubaidulláh at Kúfa, he struck it over the mouth with a stick, and treated it with great contempt. He then sent it along with his family who were made captives, to Damascus where Yazíd then reigned. The day on which he was killed, is still a great day amongst the Musalmáns. He is buried at a place called Karbala in Babylonian Irák or Chaldea near Kúfa. Some pretend to show that Husain's head was buried near the river of Karbala; others say, that there are no traces of it remaining. However, the first Sultán of the race of Boyzides built on that spot a sumptuous monument, which is visited to this very day with great devotion by the Musalmáns. It is called "Gunbaz Faiz," or the dome of grace.

Husain-ibn-Muin-uddin Maibadi, الدين ميبدي, **الدین**

author of a work on religion, entitled "Fawátah."

Husain Jalayer, Sultan, سلطان حسين جالابر, grandson of Amír Hasan Buzurg, succeeded his father Sultán Awes Jaláyer, to the throne of Baghdád in October, 1374 A. D., 776 A. H., and lost his life in an action with his brother Sultán Ahmad in 1382 A. D., 784 A. H. Vide Hasan Buzurg.

Husain Kashi, حسين كاشي, an author, who died in 1544 A. D., 951 A. H.

Husain, Kashmiri, حسين كشميري, author of the Persian work, entitled, "Hidáyat-ul-'Ami," the Guide to the Blind, containing essays on various religious subjects, Súfí doctrines, &c.

Husain Khonsari, حسين خوانساري, was one of the celebrated philosophers of Persia, surnamed from his birth-place Khonsár, a town between Teheran and Kashan. He flourished in the latter part of the 17th century.

Husain Langa I, حسين لنگا, third king of Multán,

succeeded his father Kutb-uddín Mahmúd Langa in 1469 A. D., 874 A. H. He entered into a treaty of alliance with Sikandar Lodí, king of Dehlí, and died about the year 1498 A. D., 904 A. H., or according to some, on Sunday the 28th August, 1502 A. D., 26th Safar, 908 A. H., after a reign of 30 or 34 years. He was succeeded by his grandson Mahmúd Khán Langa. Firishta says, that the "Tawárikh Bahádur Sháhí," which contains the history of this prince, is full of errors, and the author of the "Mirat-Sikandari" declares it to be absolutely unintelligible.

Husain Langa II, حسين لنگا, fifth and last king of Multán, was, after the death of his father Mahmúd Khán Langa in 1524, raised to the throne, although a minor. He was only a pageant in the hands of his sister's husband, Shujáa-ul-Mulk, who assumed the office of protector. Sháh Husain Arghún, king of Thatta, under the orders of the emperor Bábar Sháh, soon after besieged the place which was at length, in the year 1526 A. D. 932 A. H., carried by escalade, after a siege of fifteen months. Husain Arghún having nominated one Lashkar

Khán his deputy, returned to Thatta. When Bábar Sháh, during his illness, abdicated the throne in favor of his son Humáyún, the latter prince gave the Panjáb in jagír to Mirzá Kámrán his brother, who on his arrival at Láhor, sent for Lashkar Khán and made over the district of Kábul to him, in lieu of that of Multán, since which time the kingdom of Multán has continued a province of the empire of Dehlí.

Husain Marwi, حسين مروى, *vide* Khwája Husain Marwi.

Husain Mirza, حسين مرزا, *vide* Sultán Husain Mirzá.

Husain Mashhadi, حسين مشهدى, a Persian poet.

Husain Moin-uddin, حسين معين الدين, author of the "Fawátah Sabá" on Theology.

Husain Maibazi, Muin-uddin, الدين حسين ميبذى, author of the "Sajanjal-ul-Arwáh," or Mirror of Spirits, a selection from the Persian and Turkí poets. He flourished in the tenth century of the Hijra.

Husain Muammai, Mir, مير حسين معامى, a celebrated punster who died in the year 1498 A. D., 904 A. H.

Husain Nakshi, Mulla, ملا حسين نقشى, a learned Musalmán of Dehlí who was a good poet and an excellent engraver in the time of the emperor Akbar. He died on the 16th of July, 1581 A. D., 14th Jumáda II, 989 A. H.

Husain Nizam Shah I, حسين نظام شاه, ascended the throne of Ahmadnagar in the Dakhan in the 30th year of his age, after the death of his father Burhán Nizám Sháh I in the year 1554 A. D., 961 A. H. In 1565 A. D., 972 A. H., an alliance was formed between him and the three Sultáns, viz., 'Alí 'Adil Sháh of Bijápúr, Ibráhím Kutb Sháh of Gólkanda and Amír Barid of Ahmadabad Bidar, against Rámraj, rájá of Bijanagar, who was defeated and slain. Husain Nizám Sháh died eleven days after his return from this expedition, on Wednesday the 6th of June, 1565 A. D., 7th Zi-Ka'da, 972 A. H., and his son Murtazá Nizám Sháh succeeded him. The death of Nizám Sháh has been commemorated in the following chronogram: "The sun of the Dakhan has become obscured."

Husain Nizam Shah II, حسين نظام شاه ثانى, a nominal prince of the Nizám Sháhí dynasty. *Vide* Fatha Khán, the son of Málik 'Ambar.

Husain Sabzwari, حسين سبزواري, a native of Sabzwár, and author of the works entitled "Latáef Wazáef," and "Ráhat-ul-Arwáh," books on Súfiyism, containing the best means of obtaining salvation, and rules for moral conduct.

Husain Sadat, Mir, مير حسين سادات, *vide* Husain bin-Hasan-al-Husainí.

Husain Shah Lohani, Pir, حسين شاه لوهاني پير, a Muhammadan saint whose tomb is in Múnghir, where both Hindús and Muhammadans make offerings especially on their marriages and other special occasions.

Husain Shah Sharki, Sultan, حسين شاه شرقى سلطان, ascended the throne of Jaunpúr after his brother Muhammad-Sháh, who was slain in battle about the year 1452 A. D., 856 A. H. He fought several battles with Bahlól Lodí, the king of Dehlí, and was at last defeated, and so closely pursued that he left his horse and escaped on foot. The army of Dehlí advanced without any other check to Jaunpúr which fell to the arms of Bahlól, while Husain Sháh, abandoning his capital, was obliged to content himself with a small tract of country yielding only

a revenue of five lakhs of rupees. Bahlól having delivered over Jaunpúr and its kingdom to his own son Bárbak, enjoined him not to deprive Husain Sháh of the small tract to which he was confined, terming it his family estate. This event took place about the year 1476 A. D., 881 A. H., and the subversion of the Sharkí dynasty may be dated from that year. The reign of Husain Sháh lasted for a period of 19 lunar years. Some years after the death of Bahlól Lodí (which happened in 1489 A. D., 894 A. H.) Husain Sháh incited the prince Bárbak to rise up against his brother Sikandar Lodí, king of Dehlí, and wrest the government out of his hands; but Bárbak was defeated in the first action and retired to Jaunpúr, to which place he was pursued by the king. Jaunpúr fell shortly after, and was added to the kingdom of Dehlí. Husain Sháh was now induced to seek refuge with 'Alá-uddin Púrbí, king of Bengal, by whom he was treated with the respect due to his station till his death which took place in 1499 A. D., 905 A. H. With him the royal line of Jaunpúr was extinguished.

Husain Shah, حسين شاه of Bengal; *vide* 'Alá-uddin Husain Sháh.

Husain Shah, Sayyad, سيد حسين شاه, author of the story of Bahram Góh, entitled "Hasht Gulgasht," which he made into prose from the "Hasht Bahisht" of Amír Khusró in the year 1800 A. D., 1215 A. H., on the requisition of M. Charles Perron, who served under Daulat Rao Scindhia, *vide* Hak-ik-at.

Husain Waez, Maulana, مولانا حسين واعظ, surnamed Káshifi, was a man of consequence in the time of Sultán Husain Mirzá, surnamed Abú'l Ghází Bahádúr of Khurásán, and held the office of sacred herald in the city of Hirát till the Hijrí year 910, on the last day of which he expired, i. e., on the 3rd June, 1505 A. D., 30th Zil-hijja, 910 A. H. He is the author of a commentary on the Kurán, commonly called "Tafsír Husainí," which he entitled "Mawáhib 'Uliát," also of one entitled "Jawáhir-ut-Tafsír." Besides these, he wrote several other works, amongst which are the "Rouzat-ush-Shuhadá," an excellent history of Muhammad with a minute detail of the battle of Karbala, dedicated to Sultán Husain Mirzá in 1501 A. D., an abridgment of which is called "Dah Majlis." The "Akhlák Muhsiní," a very valuable system of Ethics, treating upon worship, prayer, patience, hope, chastity, &c., dedicated to the same Sultán 1494 A. D., 900 A. H., the title of which gives the year of its completion. The "Anwár Suhelí," (Emanations of the star Canopus) being a translation of Pilpay's Fables in Persian, dedicated to Amír Shaikh Ahmad Suhelí, seal-bearer to the Sultán. He calls himself in this book Maulána Husain-bin-'Alí-al-Waez surnamed Káshifi. He also made an abridgment of Moulwi Rúmí's Masnawí which he called "Lubb-i-Labáb." He is also the author of the works called "Makhzan-ul-Inshá," "Sabá" Káshifi (on astrology) "Asrár Kásimí," "Matla'-ul-Anwár," and of a collection of Anecdotes called "Latáef-ut-Tawáef." This author is by some writers called Kamál-uddin Husain-al-Wáez-al-Káshifi-us-Subzwárf.

Husain-uddin Husain-bin-Ali, حسين بن علي, who is said to have been a pupil of Burhán-uddin 'Alí, was the first who wrote a commentary on the Hidáya, entitled the Niháya.

Huzuri, Mir, مير حضوري, son of Amír Sayyid 'Alí Muh-tasib. He lived in the time of Sháh Isma'il Safwí, and wrote a chronogram on his accession to the throne of Persia in the year 1576 A. D., 984 A. H. He is the author of a Díwán.

I.

Ibn-Abi Tai, ابن ابي طي, author of the work called *Kitāb "Ar Rauzatāin."*

Ibn-Abu Usaibia, **Muwaffik-uddin Abu'l Abbas**

Ahmad, بموفق الدين ابوالعباس احمد ابن ابو عبيد, author of the Arabic work called "*'Ayūn-al-Anbā'-fi-Tabkāt-ul-Atibbā'*," i. e., Fountains of Information respecting the classes of Physicians. This book was translated by the author into Arabic from the Sanskrit at the commencement of the 13th century of our era. In the 12th chapter of this work, he gives an account of all the Physicians who were from India. Of one, whom he calls Kanka-al-Hindī, he says, He was skilful as a philosopher amongst the ancient philosophers of India, and one of the greatest of men. He investigated the art of physic, the power of medicines, the nature of compound substances, and the properties of simple substances. He was the most learned of all men in the form of the universe, the composition of the heavenly bodies, and the motions of the planets. An extract from the above work is given in the "Journal of the Royal Asiatic Society, No. 11," by the Rev. W. Cureton; with remarks by Professor H. H. Wilson. Ibn-Abū Usaibia died in 1269 A. D., 668 A. H.

Ibn-Arabi, ابن عربي, surname of Shaikh Muhi-uddin Abū 'Abdullāh-bin-Muhammad-bin-'Alī-al-Tāī-al-Hatīmī-al-Andalusī, a celebrated doctor of Damascus to whom, the Muhammadans pretend, was dictated or inspired, or sent from heaven, by their prophet in the year 1229 A. D., a book of mystical divinity, called "*Fasūs-ul-Hakam*." It contains 27 Hukams or Instructions; each of which is attributed to one of the ancient patriarchs or prophets, excepting the last, which belongs to Muhammad, and is entitled "*Hakam Fardiyāt Muhammadiyat*." The Muslimān doctors are very much divided as to the merit of this work; for some praise it, and others absolutely reject it, as being full of superstition and falsehood. He is also the author of several other works, one of which is called "*Fatūhāt Makkia*." He died in 1240 A. D., 638 A. H. There appears to be another Ibn-'Arabī who died in Sarmanrae in Baghdād in the year 1040 A. D., or 431 A. H., and who was also an author of several works.

Ibn-Arabshah, ابن عريشة, surname of Ahmad-bin-Muhammad, a native of Damascus, who besides a collection of Tales, wrote several other works in a very polished style, the most celebrated of which is a history of the Life of Amīr Taimūr (Tamerlane) entitled "*'Ajāeb-ul-Makdūr*." He died at Damascus in the year 1450 A. D., 854 A. H. *Vide Arab Shāh.*

Ibn-Amin, ابن امين, *vide* Ibn-Yamīn or Amīr Mahmūd.

Ibn-Asir, ابن الاثير, al-Shaibānī Majd-uddin, also called Jazari, a most celebrated Arabian author of whom we have several works. He is the author of the Arabian work on Jurisprudence entitled "*Jāma'-ul-Usūl*," a work having great authority. Another of his works is called "*Kamil-ut-Tawarikh*." He is by some authors called Abū'l Sa'adat. Mubārik-bin-Asir-al-Jazari, commonly called Ibn-Asir. He died 1209 A. D., 606 A. H. *Vide* Jazari.

Ibn-Askar, ابن عسكر, an author who wrote the history of Damascus.

Ibn-Babawia, ابن بابويه, *vide* Abū Ja'far Muhammad bin-'Alī-bin-Bābawia.

Ibn-Batuta, ابن بطوطة, the Arab traveller whom Muhammad Tughlak made Judge of Dehli, was the author of the work called "*Travels of Ibn-Batūta*," which has

been translated from Arabic by the Rev. S. Lee, B. D. London, 1829. Ibn-Batūta performed his pilgrimage to Mecca in 1332 A. D., 732 A. H. His work contains few facts concerning Arabia. His whole account of Mecca is "May God ennoble it."

Ibn-Bauwab, ابن بواب, *vide* Bauwāb.

Ibn-Dahan, ابن دهانه, *vide* Dāhān.

Ibn-Darastuya, ابن درستويه, commonly called so, but his proper name is Abū Muhammad 'Abdullāh, the son of Ja'far, a very learned Muslimān who died 958 A. D., 347 A. H., at Baghdād.

Ibn-Dured, ابن دريد, author of a dictionary and of a work entitled "*Gharīb-ul-Kurān*" which is also called "*Jam-hira*." He died at Baghdād in 933 A. D., 321 A. H.

Ibn-Fakhr-uddin Anju, ابن فخرالدين انجو, author of the "*Farhang Jahāngiri*," *vide* Jamal-uddin Husain Anjū.

Ibn-Farat, ابن فرات, author of the Geographical Memoirs of Egypt.

Ibn-Farghani, ابن فرغاني, Shaikh Abū Bakr Wasiti, a saint, who died about 320 A. H.

Ibn-Fourak, ابن فوق, *vide* Fourak.

Ibn-Ghayas, ابن غياث, *vide* Kamāl-uddin Muhammad (Khawāja).

Ibn-Hajar, **Shahab-uddin**, شهاب الدين ابن حجر, son of 'Alī 'Uskalānī, an Arabian author who wrote more than a hundred books, among which are "*Lisān-ul-Mizān*," and *Asāba*. He died in 1449 A. D., 853 A. H., *vide* Shahāb-uddin Abū'l Fazl-al-'Uskalānī.

Ibn-Hajar Yehsami or **Yehthami**, حجر يهسي, son of Badr-uddin, author of the work called "*Sawāik Muhrika*," and several other books. He died in 1566 A. D., 974 A. H.

Ibn-Hajib, ابن حاجب, an Arabian author of several works. He died at Alexandria in the year 1248 A. D., 646 A. H. He is the author of the two commentaries called "*Kāfia* and *Shafia*."

Ibn-Hanbal, ابن حنبل, whose proper name is Abū 'Abdullāh Ahmad-ash-Shaibānī-al-Marwazī, but generally known by the name of Ibn-Hanbal, was the founder of the fourth Sunni sect. This learned doctor, who was a pupil of Shāfa'i, strenuously upheld the opinion that the Kurān was uncreated, and that it had existed from all eternity. Since, however, it happened unfortunately that the Khalifa Al-Mustansir maintained the contrary doctrine, Ibn-Hanbal was greatly persecuted for his persistent opposition to that monarch's favorite belief. *Vide* Hanbal.

Ibn-Hanbali, ابن حنبلي, surname of Muhammad-bin-Ibrāhīm Hanbalī, author of the "*Uddat-ul-Hāsib-wa-Umdat-ul-Masāhib*," a book of Arithmetic. He died 1563 A. D., 971 A. H., and is the author of several other works.

Ibn-Hasham, ابن هشام, the author of the *Sirat-ul-Rasūl* or Biography of the Prophet. His native place was Old Cairo, where he died in 828 A. D., 213 A. H. An abridgment of his work was made at Damascus in 1307 A. D., 707 A. H., by one Ahmad Ibn-Ibrāhīm.

Ibn-Hasham, ابن هشام بن يوسف, son of Yūsaf, author of several Arabic works, among which are "*Touzi*," "*Sharah Alfā*," &c. &c. He died 1361 A. D., 762 A. H.

Ibn-Hibban, ابن حبان, whose proper name was Asir-uddín Muhammad, the son of Yúsaf. Was the author of several works. He died at Damascus in the year 1344 A. D., 745 A. H.

Ibn-Hilal, ابن هلال, also called 'Aláí, is the author of a work, entitled "Minhá-j-ul-Tálibín," which is also called "Tárikh 'Aláí," and is dedicated to Sháh Shujáa' Kirmání.

Ibn-Houbal, ابن هوبل, a celebrated physician and author, who died in the year 1213 A. D.

Ibn-Houkal, ابن هوكل, an Arabian, and author of the work, entitled "Ashkál-ul-Bilád," containing maps and geographical description of several countries, which he wrote in the year 977 A. D., 367 A. H.

Ibn-Humam, ابن همام, author of a Commentary on the Hidáya, entitled "Fath-ul-Qadír," which is also called "Sharah Hidáya." He died in the year 1457 A. D., 861 A. H. He is also called Humám, which see.

Ibn-Husam, ابن حسام, of Khawáf, surname of Shams-uddín Muhammad, author of an heroic poem in praise of 'Alí, containing the principal events of his life; his disputes, wars, &c., entitled "Kháwar Náma." He died 1470 A. D., 875 A. H.

Ibn-Ibad, ابن عباد, surname of Abú'l Qasim Ismá'íl, Káfi, who was wazír and first minister of state to the Sultáns Muwaiyad-uddaula and Fakhr-uddaula of the race of Bóya. He died 995 A. D., 385 A. H., and is said to have left a library consisting of 112,000 volumes, and to have passed for the most generous and most liberal man of his time. He was also styled Káfi-ul-Kafát.

Ibn-Imad, ابن عماد, a poet of Khurásán who flourished in the latter end of the 14th century of the Christian Era. He resided in Shíráz, and is author of a Díwán or a love-story, called "Dah Náma", in Persian.

Ibn-Jinni, ابن جنى, whose proper name was Abú'l Fatha 'Usmán, a learned Musalmán, but blind of one eye. He died at Baghdád 1002 A. D., 392 A. H.

Ibn-Jouzi, ابن جوزي, *vide* Abú'l Farah-ibn-Jouzi.

Ibn-Kamal Pasha, ابن كمال پاشا, surname of Muftí Shams-uddín Ahmad-bin-Sulaimán, author of the "Sharah Hadís-al-'Arbaín." He died 1533 A. D., 940 A. H.

Ibn-Kattaa, علي بن جعفر صقلي المشهور به ابن قطع, surname of 'Alí-bin-Ja'far Sikillí, an Arabian author, who died 1121 A. D., 515 A. H.

Ibn-Khaldun, ابن خلدون, the African philosopher. His name and titles are in Arabic: "Walí-uddín Abú Zaid 'Abdurrahman-bin-Muhammad-al-Hazrami-al-Ishbíí," but he is better known by the single patronymic name of Ibn-Khaldún. His father surnamed Khaldún was a native of Amazirg or Berber (in Africa), but his wife, descending from a family of the Arabian province Hazramát, made her son adopt the surname of Al-Hazramí. He was born in Tunis in the year 1332 A. D., and passed his youth in Egypt. He then served a short time under Taimúr, as chief justice at Damascus. He returned to Egypt where he became Supreme Judge, and died in the year 1406 A. D. His principal and most remarkable work is the History of the Arabs, the Persians, and the Barbers. The whole composition is commonly called Tarikh-ibn-Khaldún.

Ibn-Khallikan, ابن خليكان, whose full name is Shams-uddín Abú'l Abbás Ahmad-ibn-Muhammad-ibn-Abu Bakr-ibn-Khallikán, drew his descent from a family of Balkh. This very eminent scholar and follower of Sháfa'í doctrines, was born at Arbela, but resided at Damascus, where he had filled the place of chief Kázi till the year 1281 A. D., 680 A. H., when he was dismissed, and from that time till the day of his death he never went out of doors. He was a man of the greatest reputation for learning, versed in various sciences, and highly accomplished; he was a scholar, a poet, a compiler, and an historian. By his talents and writings, he merited the honorable title of "the most learned man," and the ablest historian. His celebrated Biographical work, called the Wafáat-ul-Aiyán or deaths of eminent men, is the acme of perfection. This work was translated from the Arabic by Baron MacGucklin De Slane, Member of the Council of the Asiatic Society of Paris, &c., and published in 1842 A. D. This translation is a most valuable work to those who wish to gain a knowledge of the legal literature of the Muhammadans, as he has added to the text numerous learned notes, replete with curious and interesting information relating to the Muhammadan law and lawyers. Ibn-Khallikán was born on Thursday the 22nd of September, 1211 A. D., 11th Rabí II, 608 A. H., and died on Thursday the 31st of October, 1282 A. D., 26th Rajab, 681 A. H., aged 73 lunar years, in the Najíbia College at Damascus and was interred at Mount Kásiyún.

Ibn-Khurdadbih, ابن خردادبه, an historian, who died about the year 912 A. D. *Vide* Khurdáziba.

Ibn-Kutaiba, ابن قتيبة, surname of Shaikh al-Imám Abú Muhammad Abdullah-bin-Muslim Dínwarí, author of the "Ayún-ul-Akhhbár," and many other works. He died 889 A. D., 267 A. H.

Ibn-Maja, ابن ماجه, whose proper name is Abú Abdullah Muhammad-bin-Yezid-bin-Mája-al-Qazwíní, was the author of a collection of traditions, and of a commentary on the Kurán. The first, which is entitled "Kitab-us-Sunan," is the sixth book of the Sunna, and is commonly called "Sunan Ibn-Mája." Ibn-Mája was born in the year 824 A. D., 209 A. H., and died in 886 A. D., 273 A. H.

Ibn-Makla, ابن مقله, wazír of the khalíf al-Káhir Billáh of Baghdád, whom, with the consent of other Umras, he deposed and having deprived him of sight, raised Al-Rázi Billáh to the throne. Not long after, his hands and tongue were cut off by the order of Rázi, because he had written a letter to the Khalíf's enemy without his knowledge, from which he died in the year 939 A. D., 327 A. H. Ibn-Makla is the inventor of the present Arabic character which was afterwards improved by Ibn-Bauwáb.

Ibn-Marduya, ابن مردويه, commonly called so, but his proper name is Abú Bakr. He is the author of the work "Mustakharij Bikhárf" and of a commentary and history. He died 410 A. H.

Ibn-Malik, ابن مالك, *vide* Abú Abdullah-ibn-Málik.

Ibn-Muallim, ابن معلم, *vide* Shaikh Mufid.

Ibn-Rajab, *vide* Zain-uddín-bin-Ahmad.

Ibn-Rashid, ابن رشيد, surname of Abú'l Walíd Muhammad-bin-Ahmad, whom the Europeans call Averroes and Aven Rosch, was one of the most subtle philosophers that ever appeared among the Arabians. He was born at Corduba in Spain, where his father held the office of high priest and chief judge, under the emperor of Morocco. His knowledge of law, divinity, mathematics, and astrology was very extensive, and to this was added the theory rather than the practice of medicine. On the death of his father, he was appointed to succeed him. Falling

under the suspicion of heresy, he was deprived of his posts, and thrown into prison, from whence he was at last delivered and reinstated in his office of judge. He wrote a treatise on the art of physic, an Epitome of Ptolemy's *Almagest*, a treatise on astrology, and many amorous verses; but when he grew old, he threw the three last into the fire. As to religion, his opinions were, that Christianity is absurd; Judaism, the religion of children; and Muhammadanism, the religion of swine. The best edition of his works is that of Venice, published in 1608. He is said to have died in 595 A. H., corresponding with 1199 A. D., but Lamprière in his *Universal Biography* says, that he died at Morocco in 1206 A. D.

Ibn-Sabbagh-al-Shafai, ابن صباغ الشافعي, surname of Abú Nasr 'Abdúl Sáid-bin-Muhammad, author of the "Uddat-ul-'Alim Wát Taríq-ul-Sálim." He died 1084 A. D., 477 A. H.

Ibn-Sad, ابن سعد, author of the *Tabakát*.

Ibn-Sina, ابن سينا, *vide* Abú Sina.

Ibn-Shahab-uz-Zohri, ابن شهاب الظهري, an Arabian author who flourished during the Khiláfat of 'Umar-ibn-'Abdul 'Aziz.

Ibn-Siraj, ابن سراج, whose proper name is Abú Bakr Muhammad, was an Arabian author, and died in 928 A. D. 316 A. H.

Ibn-Ukba, ابن عقبة, surname of Jamal-uddín Ahmad, author of the "Umdat-ut-Tálib." He died 1424 A. D., 828 A. H.

Ibn-Ukda, ابن عكدة, *vide* Abú'l 'Abbás Ahmad-bin-Muhammad.

Ibn-ul-Arabi, ابن العربي, *vide* Ibn-Arabi.

Ibn-ul-Hajar, ابن الحجر, *vide* Ibn-Hajar.

Ibn-ul-Jazari-bin-Muhammad, ابن الجوزي, an Arabian author who died in the year 1430 A. D., 833 A. H.

Ibn-ul-Khashab, ابن الخشاب, whose proper name is Abú Muhammad 'Abdullah, was an excellent penman. He died at Baghdád in 1172 A. D., 567 A. H.

Ibn-ul-Rumi, ابن الرومي, a famous Arabian poet who was co-temporary with Avicenna. He is the author of a *Diwán* in Arabic.

Ibn-ul-Warda, ابن الوردا, author of an Arabic history called "Mukhtásir Jáma-ut-Tawárikh," a valuable general history from 1097 to 1543 A. D.

Ibn-us-Saleh, ابن الصالح, whose proper name is Abú 'Amrú 'Usmán-bin-'Abdur Rahmán-ash-Shahrzúri, author of a collection of decisions according to the doctrine of Sháfai'i, entitled "Fatáwá Ibn-us-Saleh." He died in 1244 A. D., 642 A. H.

Ibn-Yemin, ابن يمين, a celebrated poet, whose proper name was Amír Mahmúd, *vide* see.

Ibn-Yunas, ابن يونس, astronomer to the Khalíf of Egypt, who observed three eclipses with such care, that by means of them, we are enabled to determine the quantity of the moon's acceleration since that time. He lived about a century or more after Al-Batani.

Ibn-Zohr, ابن زهر, *vide* Abdul Malik Ibn-Zohr.

Ibn-Zuryk, ابن زريك, Tanúki, an author.

Ibrahim, ابراهيم, the patriarch Abraham.

Ibrahim, ابراهيم, an emperor of the Moors of Africa in the 12th century, who was dethroned by his subjects, and his crown usurped by 'Abdul Múmin.

Ibrahim, Sultan, سلطان ابراهيم, emperor of the Turks, was the son of Ahmad (Achmat). He succeeded his brother Murád IV (Amarath) in February, 1640 A. D., 1049 A. H., and spent a great part of his reign in the war of Crete against the Venetians, but without any great success. He was assassinated for his debaucheries and repeated cruelties in 1649 A. D., 1059 A. H. His son Muhammad IV, succeeded him.

Ibrahim, ابراهيم, the son of Alashtar, killed in 690 A. D., 71 A. H., in a battle fought between the khalíf 'Abdul Malik and Misas'b the brother of 'Abdullah, the son of Zubair whose faithful friend he was.

Ibrahim, ابراهيم, the son of Ibráhím Mahrán, a very famous doctor of the sect of Sháfai'i, and author of several works.

Ibrahim Adham, ابراهيم ادهم, a king of Balkh, who retired from the world, became a Dervish and died between the years 875 and 880, aged 110 years. It is said that he saw in a dream, a man on the top of a house looking for something. He asked him, what he was looking for? The man replied, that he had lost his camel. What a fool you must be, said the king, to be looking for your camel on the roof of a house. The man rejoined, And what a fool you must be to look for God in the cares and troubles of a crown! Ibráhím from that day abdicated his throne, and became a wandering Dervish.

Ibrahim 'Adil Shah I, ابراهيم عادل شاه, Sultán of Bijápúr, surnamed Abú'l Nasr, son of Ismaíl 'Adil Sháh, succeeded his brother Mallú Adil Sháh, on the throne of Bijápúr in the Dakhan in 1535 A. D., 941 A. H. He married the daughter of 'Ala-uddín 'Imád Sháh, named Rubia Sultána in 1543 A. D., 950 A. H., reigned 24 lunar years and some months, and died in 1558 A. D., 965 A. H. He was buried at Kúki near the tombs of his father and grandfather, and was succeeded by his son 'Alí 'Adil Sháh.

Ibrahim 'Adil Shah II, ابراهيم عادل شاه, of Bijápúr, surnamed Abú'l Muzaffar, was the son of Tahmásp the brother of 'Alí 'Adil Sháh, whom he succeeded in April, 1580 A. D., Safar, 988 A. H., being then only in his ninth year. The management of public affairs was given to Kamál Khán Dakhani, and Chánd Bibí Sultána, widow of the late king, was entrusted with the care of the education of the minor monarch. For some time Kamál Khán behaved with due moderation in his office; but at length was guilty of some violence towards Chánd Sultána, who turned her thoughts to effect his destruction. She secretly sent a message to Háji Kishwar Khán, an officer of high rank, who caused him to be murdered. After this event Kishwar Khán, by the support and patronage of Chánd Bibí, grasped the authority of the State, and ruled with uncontrolled sway, till he was assassinated. Akhlás Khán next assumed the regency; but after some time he was seized by Diláwar Khán, who put out his eyes, and became regent of the empire. He was expelled by the king in 1590 A. D., and his eyes put out and himself confined in 1592 A. D. Ibráhím 'Adil Sháh died after a reign of more than 38 lunar years in 1626 A. D., 1036 A. H., and was succeeded by his son Muhammad 'Adil Sháh. The first building of any importance we meet at Bijápúr, is the Ibráhím Rauza, the tomb of Ibráhím 'Adil Sháh II. On a high-raised platform of stone, separated by a square, in the midst of which is a house or fountain, stand the rouza and mosque opposite each other, and corresponding in size and contour. The tomb is most elaborately ornamented, the walls being covered

with inscriptions from the *Qurán* in raised stone Arabic letters, which formerly were gilt, on a blue ground, though now the colouring has worn away. The mosque also is a beautiful building.

Ibrahim Ali Khan, **ابراهيم علي خان**, the new chief of Maleir Kotla is a minor of about 15 years of age (1872), and is receiving his education in the Wards' School at Umballa.

Ibrahim Ali Khan, **ابراهيم علي خان**, nawáb of Tonk, grandson of the famous Pindara chief Amír Khán. His father Muhammad 'Alí Khán was deposed by the British Government on account of the Lova massacre in 1867. He was installed as nawáb of Tonk on the 19th January, 1871 by the British Government.

Ibrahim Astarabadi, **ابراهيم استرآبادي**, an author who translated the *Risala* or "*Kitáb Hasania*" of Abú'l Fatúh Rázi Makkí from the Arabic into Persian in 1551 A. D., 958 A. H.

Ibrahim Barid Shah, **ابراهيم برید شاه**, succeeded his father 'Alí Barid in the government of Ahmadábád Bídár about the year 1562 A. D., 970 A. H. He reigned seven years and died about the year 1569 A. D., 977 A. H. His brother Kasim Barid II, succeeded him.

Ibrahim Bayu, Malik, **ملك ابراهيم بيرو**. In the province of Behar there is a hillock called Pír Pahárá, on the top of which there is a tomb with Persian inscriptions in verse, intimating that Málík Ibráhím Bayú died in the reign of Sultán Fíroz Sháh on a Sunday in the month of Zil-hijja 753 A. H., which corresponds with January, 1353 A. D., but who he was we are not informed.

Ibrahim-bin-Aghlab, **ابراهيم بن اعلب**, an Arabian captain who was appointed governor of Egypt and Africa by the Khalif Hárún-al-Rashid in 800 A. D., 184 A. H. The descendants of this governor who settled in Africa, bore the name of Aghlabia or Aghlabites, and formed a dynasty of princes who reigned there till the year 908 A. D., 296 A. H., when they were driven out by the Fa-timites.

Ibrahim-bin-Ali, **ابراهيم بن علي**, author of the work called "*Majma'-ul-Ansáb*," or the Genealogy of the different dynasties of Persia, till 1233 A. D., 630 A. H.

Ibrahim-bin-Hariri, **ابراهيم بن حریری**, author of the "*Tárikh Ibráhímí*," an abridged history of India, from the earliest times, to the conquest of that country by the emperor Bábar Sháh, who defeated Sultán Ibráhím Husain Lodí, king of Dehlí, and became the founder of the Mughal dynasty. It was dedicated to Bábar Sháh in 1528 A. D., 934 A. H.

Ibrahim-bin-Muhammad-al-Halabi, **Shai kh**, **شيخ ابراهيم بن محمد الحلبي**, author of a Persian work on Theology called "*Akáed Sunnia*," and of the "*Mul-taká-al-Abbár*." This work, which is an universal code of Muhammadan law, contains the opinions of the four chief Mujtahid Imáms, and illustrates them by those of the principal jurisconsults of the school of Abú Hanífa. He died 1549 A. D., 956 A. H., *vide* Imám 'Alam-bin-'Ata.

Ibrahim-bin-Nayal, **ابراهيم بن نبال**, brother of Tughral Beg's mother, a chief who defeated Tughán Sháh I, a prince of the Saljúkian family, in battle, took him prisoner and blinded him. Ibráhím was murdered after some time in 952 A. D., 451 A. H., by Tughral Beg, the uncle of Tughán Sháh.

Ibrahim-bin-Saleh, **ابراهيم بن صالح**, cousin of Hárún-al-Rashid. A curious story is given of him in the Journal of the Royal Asiatic Society, No. 11, that when he died, Mauka-al-Hindí the philosopher restored him to life, and that Ibráhím lived long after this circumstance, and married the princess 'Alí 'Abbasa, daughter of Al-Mahdí, and obtained the government of Egypt and Palestine, and died in Egypt.

Ibrahim-bin-Walid II, **ابراهيم بن وليد ثاني**, a Khalif of the race of Umaiya, succeeded his brother Yazid III, in 744 A. D., 126 A. H., and had reigned but seventy days, when he was deposed, and slain by Mu'áwia II, who ascended the throne in Syria.

Ibrahim Husain, **Khawaja**, **حسين**, a celebrated calligrapher in the service of the emperor 'Akbar, who wrote a beautiful Nastalík hand. He died in the year 1593 A. D., 1001 A. H., and 'Abdul Kádír Badáoní found the chronogram of his death to be contained in his very name with the exception of the first letter in Ibráhím, *viz.*, Alif.

Ibrahim Husain Lodi, Sultan, **ابراهيم حسين لودي**, **سلطان**, ascended the throne of Ágra, after the death of his father Sikandar Sháh Lodí in February, 1510 A. D., Zi-ka'da 915 A. H. He reigned 16 years, and was defeated and slain in a battle fought at Panipat with the emperor Bábar Sháh on Friday the 20th April, 1526 A. D., 7th Rajab, 932 A. H., an event which transferred the empire of Dehlí and Ágra to the family of Amír Taimúr. From this battle we may date the fall of the Pathán empire, though that race afterwards made many efforts, and recovered it for a few years in the time of the emperor Humáyún.

Ibrahim Husain Mirza, **ابراهيم حسين ميرزا**, a son-in-law of the emperor Humáyún, and the second son of Muhammad Sultán Mirzá, who had four other sons besides him, *viz.*, 1st, Muhammad Husain Mirzá, 2nd, Ibráhím Husain Mirzá, 3rd, Masa'úd Husain Mirzá, 4th, Ulugh Mirzá, who died in 1567 A. D., 975 A. H., and 5th, Sháh Mirzá. They were styled, "*The Mirzás*," and were, on account of their ill-conduct, confined in the Fort of Sambhal by order of the emperor Akbar. When that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá, they made their escape and sought an asylum with Chingiz Khán, a nobleman at Baroach. They took Champaneir and Súrát and also Baroach in 1569 A. D., 977 A. H., and created a great disturbance in the surrounding countries. Ibráhím Husain was taken prisoner in 1573 A. D., 981 A. H., and shortly after put to death by Makhsús Khán, governor of Multán, and his head sent to the emperor; who ordered it to be placed over one of the gates of Ágra, (*vide* Gulrákh Begam) and caused his brother Masa'úd Husain Mirzá to be confined in the fort of Gwáliar where he soon after died.

Ibrahim-ibn-Aghlab, **ابراهيم ابن اعلب**, a king of Barbary.

This country was reduced by the Saracens in the Khiláfat of 'Umar, and continued subject to the Khalif of Arabia and Baghdád till the reign of Hárún-al-Rashid, who having appointed Ibráhím-ibn-Aghlab governor of the western parts of his empire, that prefect took the opportunity, first of assuming greater powers to himself than had been granted by the Khalif, and then erecting a principality altogether independent of the Khalifs. The race of Aghlab continued to enjoy their new principality peaceably till the year 910 A. D., 298 A. H., during which time they made several descents on the island of Sicily, and conquered a part of it. About this time, however, one Obeidulláh surnamed 'Al-Mahdí, rebelled against

the house of Aghlab, and assumed the title of Khalif of Kairwán.

Ibrahim, Imam, ابراهيم. This Ibráhím who bears the title of Imám, or chief of the religion of Muhammad, is not of the number of the twelve Imáms of the posterity of 'Alí. He was a son of Muhammad, the son of 'Alí, the son of 'Abdullah, the son of 'Abbás the uncle of the prophet, and eldest brother of the two first Khalifs of the house of 'Abbás; but was himself never acknowledged for a Khalif. He was put to death by order of Marwán II, surnamed Himár, last Khalif of the house of Umayya, in the month of October, 749 A. D., Safar, 132 A. H.

Ibrahim Khan, ابراهيم خان, the son of the celebrated Amír-ul-Umrá 'Alí Mardán Khán. He was honoured with the rank of 5000 in the second year of the emperor 'Alam-gír 1659, A. D., and appointed governor, at different periods, of Kashmir, Lahor, Bihár, Bengal and other places, and died in the reign of Bahádúr Sháh.

Ibrahim Khan Fatha Jang, ابراهيم خان فتح جنگ,

was a relation of the celebrated Núr Jahán Begam, whose mother's sister he had married. When Kasim Khán the grandson of Shaikh Salím Chishtí was recalled to court from the government of Bihár in the twelfth year of the emperor Jahángír 1616 A. D., 1025 A. H., Ibráhím Khán was appointed governor of that province with the rank of 4000. He was killed at Dacca 1623 A. D., 1032 A. H., in battle against prince Khurram (afterwards Sháh Jahán) who had rebelled against his father Jahángír. His wife Rúh Parwaz Khánam lived to a great age, and died in the reign of the emperor 'Alamgír.

Ibrahim Khan Sur, ابراهيم خان سور, son of Ghází Khán, governor of Bayána, was the brother-in-law of Muhammad Sháh 'Adilí, whose sister he had married. He raised a considerable army and took possession of Dehlí and Agra on the 28th February, 1555 A. D., 6th Jumád' I, 962 A. H. He had no sooner ascended the throne, than another competitor arose in the province of the Panjáb, in the person of Ahmad Khán, a nephew of the late Shér Sháh. He defeated Ibráhím Khán in a battle, and the latter retreated to Sambhal, while Ahmad Khán took possession of Agra and Dehlí, and assumed the title of Sikandar Sháh in May the same year. Ibráhím Khán was killed by Sulaimán, King of Bengal, in Orissa in a battle fought in 1567 A. D., 975 A. H., and is buried there. Amongst the incidents of the year 1555 A. D., 962 A. H., was the explosion in the fort of Agra, when enormous stones and columns were sent flying several *kós* to the other side of the Jamna, and many people were destroyed. As the whole Fort was called Bádalgah, the date was found in the words, "The fire of Bádalgah."

Ibrahim Khawas, ابراهيم خواص, a pupil of Abú 'Abdullah Maghrabí who died 911 A. D. He was called Khawás, which means a basket-maker.

Ibrahim Kutb Shah, ابراهيم قطب شاه, was the son of Kulí Kutb Sháh I, sovereign of Golkanda. On the death of his brother Jamsheid Kutb Sháh, the nobles of the court elevated his son Subhán Kulí, a child of seven years of age, to the throne; but as he was unable to wield the sceptre, Ibráhím was sent for from Bijánagar, where he then resided, and was crowned on Monday the 28th of July, 1550 A. D., 12th Rajab, 957 A. H. In the year 1565 A. D., 972 A. H., he, in conjunction with the other Muhammadan monarchs of the Dakhan, marched against Ramráj, the rájá of Bijánagar, who was defeated and slain, and his territories occupied by the conquerors. In 1571 A. D., 979 A. H., the fort of Rájmandrí was taken from the Hindús by Rafa't Khán, the general of Ibráhím; the following chronogram commemorates the

date of its occurrence: "The temple of the infidels has fallen into our hands." Ibráhím Kutb Sháh, after a prosperous reign of 32 years, died suddenly on Thursday the 5th of June, 1581 A. D., 21st Rabí' II, 989 A. H., in the 51st year of his age, and was succeeded by his son Muhammad Kutb Sháh.

Ibrahim Mirza, ابراهيم مرزا, the son of Bahram Mirzá and grandson of Sháh Isma'íl Safwí. His poetical name was Jáhi. He was murdered by order of his grandfather.

Ibrahim Mirza, Sultan, سلطان ابراهيم مرزا, was the son of Sháhrúkh Mirzá and grandson of Amír Taimúr. He was governor of Fars during the life of his father, and died a few years before him in 1435 A. D., 839 A. H. After his death, his son 'Abdullah Mirzá succeeded him, and was killed in battle against Mirzá Abú Sa'íd his cousin-german in 1451 A. D., 855 A. H.

Ibrahim Mirza, ابراهيم مرزا, his poetical name was Adam, which see.

Ibrahim Mirza, مرزا ابراهيم, the son of Mirzá Sulaimán of Badakhshán, was born in the year 1534 A. D., 941 A. H. When his father with the intention of conquering Balkh went to that country, prince Ibráhím accompanied him, and was taken prisoner in battle and put to death by order of Pir Muhammad Khán, ruler of Balkh in the month of September, 1560 A. D., Zil-hijja, 967 A. H.

Ibrahim Nayal, ابراهيم نبال, *vide* Ibráhím-bin-Nayál.

Ibrahim Nizam Shah, ابراهيم نظام شاه, succeeded his father Burhán Nizám Sháh II, in the kingdom of Ahmadnagar Dakhan in the month of April, 1595 A. D., Sha'bán, 1003 A. H., and was slain in action against the troops of Ibráhím 'Adil Sháh II, of Bijápúr, after a reign of only four months in the month of August, 1595 A. D., Zil-hijja, 1003 A. H. Mián Manjú, his Wazír, raised to the throne one Ahmad a boy, said to be of the Nizám Sháhí family.

Ibrahim Pasha, ابراهيم پاشا, an adopted son of Muhammad 'Alí Pasha of Egypt, was born in 1789 A. D., and gave the first proofs of his gallantry and generalship in 1819 A. D., in quelling the insurrection of the Wahabis. He afterwards made several conquests. In 1848 A. D. when Muhammad 'Alí had sunk into absolute dotage, Ibráhím went to Constantinople, and was installed by the Porte as Viceroy of Egypt; but on the 9th November, 1848, he died at Cairo.

Ibrahim Shah Sharki, سلطان ابراهيم شاه شرقي,

ascended the throne of Jaunpúr, after the death of his brother Mubárik Sháh in 1402 A. D., 804 A. H. He was famous during his reign for the encouragement he afforded to literature; and we find that in those times of anarchy and confusion which prevailed in Hindústán, Jaunpúr became the seat of learning; as appears (*says Firishta*) from several works now extant, dedicated to Ibráhím Sháh. He died in 1440 A. D., 844 A. H., after a long reign of upwards of 40 years. He was beloved in life, and he was regretted by all his subjects. His eldest son Mahmúd Sháh Sharkí succeeded him.

Ibrahim Shah Pir, ابراهيم شاه پير, a Muhammadan saint whose tomb is in the district of Kach thirty miles above Lakpat. *Vide* Transactions Royal Asiatic Society, Vol. III, p. 558.

Ibrahim Shaikh, شيخ ابراهيم, the son of Shaikh Mása,

the brother of Shaikh Salím Chishtí. He served Akbar for several years in the military line, and when that emperor was proceeding to Kábul after the death of his brother, Muhammad Hakim, Shaikh Ibráhím accompanied

him as for as Thānesar, where he fell sick through excess of drinking and died on the 16th Mehr, in the 30th year of Akbar's reign, corresponding with September, 1585 A. D., Shawwāl, 993 A. H. According to the work "Māsir-ul-Umrā," he was left behind by the emperor and ordered to take charge of the fortress of Āgrah, where he died 1591 A. D., 999 A. H.

Ibrahim, Shaikh, ibn-Mufrij-us-Souri, المصرى

شيخ إبراهيم ابن مضر, author of the history of Alexander the Great and of Khizir in Arabic, called "Kitāb Tarīkh al-Iskandar Zulkarnain-al-Rūmī-wa-Wazīrat-al-Khizir." This is one of those substructures of truth upon which Eastern nations have erected a large and romantic edifice of fable, much in the same manner as the tales of chivalry of the Middle Ages, which though fictitious, were partly attributed to real characters, as in the romances of the Knights of the Round Table and the Peers of Charlemagne.

Ibrahim Shirwani, Shaikh, شروانى

ruler of Shirwān, who reigned about the beginning of the ninth century of the Hijra. Maulānā Kātībī flourished in his time and died in 1435 A. D.

Ibrahim Shaibani, شيبانى, of Kirman Shāh, a pupil of Abū 'Abdullāh Maghrabī. He lived about the year 900 A. D.

Ibrahim, Sultan, سلطان ابراهيم, the son of Sultān Masa'ūd I of Ghaznī, succeeded his brother Farrukhzād in 1059 A. D., 450 A. H. He was a pious, liberal and just prince. In the first year of his reign he concluded a treaty of peace with Sultān Sanjar the Saljūkide, at the same time his son Masa'ūd espoused the daughter of Malikshāh, sister to Sultān Sanjar, and a channel of friendship and intercourse was opened between the two nations. He afterwards came to India and took several forts and obtained the title of conqueror by the extent of his victories. Sultān Ibrāhīm had 36 sons and 40 daughters by a variety of women, the latter of whom he gave in marriage to learned and religious men. He died after a reign of more than forty years in 1098 A. D., 492 A. H., aged 76 lunar years, and was succeeded by his son Sultān Masa'ūd II or III. According to the work called "Tarīkh Guzīda" he reigned 30 years and died in the year 1088 A. D., 481 A. H.

'Ibrat, عبرت, the poetical name of Ahmad 'Alī Khān, cousin of Nawāb Sa'ādat Khān Zulfikar Jang.

'Ibrat, عبرت, the poetical title of Mir Zaya-uddīn, a poet, who wrote the first part of the story of Padmāwat in Urdū verse, and died; consequently the second part was written by Ghulām 'Alī 'Ishrat, and finished in the year 1796 A. D., 1211 A. H., the chronogram of which he found to contain the words "Tasnīf Dosha'ir."

'Ibrat, عبرت, the poetical name of 'Abdul Mannān, which see.

'Ibrat, عبرت, the poetical name of Ahmad, a musician of Dehlī, who, from the instructions that he received from Mirzā 'Abdul Kādir Bedil, became an excellent poet. He at first had assumed "Maftūn" for his poetical name, but afterwards changed it for "Ibrat." He was a contemporary of Nāsir 'Alī the poet, and was living about the year 1688 A. D., 1100 A. H.

'Ibrat, عبرت, the poetical title of Mir Ziazā-uddīn, author of the first portion of the story of Padmāwat in Urdū verse. He died about the year 1795. A. D. *Vide* Padmāwat.

Idris or Adris-bin-Hisam-uddin, Mulla, الدین

ملا ادریس بن حسام, author of the history called "Tarīkh Hasht Bahisht," or the Eighth Paradise, containing the Memoirs of the most illustrious characters of the Muhammadan religion, who flourished from 1451 to 1506 A. D.

'Idrisi, ادریسی, (Abū 'Abdullāh Muhammad-ibn-'Abdullāh Idrīs), also called Sharīf-al-Idrīsī-al-Sikilī, author of a system of Arabian geography, composed in 1153 A. D. He is said to be one of the most eminent Arabic geographers and descendant of the royal family of the Idrisites. He was born at Ceuta or Sibtā (Civitas) in the year 1090 A. D. The title of the above work is "Nuzhat-al-Mush-tak," and it has been translated into Latin by several authors.

Iftikhar Khan, افتخار خان, title of Sultān Husain, the eldest son of Mir 'Abdūl Hādī, entitled Asālat Khān Mir Bakhshī, who died at Balkh in the 20th year of the emperor Shāh Jahān 1647 A. D., 1057 A. H. In the first year of 'Alamgīr, Sultān Husain was honored with the title of Iftikhar Khān. Some time before his death he was appointed Faujdār of Jounpūr, where he died in 1681 A. D., 1092 A. H.

Iffat Bano, عفت بانو, daughter of the emperor Jahāngīr. Her mother was the daughter of Saīd Khān of Kashghar. She died at the age of 3 years.

Ihsan, احسان, the poetical name of Mirzā Ihsānullāh, commonly known by the title of Nawāb Zafar Khān, who at one time was governor of Kābul when the poet Muhammad 'Alī Sāeb of Persia came to see him there. He died in 1662 A. D., 1073 A. H., and is the author of a Diwān in Persian.

Ihsan, احسان, the poetical name of 'Abdur Rahmān Khān of Dehlī, who wrote excellent poetry in Urdū, and died some time after the year 1844 A. D., 1260 A. H.

Ihsan, احسان, the poetical title of a Hindū named Chunnī Lal, who was living at Āgrah in 1760 A. D., 1174 A. H.

Ihtisham Khan, احتشام خان, title of Shaikh Farīd of Fathapūr Sīkrī, the son of Kutb-uddīn Shaikh Khūban. He served under the emperors, Jahāngīr, Shāh Jahān and 'Alamgīr; and was raised to the rank of 3000. He died in 1664 A. D., 1075 A. H.

Ijad, ایجاد, the poetical name of Mir Muhammad Ihsān, who died in the year 1721 A. D., 1133 A. H.

Ika Pandit, اقا پندت, a Marhatta who, in the time of Shāh Alam and Madho Rāo Scindhia, held the appointment of the Sūbadarship of the fort of Āgrah.

Ikbal Khan, اقبال خان, was the son of Zafar Khān, the son of Firoz Shāh Tughlak. He defeated Nasrat Khān and ascended the throne of Dehlī about the beginning of the year 1400 A. D., 802 A. H., and was slain in a battle against Khizir Khān, the governor of Multān, in November, 1405 A. D., 19th Jumādā I, 808 A. H. After his death Sultān Mahmūd Shāh, who was defeated by Amīr Taimūr and had fled to Gujrat and then to Kanauj, returned on the invitation of Daulat Khān Lodī who commanded at Dehlī, and took possession of the empire.

Ikbal-uddaula Muhsin Ali Khan, محسن علی خان, the son of Shams-uddaula Ahmad 'Alī Khān, the son of Nawāb Sa'ādat 'Alī Khān of Lakhnau. He sailed for England to claim the throne of Audh in January, 1838, A. D., and after trying in vain to obtain the recognition of his claim in England, determined upon

passing the remainder of his days in a life of sanctity in Turkish Amida. He is the author of the work called "Iktal Firang."

Ikhlas Khan Husain Beg, اخلاص خان حسين بيگ, a nobleman of the reign of the emperor Sháh Jahán who died in the year 1639 A. D., 1049 A. H.

Ikhlas Khan Ikhlas Keish, اخلاص خان اخلاص كيش, was a Hindú of the tribe of Khattri of Láhor. He was well-versed in Persian, and served under the emperor 'Alamgir, who conferred on him the above title. In the time of Farrukh-siyar he was raised to the rank of 7,000. He wrote the history of that emperor and called it "Bád-sháh Nama." See Kishun Chand.

Ikrám Khan, اكرام خان, the son of Islám Khán and Ládlí Begam, the sister of Abú'l Fazl, the prime minister of the emperor Akbar. *Vide* Islám Khán.

Ikrám Khan, اكرام خان, title of Sayyad Hasan, an amir, who served under the emperor 'Alamgir, and died in 1661 A. D., 1072 A. H.

Ikrám Ali, اكرام علي, author of the Urdú "Akhwán-us-Safá," which he translated from the Persian in the year 1810 A. D., 1225 A. H.

Ikrám-uddaula, اكرام الدوله, the brother of 'Alí Naki Khán, the prime minister of Wajid 'Alí Sháh, king of Lakhnau, died August 1869, A. D.

'Ikrima, عكرمة, son of Abú Jahl.

'Ikrima, عكرمة, *vide* Akrima.

Iksir, Mirza, اكير ميرزا, *vide* Aksir.

Ilah Wirdi Khan, الله وردى خان, } *vide* Alah Wirdi
Ilah Yar Khan, الله يار خان, } Khán.

Ilahi, الهى, an author who, according to the work called "Khulásat-ul-Asha'ár," died in 1538 A. D., 945 A. H.

Ilahi, Mir, مير الهى, name and poetical title of a person who was a descendant of the Sayyads of Rashidábád in Hamdán. He came to India in the latter part of the reign of Jahángir, and served under his son Sháh Jahán. He is the author of a biography called "Khazína Ganj Iláhi," and of a Diván containing amorous songs. The author of the "Mirat Jahán" says, he died in 1648 A. D., 1057 A. H., but from the chronogram which Ghani Kashmiri wrote at his death, it appears that he died in 1654 A. D., corresponding with 1064 A. H.

Ilahi, Shaikh, شيخ الهى, a philosopher of Bayána, who in the time of Salím Sháh, king of Dehlí, made a great stir, by introducing a new system of religion. He called himself Imám Mahdí, who, according to the Shí'a's, is still living and is to conquer the world. Having raised a great disturbance in the empire, he was in the year 1547 A. D., 954 A. H., scourged to death by order of that emperor.

Ildiguz, Atabak, اتابك يلدگوز, was a Turkish slave, sold to Sultán Masa'úd, one of the Saljúki princes. He is said to have so completely established himself in the favor of his royal master, that he advanced him to the highest stations in the kingdom; and the able manner in which Ildiguz executed every duty that was assigned to him, led at last, not only to his being charged with the education of one of the young princes, which gave him the title of Atábak or Atábeg, but to his marriage with the widow of Tughral II (the brother of Masa'úd, and nephew of Sultán Sanjar), and within a short period

he became the most powerful noble of the Persian empire. He died at Hamdán in 1172 A. D., 568 A. H., in the reign of Arsalán Sháh, and left his power and station to his eldest son Atábak Muhammad.

List of the Atábaks of the race of Ildiguz.

	A. D.
Atábak Ildiguz,	died 1172
" Muhammad, son of Ildiguz,	" 1186
" Kizal Arsalán, son of Ildiguz,	slain 1191
" Abú Bakr, son of Muhammad,	died 1210
" Muzaffar, son of Muhammad, he was defeated by Sultán Jalal-uddín of Khwarizm, and died some time after. He was the last of the Atábaks of the race of Ildiguz who reigned in 'Azurbejan.	1125

Ilham, الهام, *vide* Malúl.

Ilmas 'Ali Khan, العباس على خان, the celebrated rich and powerful eunuch of the Court of Nawáb Asif-uddaula. He died in 1808 A. D.

Ilitimish, التميمش, *vide* Altamish.

'Imad-al-Katib or **Imad-uddin-al-Katib**, عماد الكاتب, that is, 'Imád the Secretary, was the surname of Muhammad, the son of 'Abdulláh, the son of Samad, also called Isfahání. He was a celebrated author, and has written in Arabic the history of Saláh-uddín (Saladin) the Sultán of Egypt and Syria, in seven volumes, entitled "Barq-ush-Shámi," the Lightning of Syria. He died 1201 A. D., 597 A. H.

'Imadi, عمادى, surname of Jamál-uddín-bin-Imad-uddín Hanafi, author of the Arabic work called "Fusúl-ul-'Imádi."

'Imad Fakih Kirmani, Khwaja, عماد فقيه كرماني, a Muhammadan doctor who lived in the time of Sháh Shujáa' of Shiráz. His death is mentioned in the "Jawáhir-ul-Asha'ár" to have happened in 1391 A. D., 793 A. H., but according to the poets Iláhi and Daulat Sháh he died in the year 1371 A. D., 773 A. H., which appears to be correct. Iláhi also mentions to have seen 12,000 verses of his composition, and that he is the author of the works called "Muhabbat Náma," and "Mehnat Nama," adding that he wrote in all a "Panj Ganj," that is to say, five Masnawis or Poems. It is mentioned in the "Habib-us-Siar," that Khwaja 'Imád had a cat that would stand up to prayers with him, and do what he did. This was believed by Sháh Shujáa' to be a miracle of the Khwaja; but Khwaja Háfiz who was his cotemporary, and would not take it for a miracle, but a deceit of the doctor, wrote a ghazal on that occasion; the following is the translation of a couplet from the same: "O thou charming bird, where art thou going, stand still, and be not proud (or think thyself to be safe) because the cat of the saint says prayers." Imád Khwaja was buried at Kirman, the place of his nativity.

'Imad Khwaja, خواجه عماد, *vide* Imád Fakih.

'Imad Shah, عماد شاه, *vide* Imádul Mulk, commonly called Fatha-ulláh.

'Imad-uddin Katib, عماد الدين كاتب, *vide* 'Imád-al-Katib.

'Imad-uddin, عماد الدين, surname of Kara Arsalán-bin-Dáúd-bin-Sukmán-bin-Artak. Núr-uddín Mahmúd was his son, to whom Saláh-uddín (Saladin) the Sultán of Egypt gave the city of 'Amid or Kara Amid, 1183 A. D., 579 A. H.

'Imad-uddin, **عماد الدين**, author of a poem called the "Guldasta" or the Nosegay, which he composed in 1664 A. D., 1075 A. H. He was a native of India.

'Imad-uddin, **عماد الدين**, author of the history of the Saljûkides.

'Imad-uddin Zangi, **عماد الدين زنگي**, the son of Afsa-kar, was one of the Atábaks or ruling ministers under the latter princes of the Saljûkian race. He was the first of that branch that had the government of Mousal. He received the governorship of that province in 1127 A. D., 521 A. H., from Sultán Muhammad, the son of Sultán Maliksháh Saljûkí, reigned 19 years, and was murdered by one of his slaves in 1145 A. D., 540 A. H.

The following is a list of the princes of this race.

	A. D.
'Imad-uddin Zangí,	began 1127
Saif-uddin Ghazi-bin-Zangí who defeated the French at Damascus,	began 1145
Kutb-uddin Maudúd, son of Zangí,	569 A. H. 1149
Núr-uddin Mahmúd, son of Zangí, he reigned at Aleppo and formed another branch, died 569 A. H.,	
Malik Sâlah, son of Núr-uddin, succeeded his father and reigned at Aleppo and died 1174,	
Al-Muizz Saif-uddin Ghazi-bin-Maudúd, ..	began 1170
Azz-uddin Masa'úd-bin-Maudúd,	1180
Núr-uddin Arsalan Sháh-bin-Masa'úd,	1193
Malik-ul-Kâhir Azz-uddin Masa'úd-bin-Núr-uddin, ..	1210
Núr-uddin Arsalan Sháh-bin-Kâhir,	1218
Násir-uddin Mahmúd-bin-Kâhir,	1219
Al-Malik-al-Rahím Badr-uddin Lúlú,	1222
Al-Malik-us-Sâlah Isma'il-bin-Lúlú,	1259

Halab or Aleppo branch.

'Imad-uddin Zangí,	1127
Núr-uddin Mahmúd-bin-Zangí,	1145
Al-Malik-us-Sâlah Isma'il-bin-Núr-uddin,	1174
'Imad-uddin Zangí-bin-Kutb-uddin-bin-Maudúd, delivered Aleppo to Sâlah-uddin (died 1197 A. D. His son Muhammad reigned at Singara.	1181

'Imad-uddaula, **عماد الدولة علي بويه**, surnamed 'Alí

Bóya, was the son of Bóya, a fisherman who rose to the command of the armies of the Sultán of Dîlam and obtained possession of Persia, &c., which he divided with his two brothers. He fixed his residence at Shiráz 933 A. D., 321 A. H., and died in the year 949 A. D., 338 A. H. *Vide* 'Alí Bóya.

'Imadul Mulk, **عماد الملك**, commonly called Fathulláh

'Imád Sháh, founder of the 'Imád Sháhí dynasty in the Dakhan, was descended from the Kanarese infidels of Bijanagar. Having been taken prisoner in the wars with that country when a boy, he was admitted among the bodyguards of Khán Jahán, commander-in-chief and governor of Berár. In the reign of Muhammad Sháh Bahmaní, through the influence of Khwája Mahmúd Gáwán, he received the title of 'Imád-ul-Mulk, and was subsequently raised to the office of commander of the forces in Berár. After the murder of his patron Khwája Mahmúd Gáwán in 1481 A. D., 886 A. H., he retired to his government of Berár. On the accession of Sultán Mahmúd Bahmaní, he was honored with the office of wizárat, which he held for some time, but being soon after disgusted with the court, he left it and declared his independence in the year 1485 A. D., 890 A. H. Elichpúr was his capital. He died about the year 1513 A. D., 919 A. H., and was succeeded by his eldest son 'Alá-uddin 'Imád Sháh.

List of the kings of the 'Imád Sháhí dynasty of Berár.

Fath-ulláh 'Imád Sháh.

'Alá-uddin 'Imád Sháh, son of Fath-ulláh.

Daria 'Imád Sháh, son of 'Alá-uddin.

Burhán 'Imád Sháh.

Tufal Khán, prime minister of Burhan 'Imád Sháh, who usurped the throne, but was opposed from Ahmadnagar, and the family of 'Imád Sháh and Tufal extinguished in 1568 A. D.

'Imad-ul-Mulk, **عماد الملك**, title of that Ghází-uddin

Khán who murdered his master 'Alamgír II, emperor of Dehlí. *Vide* Ghází-uddin Khán III.

'Imad Zangi, **عماد زنگي**, *vide* 'Imád-uddin Zangí.

Imam, **امام**, a high priest or head or chief in religious mat-

ters, whether he be the head of all Muhammadans, as the Khalifa or the priest of a mosque, or the leader in the prayers of a congregation; but this sacred title is given by the Shías only to the immediate descendants of 'Alí, the son-in-law of the prophet, which are twelve, 'Alí being the first. The last of these, Imám Mahdí, is supposed by them to be concealed (not dead), and the title which belongs to him, cannot, they conceive, be given to another: but among the Sunnis it is a dogma, that there must be always a visible Imám or "father of the church." The title is given by them to the four learned doctors who are the founders of their faith, *viz.*: Imáms Hanífa, Málik, Sháfá'í, and Hanbal. Of these four sects, the Hanbalite and Málikite may be considered as the most rigid, the Sháfá'ite as the most conformable to the spirit of Islámism, and the Hanífite as the wildest and most philosophical of them all. Two other Imáms, Abú Dáúud-uz-Zahírí, and Sufián-us-Saurí were also chiefs of the orthodox sects, but their opinions had not many followers, and after some time were totally abandoned. Ibn-Jarír-ut-Tabarí, whose reputation as an historian is so familiar to Europeans, founded also a particular sect, which disappeared soon after his death. The following are the names of the twelve Imáms of the race of 'Alí.

Imám 'Alí, the son-in-law of the prophet.

- " Hasan.
- " Husain.
- " Zain-ul 'Abidín.
- " Bákir or Muhammad Bákir.
- " Jafar Sádiq.
- " Músi Kázim.
- " 'Alí Músi Raza.
- " Takí or Muhammad Takí.
- " 'Alí Naqí.
- " Hasan Askarí.
- " Mahdí.

Imam 'Alam-bin-'Ala-al-Hanafi, **عالم بن علا الحنفی**

author of a large collection of Fatwas in several volumes, entitled "Fatáwá Tátárkhánia," taken from the "Muhit-al-Burhání," the "Zakhírat," the "Khánia" and "Zahíria." Afterwards, however, a selection was made from these decisions by the Imám Ibráhím-bin-Muhammad-al-Halabí, and an epitome was thus formed, which is in one volume, and still retains the title of "Tátárkhánia."

Imam Bakhsh, Shaikh, **شيخ امام بخش**, *vide* Sahábí.

Imam Bakhsh, Shaikh, **شيخ امام بخش**, *vide* Násikh.

Imam Bakhsh, Moulvi, **مولوي امام بخش**, *vide* Sahábí.

Imam 'Azim, title of Abú Hanífa.

Imami Hirwi, Moulana, **مولانا امامي هروي**, he is called Hirwí, because he was a native of Hirát. He was an excellent poet and co-temporary with the celebrated

Shaikh Sa'di of Shiráz, whom, in the opinion of some writers, he surpassed in the Kasida. He died about the year 1281 A. D., 680 A. H., and has left a *Díwán*.

Imam Malik, **إمام مالك ابن أنس**, son of Anas, one of the four Imáms or Jurisconsults of Mecca. He died on the 28th of June, 795 A. D., 7th Rabi' II, 179 A. H., in the time of the Khalif Hárún-al-Rashid. *Vide* Málik-ibn-Anas.

Imam Muhammad, **مفتي امام محمد**, a Mufti in the reign of Hárún-al-Rashid the Khalifa. He died at Baghdad in 802 A. D., 180 A. H., and is said to have written 999 works. He was a pupil of Imám Abú Yúsa, who committed his notes to him, and he (Muhammad) made great use of them in the composition of his works. *Vide* Abú 'Abdulláh Muhammad-bin-Husain.

Imam-uddin Amir Katib-bin-Amir Umar, **امام الدين امير كاتب ابن امير عمر**, author of a Commentary on the *Hidáya* entitled "*Kifáya*" which he finished in 1346 A. D., 747 A. H. He had previously written another explanatory gloss of the same work, and entitled it the "*Gháyat ul-Bayán*."

Imdad Ali, **امداد علي**, the rebel Deputy Collector, who was hanged at Banda together with the rebel Tahsildár of Páitál Muhammad Muhsin on the 24th of April, 1858.

Imrit Rao, **امريت راء**, *vide* Amrit Rao.

Imtiyazi, **امتييازى**, poetical name of Imám-uddin Beg.

Imtiyaz, **امتيواز**, the poetical name of rájá Dayá Mal, whose father was *Díwán* of Asad Khán the Wazir of *Alamgir*, and he of Gházi-uddin Khán, styled 'Imád-ul-Mulk.

Imtiyaz Khan, **سيد امتياز خان خالص**, *Sayyad*, whose poetical name is Khális, was a native of Isfahán or Mashhad. He came to India in the time of the emperor 'Alamgir, was appointed governor of Gujrát for some time, and was slain by Khudá Yár Khán in 1710 A. D., 1122 A. H., in Sindh. It is said that Kásim Ali Khán, the Nawáb of Bengal, was his grandson. He is the author of a *Díwán*.

Inas'mullah Khan, **انعام الله خان**, *vide* Yekín.

Inayot Khan, **عنايت خان آشنا**, whose poetical title is 'Ashná or Ahsan, and proper name Muhammad Táhir, was the son of Zafar Khán. He was an excellent poet, and is the author of the work called "*Sháh Jahán Nama*," a history of the emperor Sháh Jahán. Besides the above-mentioned work, he is the author of a *Díwán* and a *Masnavi*. He died in 1666 A. D., 1077 A. H.

'Inayet-ullah, **شيخ عنايت الله دهلوي**, of *Dehli*, author of the work called "*Bahár Dánish*," a collection of amusing tales, principally satires on women. Several of these tales were published by Colonel Dow, under the title of "*The Tales of 'Ináyot-ullah*," and the whole work was translated in the year 1799 A. D., by Jonathan Scott, Esq., in three volumes, octavo.

'Inayet-ullah Khan, **عنايت الله خان**, the son of Shuk-ulláh Khán, a descendant of Sayyad Jamál of Naishápúr. His mother Háfiz Mariam was tutor of the princess Zeibun Nisá Begam, the daughter of the emperor 'Alamgir; by her influence her son 'Ináyot-ulláh Khán was raised by degrees to the rank of 2500. In the reign of Farrukh-siyar the rank of 4000 was conferred on him, and in that of Muhammad Sháh, of 7000. He is the author of the work called "*Ahkám 'Alamgirí*," and compiler of the "*Kalmát Taiyabát*." He died 1726 A. D., 1139 A. H.

Indarman Bundela, Raja, **راجہ اندرمن بوندیلة**, the brother of Rájá Suján Singh. He died in the Dakhan about the year 1675 A. D., and his zamindári of Urcha and the title of rájá were conferred upon his son Jaswant Singh by the emperor 'Alamgir.

Insaf, **انصاف**, the poetical name of Muhammad Ibráhím. His father was a native of Khurásán, but he was born in India. He was a cotemporary of Sarkhush the poet, was living about the year 1688 A. D., 1100 A. H., and died young.

Insan, **انسان**, the poetical title of Nawáb Asad-ulláh Asad Yár Khán. He held the mansab of Haft Hazári in the reign of Muhammad Sháh, and died in April, 1745 A. D., Rabi' I, 1158 A. H. His remains were brought to Agra and buried there in the cemetery of his ancestors.

Insha or Insha Allah Khan, **انشا یا انشالله خان**, a poet and son of Máshá Alláh Khán. He is the author of four *Díwáns* of different kinds.

Intikhabi, **انتخابی**, a poet who was a native of Khurásán, but was brought up in India. He is the author of a *Díwán*.

Intizam-uddaula Khan Khankhanan, **خان خانان**, the second son of Nawáb Kámar-uddin Khán Wazir. He was appointed to the rank of second Bakhshí on the accession of Ahmad Sháh to the throne of Dehli in 1748 A. D., 1161 A. H., and was honored with the appointment of Wazir in 1753 A. D., 1165 A. H., after the dismissal of Nawáb Saifdar Jang from the office. He was murdered by 'Imád-ul-Mulk Gházi-uddin Khán on the 26th November, 1759 A. D., 5th Rabi' II, 1173 A. H., three days before the assassination of the emperor 'Alamgir II.

Iradat Khan, **ارادت خان**, the title of Mír Ishák or Ishák Khán, the son of Nawáb 'Azim Khán who held a high rank in the reign of the emperor Jahángir. Iradat Khán held various offices under Sháh Jahán, and in the first year of 'Alamgir's reign he was appointed governor of Audh, but died after two months in October, 1658 A. D., Zil-hijja 1068 A. H.

Iradat Khan, **ارادت خان واضح**, the title of Mirzá Mu-barik-ulláh, whose poetical name was Wázah. His father Is-hák Khán (who afterwards held the title of Kifáyet Khán) was the son of Nawáb 'Azim Khán. Both his grandfather and father were noblemen of high rank. The former was Mír Bakhshí to the emperor Jahángir, and was afterwards appointed Faujdár of Jaunpúr, where he died in 1649 A. D., 1059 A. H., the latter held various offices of importance under Sháh Jahán and 'Alamgir, and died soon after his appointment to the government of Audh in 1658 A. D., 1068 A. H. His title was also Iradat Khán which was conferred on his son after his death. In the 33rd year of 'Alamgir our present poet was appointed Faujdár of Jágna, and at other periods, of Aurangábád and Mándó in Málwa. In the reign of Sháh 'Alam Bahádúr Sháh, he was governor of the Doáb, and the intimate friend of Muzázzim Khán, Wazir. In the latter part of his days, he led a retired life, became a Kalandár, and died in 1716 A. D., 1128 A. H. His abilities as a poet were great, and he left a volume of poems behind him. He is the author of the "*Kalmát 'Aláfi*," (Sublime discourses), "*Mina Bázár*" and of a history of Aurangzeb's Successors, which latter was translated into English by Jonathan Scott, Esq., in 1786 A. D. After his death, which happened in the time of Farrukh-siyar, his son Mír Hidáet-ulláh received the title of Hoshdár Khán, held the rank of 4000, and died at Aurangábád 1744 A. D., 1157 A. H.

'Iraki, عراقى, whose proper name is Fakhr-uddín Ibráhím-bin-Shahryár, was a native of Hamdan in 'Irák, and a pupil and grandson by the mother's side of the great Shaikh Shaháb-uddín Suharwardí, author of a host of mystical works highly esteemed by the Súfís. 'Irakí offended his parent and master, in consequence of some love attachment, and went to India, where he remained some time, regretting his native country, and uttering his complaints in moving verse. He lived in company with the Shaikh Bahá-uddín Zikaria of Multán, whom he accompanied on his journey and became his disciple. 'Irakí, after a long sojourn in India, proposed returning to his own master, Shaháb-uddín; but the latter had died, and our poet continued his wanderings to Syria, where he expired after a long life of eighty-two years on the 23rd November, 1289 A. D., 8th Zi-Ka'da, 688 A. H., and was buried at Sálahí in Damascus close to the tomb of Shaikh Muhi-uddín Ibn-ul-'Arabí. His son Shaikh Kabír-uddín is also buried there. 'Irakí is the author of a work called "Lama'át," *vide* Fakhr-uddín 'Irakí.

'Irfan, عرفان, poetical name Muhammad Rizá, the son of Muhammad Ján Irfán, author of the "Kár Náma," containing the exploits of 'Alí Mardán Khán, the Amír-ul-Umrá of the emperor Sháh Jahán.

Irtiza 'Alí Khan Bahadur, ارتضا على خان بهادر, author of the "Faráz Irtizia," a concise treatise in Persian on the law of Inheritance, which appears to be the principal authority of that law in the Dakhin. It was printed in Madras, but without a date.

'Isam-uddín Ibrahim-bin-Muhammad Isfaraeni, عصام الدين ابراهيم بن محمد اسفريني, an Arabian author, who died 1536 A. D., 943 A. H., and is the author of the marginal notes in Arabic called "Háshia Isám-uddín."

'Isa-ibn-Musa, عيسى ابن موسى, the cousin-german of the Khalíf Abú Ja'far Mansúr, after whose death in 775 A. D., 158 A. H., he entertained thoughts of setting up for himself at Kúfa where he then resided; and in order to facilitate the execution of his scheme, fortified himself in that city. But al-Mahdí, the son of Mansúr, being apprised of his defection, sent a detachment of 1000 horse to bring him to Baghdád; which being done, al-Mahdí not only prevailed upon him to own allegiance to him, but also to give up his right to the succession (he being the next apparent heir to the crown) for 10,000 according to some, and according to others 10,000,000 dinars.

'Isa Sawaji, عيسى ساجي, a poet of Sáwa who was a Kází. He died in 896 A. D., 291 A. H.

'Isi Turkhan, Mirza, مرزا عيسى ترخان, was a Turkman and commander-in-chief of Sháh Beg Arghún, king of Sindh's army, after whose death he took possession of Thatta of which he was then governor, and assumed the title of king. He reigned 13 years and died in 1567 A. D., 975 A. H., when he was succeeded by his eldest son Mirzá Muhammad Báki Turkhán, who, during his rule always maintained a friendly intercourse with the emperor Akbar of Dehli, frequently sending presents, and acknowledging fealty to that monarch. He died after a reign of 18 years in 1585 A. D., 993 A. H., and was succeeded by his grandson Mirzá Jání Beg.

Isdigertes, ايزدجرت, *vide* Yazdijard.

Isfahani, اصفهاني, author of the "Dánish Náma," a system of natural philosophy.

Isfan or Stephen, اسفان, is the name and takhallus of a Christian, born at Dehli. His father was a European. He was alive in 1800 A. D., 1215 A. H.

Isfandiyar, اسفنديار, the son of Kishtásp or Gashtásp (Hystaspus) the fifth king of the Kayánián dynasty of Persia, was a great warrior, and appears to be the Xerxes of the Greeks. He was killed by Rustam before his father's death.

Is-hak, اسحاق, the poetical title of Jamál-uddín, a cotton-thresher of Shiráz. He was an elegant poet, and has left us a Díwán called "Aksír-ul-Ishtihá," the Elixir of Hunger, full of amorous songs and parodies on the odes of Khwája Háfiz, each verse of which contains either the name of a sweetmeat or a dish. He lived in the time of prince Sultán Sikandar, the son of Umar Shaikh, who much esteemed him. His proper name is Abú Is-hák, which he uses in poetry by abbreviating it into Bus-hák, *vide* Abú Is-hák.

Is-hak-bin-'Alí, اسحاق بن على, author of a Díwán in Arabic, and of a work called "Zuhr-ul-'Adáb." He died in 1022 A. D., 413 A. H.

Is-hak-bin-Husain or Hunain, اسحاق بن حسين, an Arabian author who translated the Almagastí of Ptolemy from the Greek into Arabic under the title of "Tahrir-al-Majastí." This book is to be found in the French King's Library, No. 887. Shirází has written a commentary on this work, and entitled it "Hall Mushki-lát-al-Majastí."

Is-hak Khan, اسحاق خان, styled Mó'tamin-uddaula, whose original name was Mirzá Ghulám 'Alí, was a nobleman of high rank, and a great favourite of the emperor Muhammad Sháh of Dehli. He was a good poet, and used for his poetical name Is-hák. He died in the 22nd year of the emperor 1740 A. D., 1153 A. H., and after his death, his daughter was married to Shujá-uddaula, the son of Nawáb Saádar Jang, and the nuptials were celebrated with uncommon splendour, 1746 A. D., 1159 A. H.

Is-hak, Maulana, مولانا اسحاق, a learned Musalmán who was born at Uchcha in Multán. In his youth he dedicated himself under the guidance of his uncle Sayyad Sadr-uddín Rájú Kattál, whose sister was his mother. He died in 1456 A. D., 860 A. H., and was buried in the compound of his own house at Saháranpúr.

Is-hak Mousali, اسحاق موصلى, a celebrated Arabian author, born at Mousal. It is related in the Kitáb Alaghání, that when he was on a journey, he carried with him eighteen coffers full of books, though he declared, that if he had not been anxious to make his luggage as light as possible, he would have brought double the quantity.

'Ishk, عشق, poetical title of Sháh Rukn-uddín who flourished in the reign of the emperor Sháh 'Alam.

'Ishki, عشقي, the title of a poet who flourished in the reign of the emperor Muhammad Sháh, and is the author of a Díwán. He died in 1729 A. D., 1142 A. H.

'Ishki, عشقي, poetical title of Shaikh Muhammad Wajih, son of Ghulám Husain Mujrim of Patna. He was for ten years under the English government Tahsildár of Kharwar; was living in 1809 A. D., 1224 A. H., and is the author of a Díwán.

'Ishrat, عشرت, poetical name of Mirzá 'Alí Rizá, who collected his poems into a Díwán under Muhammad Sháh in 1747 A. D., 1160 A. H., and died shortly after.

'Ishrat, عشرت, author of the last part of the story of Padmawát in Urdú verse, which was completed by him 1796 A. D. *Vide* Padmáwat and Ibrat.

'Ishrati, **عشرتی**, poetical name of a poet who is the author of a small *Dikwān*. His name is Aka 'Alī of Isfahān, he came to India, and on his return died at Mashad.

Ishānīqak, **اشنانیق**, poetical name assumed by Shāh Walī Ullāh of Sachind, who was the grandson of Shaikh Ahmad Sachindi. He was a distinguished Theologian and Sufi. He died in 1748 A. D., 1161 A. H., and left several works. Shāh 'Abdāl 'Azīz of Dehli, the most celebrated Indian Theologian in modern time, was one of his sons.

Ishuri = **Ishwari Singh**, **ایسری سنگه**, the son of Rājā Jai Singh Sawāi, whom he succeeded to the rāj of Jaipur in 1743 A. D. He died in 1760 A. D., and was succeeded by his son Mādho Singh.

Ishuri Parshad Narain Singh Bahadur **ایشری پارشاد ناراین سنگه بہادر**, rājā of Benaras (1869).

Iskandar, **اسکندر**, Alexander the Great. *Vide* Sikandar Zulkarnain.

Iskandar Manishi, **اسکندر منشی**, whom Stewart in his "Catalogue of Tippū Sultān's Library," calls Sikandar Hamnashīnī, is the author of the "Tārīkh 'Alam 'Arāe 'Abbāsi," a history of the Persian kings of the Safwī dynasty, from Shāh Isma'il I to Shāh 'Abbās the Great, to whom it was dedicated in 1616 A. D., 1025 A. H.

Islam Khan, **اسلام خان**, title of Mīr Zayā-uddīn Husain Badakhshī, whose poetical name was Wālā. He served under the emperor 'Alamgīr, and was raised to the rank of 5000 with the title of Islām Khān. He died in the year 1663 A. D., 1074 A. H., at Agra, and the chronogram of his death was written by Ghani Kashmirī. He was the father of Nawābs Himmat Khān, Saif Khān and 'Abdur Rahīm Khān.

Islam Khan, **اسلام خان**, the son of Safi Khān and grandson of Islām Khān Mashhādī, was Subādār of Lahōr in the time of the emperor Farrukh-siyar, and was raised to the rank of 7000 in the reign of Muhammad Shāh.

Islam Khan Mashhadi, **اسلام خان مشہدی**, **نواب** (he is by some called Islām Khān Rūmī, but that is a mistake). He was a native of Mashhad, and his original name was Mīr 'Abdus Salām. In the time of Jahāngīr he held the mansab of 5000, and the Subādārī of Bengal; and in the time of Shāh Jahān was raised to the rank of 6000 with the title of Motam-uddaula and held the appointment of second Bakhshigārī and governorship of the Dakhīn. He afterwards was again appointed governor of Bengal. In the 13th year of Shāh Jahān he was raised to the rank of Wizārat with the title of Jundat-ul-Mulk. Shortly after he was raised to the rank of 7000, and the Subādārī of the Dakhīn. He was wazīr to Shāh Jahān and held the mansab of 7000, with the title of Islām Khān. He was some time before his death appointed governor of the Dakhīn where he died in the 21st year of the emperor, on the 2nd of November, 1647 A. D., 14th Shawwāl, 1057 A. H., and was buried at Aurangābād.

Islam Khan Rumi, **اسلام خان رومی**, title of Husain Pāshā, son of 'Alī Pāshā. He was governor of Basra, but being deprived of that situation by his uncle Muhammad, he left that country and came to India in 1689 A. D., 1099 A. H., where he was received by the emperor 'Alamgīr with the greatest respect, and honored with the rank of 6000 and title of Islām Khān. He was killed in the battle of Bījāpur in the Dakhīn on the 13th of June,

1676 A. D., 11th Rabi' II, 1087 A. H. He had built his house at Agra on a piece of ground consisting of four bigas and seven cottas, and a garden on a spot of three bigas and nine cottas, on the banks of the river Jamma near the Ghāt called Tajāra close to the fort of Agra.

Islam Khan, Shaikh, **شیخ اسلام خان**, styled Nawāb

Ya'tzād-uddaula, was a grandson of Shaikh Salim Chishtī, and son-in-law of Shaikh Mubārīk, the father of the celebrated 'Abū'l Fazl, whose sister, named Lādli Begam, he had married. He was appointed governor of Bengal by the emperor Jahāngīr in 1608 A. D., 1017 A. H. Nawāb Ikram Khān was his son, and Kāsim Khān his brother. The latter succeeded him in the government of Bengal in 1613 A. D., 1022 A. H., in which year Islām Khān had died. His remains were transported to Fathapūr Sikri where he was buried.

Islam Shah, **اسلام شاہ**, *vide* Salīm Shāh.

Isma'il, **اسمعیل**, or Ishmael, the son of the patriarch Abraham.

Isma'il, **اسمعیل بن امام جعفر صادق**, the eldest son of Imām Ja'far Sādiq, from whom the sect of Isma'ilīs or Isma'ilias take their name. They maintain, that Isma'il, who was the eldest son, but died during his father's life, should have succeeded to the dignity of Imām, and not Mūsī Kāzīm, who was his younger brother, and became the seventh Imām. Hasan Sabbah was of this sect. *Vide* Isma'ilīs.

Isma'il I, Safwi, Shah, **شاه اسمعیل صفوی**, the son of Sultān Haidar, was the first monarch of the Safwian dynasty of kings who reigned in Persia. He traced his descent from Mūsī Kāzīm the seventh Imām, who was descended in a direct line from 'Alī, the son-in-law of Muhammad. Almost all his ancestors were regarded as holy men, and some of them as saints. The first of this family who acquired any considerable reputation was Shaikh Safi-uddīn, who had settled at Ardibel, and from whom this dynasty takes its name of Safwīa or Safwī. His son Sadr-uddīn Mūsa, as well as his immediate descendants, Khwāja 'Alī, Shaikh Ibrāhīm, Sultān Junaid, and Haidar, acquired the greatest reputation for sanctity. Cotemporary monarchs, we are informed, visited the cell of Sadr-uddīn. The great Taimūr (Tamerlane), when he went to see this holy man, demanded to know what favour he should confer upon him. "Release those prisoners you have brought from Turkey," was the noble and pious request of the saint. The conqueror complied; and the grateful tribes, when they gained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers; and the descendants of the captives of Taimūr became the supporters of the family of Safi, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. Khwāja 'Alī, after visiting Mecca, went on a pilgrimage to Jerusalem, and died at that city. His grandson Junaid, sat on the madnad as a spiritual guide after the death of his father Shaikh Ibrāhīm; and so great a crowd of disciples attended this holy man, that Jahān Shāh, the chief of the tribe of the Black Sheep, who at that time ruled Azurbojān, became alarmed at their numbers, and banished him from Ardibel. Junaid went to Dayārbikar, whose ruler, the celebrated Uzzan Hasan, received him kindly, and gave his sister in marriage to Junaid. He afterwards went with his disciples to Shirwān, where he was slain in a conflict with the troops of the king of that province in 1456 A. D., 860 A. H. His son Sultān Haidar succeeded him, and his uncle, Uzzan Hasan who had now by his overthrow of Jahān Shāh and Sultān Abū Sa'īd, become sovereign of all Persia, gave him his daughter in marriage. The name of this princess according to Muhammadan authors, was 'Alam Shoa', but we are informed by

a cotemporary European writer, that she was called Martha, and was the daughter of Uzzan Hasan by the Christian lady Despina, who was a daughter of Calo Joannes, king of Trebizond. Sultán Haidar also lost his life from the wound of an arrow which he received in a battle with the troops of Shirwán Sháh and Ya'qúb Beg in July, 1488 A. D., Shabán, 893 A. H. Sultán Haidar had three sons by this princess; Sultán 'Alí, Ibráhím Mirzá and Sháh Isma'il. When Isma'il attained the age of fourteen (his elder brothers having died some years before), he put himself at the head of his adherents, and marched against the great enemy of his family the ruler of Shirwán, called Shirwán Sháh, whom he defeated 1500 A. D., 906 A. H., and soon after; by another victory gained over Alwand Beg, the son of Ya'qúb Beg, a prince of the dynasty of the White Sheep, he became the master of the province of Azurbeján, and established his residence at the city of Tabrez; and in less than four years became the acknowledged sovereign of the kingdom of Persia. He was born on the 17th July, 1487 A. D., 25th Rajab, 892 A. H., died after a reign of 24 lunar years on Monday the 23rd of May, 1524 A. D., 19th Rajab, 930 A. H., aged 38 years, and was buried at Ardibel. Muhammadan historians fix the commencement of his reign from the year 1500 A. D. He left four sons; Tahmasp, who succeeded his father, Sam Mirzá, Bahrám, and Ikhlas Mirzá, and five daughters. He composed a Turkish Diwán in which he uses the Takhallus of Khatibí.

The following is a list of the Safwí kings of Persia.

1. Sháh Isma'il Safwí, 1st son of Sultán Haidar.
2. Sháh Tahmasp Safwí I, son of Isma'il Safwí.
3. Sháh Isma'il II.
4. Muhammad Khudá Banda.
5. Hamza, son of Khudá Banda.
6. Sháh Isma'il III, son of Khudá Banda.
7. Sháh 'Abbás I, son of Khudá Banda.
8. Sháh Safí, the son of Safí Mirzá, the son of 'Abbás.
9. Sháh 'Abbás II, son of Sháh Safí.
10. Sháh Sulaimán, son of 'Abbás II.
11. Sháh Husain, son of Sulaimán.
12. Sháh Tahmasp II, last of the Safwí dynasty.
Mahmúd, an Afghán.
Ashraf, an Afghán.
13. Sháh 'Abbás III, *vide* Nádír Sháh.
Nádír Sháh.

Isma'il II, Safwí, Shah, شاه اسمعیل صفوی ثانی, second son of Sháh Tahmasp I, Safwí, whom he succeeded on the throne of Persia in May, 1576 A. D., Šafar, 984 A. H., by the aid of his sister Parí Khánám, who sent for him from the fort of Kahkah where he was confined by his father for the last 18 years. The short reign of this unworthy prince was marked by debauchery and crime. Immediately on his accession, he directed the massacre of all the princes of the blood-royal that were at Kazwín, except 'Alí Mirzá whose life was spared: but even he was deprived of sight. His eldest brother Muhammad Mirzá, who had a natural weakness in his eyes, which rendered him almost blind, and was during his father's life, employed as governor of Khurásán, was then at Shiráz. Orders were sent to murder him and his son 'Abbás, but before they could be executed, Isma'il was found dead one morning in a confectioner's house, supposed to have been poisoned by his sister. His death happened at Kazwín on Sunday the 24th November, 1577 A. D., 13th Ramazán, 985 A. H., after a short reign of one year and six months. He was succeeded by his eldest brother, Muhammad Mirzá who, on his accession to the throne, took the title of Muhammad Khudá Banda.

Isma'il, اسمعیل, surnamed al-Mansúr, third or fourth Khalíf of Barbary of the race of the Fátimites, succeeded his father al-Káem 945 A. D., 334 A. H., and having defeated and slain Yezid-ibn-Kondat who had rebelled against

his father, caused his body to be flayed, and his skin stuffed and exposed to public view. Al-Mansúr died after a reign of seven years and sixteen days in 952 A. D., 30th Shawwál 341 A. H., and was succeeded by his son Abú Tamím Ma'd surnamed Mo'izz-uddín-alláh.

Isma'il 'Adil Shah, Sultan, اسمعیل عادل شاه, of Bijápúr, surnamed Abú'l Fatha, succeeded his father Yúsaf 'Adil Sháh on the throne of Bijápúr in the Dakhin in 1510 A. D., 915 A. H., and died after a glorious reign of 25 lunar years on Wednesday the 27th of August, 1534 A. D., 16th Šafar, 941 A. H., and was buried at Kúki near the tomb of his father. He was succeeded by his son Mallú 'Adil Sháh.

Isma'il-bin-Hasan, اسمعیل بن حسن, author of the work called "Zakhíra Khwárizm Sháh." He flourished in the reign of Alá-uddín Takash, Sultán of Khwárizm who died in 1200 A. D., 596 A. H., and was a cotemporary of Khaqání the poet.

Isma'il, Sayyad-bin-Husain Jurjani, اسمعیل سید بن حسین جرجانی, author of two medical works in Persian, called "Aghráz-ut-Tibb," and "Khiff-i-'Aláí," which he dedicated to Alp Arsalán, Sultán of Khwárizm.

Isma'ili, اسمعیلی or **Isma'ilia, اسمعیلیه,** a family of chiefs, who had through the means of superstition, established an influence over the minds of their followers, that enabled them to strike awe into the bosoms of the most powerful sovereigns, and to fill a kingdom with horror and dismay for a period of nearly two centuries. Their ruler, who may be justly termed the chief of the assassins resided on a lofty mountain, called Alahmút, and fate was in his hands; for there was no shape which his followers could not assume, no danger that they could not brave, to fulfil his mandates. These were the Isma'ilis or assassins, well-known by the Crusaders, as subjects of the Old Man of the mountain. They were completely extirpated by Halákú, the Tartar king of Persia, in the year 1256 A. D. *Vide* Isma'il and Hasan Sabbáh.

Isma'il Hakki, Shaikh, شیخ اسمعیل حقی, author of a commentary on the Kurán called "Rúh-ul-Bayán," and of the "Hadis-ul-Arba'in."

Isma'il Mirza, اسمعیل میرزا, of Isfahán, an author.

Isma'il Nizam Shah, اسمعیل نظام شاه. His father, prince Burhán Sháh, having been defeated in an attempt to dethrone his brother Murta'zá Nizám Sháh, had fled for protection to the court of the emperor Akbar. On his departure he left behind him two sons, named Ibráhím and Isma'il, who were kept confined in the fortress of Láhághurh. On the death of Mirán Husain Sháh, the younger being raised to the throne of Ahmadnagar by Jamál Khán in the month of March, 1589 A. D., Jumáda I. 997 A. H., took the title of Isma'il Nizám Sháh. His father Burhán Sháh having received assistance from the emperor Akbar, marched against his son, but was defeated. However in a short time after this, he renewed his attempts, and being joined by a great majority of the chiefs and people, attacked Jamál Khán the king's minister, who was killed in the action on the 27th April, 1591 O. S., 13th Rajab, 999 A. H. Isma'il, who had reigned little more than two years, was taken prisoner and confined by his father, who ascended the throne of Ahmadnagar with the title of Burhán Nizám Sháh II.

Isma'il Pasha, اسمعیل پاشا, the present Khaddev or king of Egypt, son and successor of Muhammad 'Alí Pasha, who died in August, 1849 A. D.

Isma'il Samani, Amir, امیر اسمعیل سامانی, the first King or Amír of the race of Sámán, called Sámání, traced

his descent from Bahrám Chobín, the warrior who contended for the crown of Persia with Khusró Parvez. Sámán, the great-grandfather of Isma'il, is termed, by European writers, a keeper of herds, and a robber; but this merely designates the occupation of a Tartar chief. His father Nasr Ahmad, the son of Asad, the son of Sámán, was appointed governor of Máwarun Nahr by the Khalif Mo'tamid in the year 875 A. D., 261 A. H. On his death his son Isma'il succeeded him. Isma'il, after his conquest over Amrú-bin-Lais, whom he seized and sent to Baghdád, in 900 A. D., became independent. The power of the dynasty of the Sámánis extended over Khurásán, Seistán, Balkh and the countries of Trans-Oxania, including the cities of Bukhárá and Samarkand. This justly celebrated prince died after a reign of twenty years in 907 A. D., Safar 295 A. H., aged 60 years, and was succeeded by his son Amir Ahmad Sámání.

The names of the kings of this family who were called Amírs, and who continued to reign for a period of 128 lunar years, are as follow:—

- | | |
|--------------------------|------------------------|
| 1. Amír Isma'il Sámání. | 6. Amír Mansúr I. |
| 2. " Ahmad Sámání. | 7. " Núh II. |
| 3. " Nasr-bin-Ahmad. | 8. " Mansúr II. |
| 4. " Núh I, son of Nasr. | 9. " 'Abdul Málik II, |
| 5. " Abdul Málik. | the last of this race. |

'Ismat, عصمت, vide Asmat.

'Istarushi, عسثري, vide Muhammad-bin-Mahmúd.

Istaghana, استغنا, poetical title of 'Abdul Rasúl.

'Itabi, عتابي, a poet, who died in the year 1614 A. D., 1023 A. H.

Itkad Khan, اعتقاد خان, the brother of 'Asaf Khán, Wazír, and son of Ya'tmád-uddaula. He was appointed governor of Kashmir by the emperor Sháh Jahán, which situation he held for several years. He died at Agra in 1650 A. D., 1060 A. H.

Itkad Khan, اعتقاد خان, the title of Mirzá Bahman Yár, the son of 'Asaf Khán and grandson of Ya'tmád-uddaula. He was raised to the rank of 4000 in the 25th year of Sháh Jahán 1651 A. D., 1061 A. H., with the title of Ya'tkád Khán, which his father held for some time as well as his uncle the brother of 'Asaf Khán. In the 5th year of 'Alamgir 1662 A. D., 1072 A. H., the rank of 5000 was conferred on him. In 1667 A. D., 1077 A. H., he proceeded to Dacca in Bengal, to visit his brother Sháista Khán who was then governor of that province, and died there in the year 1671 A. D., 1082 A. H.

Itkad Khan, اعتقاد خان, former title of Zulfiqár Khán Nasrat Jang.

Itmad Khan Khwaja Sara, اعتماد خان خواجة سرا, an eunuch and officer in the service of the emperor Akbar. He was stabbed by his servant Maksud 'Alí in 1578 A. D., 986 A. H., and was buried at a place called Itmád-púr, twelve miles from Agra, which he had founded in his lifetime.

Itmad Khan, اعتماد خان, title of Shaikh 'Abdúl Kawí, an Amír of the reign of the emperor 'Alamgir. He was murdered by a Kalandar in 1686 A. D., 1077 A. H.

Itmad-uddaula, اعتماد الدولة, title of Khwája Ayás or Ghayás the father of the celebrated Núr Jahán Begum, the favourite wife of the emperor Jahángir. He was a Tartar and came from Persia to India in the reign of the emperor Akbar. In the time of Jahángir, he was raised to the high rank of Wazír, with the title of Itmád-uddaula, and his two sons to the first rank of 'Umra with

the titles of 'Asaf Khán and Itkád Khán. He died near Kót Kágrá where he had accompanied Jahángir on his way to Kashmir in February, 1621 O. S., Rabi' I, 1030 A. H. His remains were transported to Agra, and buried on the left bank of the Jamná, where a splendid mausoleum was built over his relics by his daughter Núr Jahán. It was completed in 1628 A. D., and is still in a high state of preservation. It is said, but it seems not to be true, that she intended to raise a monument of silver to his memory, but was reminded by her architect, that one of less covetable material stood a fairer chance of duration. After his death, his son 'Abd'ul Hasan was appointed Wazír with the title of 'Asaf Khán. No private family ever made such alliances with royal blood, as this Tartar; for, his own daughter, his son's daughter and the daughter of his grandson, were married to three successive emperors of Hindústán; and another daughter of his grandson, to prince Murád Bakhsh, who disputed the throne with 'Alamgir, and for some days thought himself in possession of it. The place where he is buried, was a garden built by Itmád-uddaula during his lifetime. There are two tombs of yellow stone under the Rauza, one of which is of Itmád-uddaula and the other is said to be his wife's. It has a very large gate towards the east, built of red stone. It has two minars on both sides in the same number as there are two on the side of the Jamna towards the west. There is on the chabútra towards the Jamna a fish made of stone; if the water runs in and rises as far as its mouth, the whole of Allahábád will be inundated.

'Itmad-uddaula, اعتماد الدولة, title of Muhammad Amír Khán, the prime minister of the emperor Muhammad Sháh. Vide Muhammad Amír Khán.

Itmad-uddaula, اعتماد الدولة, son of Muhammad Amín Khán, Wazír. Vide Kámar-uddín Khán.

Itsam-uddin, Shaikh, شيخ اعتمام الدين, author of the "Shagarf Nama-i-Wiláet," being the travels of the author in Great Britain and France, some time before or after the year 1766 A. D., 1180 A. H. This work has been translated into English.

Ihia-bin-'Abdul Latif-al-Husaini of Kazwin,

Amir, امير يحيى بن عبد اللطيف الحسيني, author of the "Lubbut Tawárikh," which he composed in 1641 A. D., 948 A. H. Háji Khalfá gives his name as Isma'il-bin-'Abdul Latif, and in the Músir-ul-'Umra, he is called Mír Ihia Husainí Saifi. He was patronized by Sháh Tahmásp Safwí, but his enemies, envious of his good fortune, endeavoured to poison his patron's mind against him, and at last prevailed so far as to induce the king to order him together with his son Mír Abdul Latif, to be imprisoned, the latter, however, made his escape, but Mír Iahia died in prison after one year and nine months' imprisonment in 1555 A. D., 962 A. H., aged 77 years. His second son Alá-uddaula known by the poetical name of Kámí, is the author of the work called "Nafáis-ul-Másir." His eldest brother Mír 'Abdul Latif who had fled to Gilán, came afterwards to Hindústán with his family some time after Akbar had ascended the throne. By him he was received with great kindness and consideration, and was appointed his preceptor. He is said by some authors to have died at Sikrí in 1563 A. D., 971 A. H., but the author of the "Músir-ul-'Umra" writes that his death took place in 1573 A. D., 981 A. H., and that Kásim Arsalán found the chronogram of his death to be "fakharálys." His eldest son Ghayás-uddin 'Alí was also endowed with an excellent disposition, and served Akbar for a long period. In the 26th year of Akbar's reign, 1581 A. D., he was honored with the title of Nakíb Khán, by which he is now best known. In the time of Jahángir he attained still further honors, and died at Ajmir in 1614 A. D., 1023

A. H. He was buried there in a marble tomb within the area of Mo'in-uddin Chishti's mausoleum, where his wife also lies buried by his side. Naḡīb Khān was one of the compilers of the first portion of the "Tārīkh Alfī," and the translator of the "Mahābhārat," though this honour is usually ascribed to Faizi. He left a son named Mīr 'Abdul Latīf who was a person of great worth and ability and attained high honours, but died insane.

Iyār Muhammad Khan, Mir, میر یار محمد خان, the son of Mīr Murād 'Alī, former ruler of the Haidarābād portion of Sindh. He is a brother of Muhammad Khān, who being dispossessed and kept for some time a prisoner on the annexation of Sindh under Sir Charles Napier, was allowed to return, and now resides at Haidarābād as a private gentleman upon a pension from Government.

Izid Bakhsh, Mirza, میرزا ایزد بخش. His poetical name was Rasā; he was the grandson of 'Asaf Khān Ja'far Beg who was Wazīr to Jahāngīr. Izid Bakhsh was at first employed by the prince 'Azīm Shāh, and then by his father the emperor 'Alamgīr in the capacity of Munshī. On the accession of Farrukh-siyar, he was disgraced by that emperor on account of his casting some reflections on his father Azīm-ush-Shān at the time of the battle which took place between 'Azīm Shāh and his brother Bahādūr Shāh. By the order of the emperor, the hairs of his mustaches were plucked out one by one, and afterwards he was cruelly murdered. This event took place about the beginning of the year 1713 A. D., 1125 A. H. His tomb is still to be seen in the compound of the Agra College.

'Izzat, عزت, poetical name of (Shaikh) 'Abdul 'Azīz, which see.

'Izzat, عزت, poetical name of Sangham Lal, which see.

'Izzat, عزت, poetical title of Jaikishun, which see.

'Izzat, عزت, poetical appellation of Shaikh Wajīb-uddin.

'Izzat-uddaula Mirza Muhsin, عزت الدوله مرزا محسن, brother of Nawāb Safdar Jang. He was sent to Persia on an embassy to Nādir Shāh after his invasion of Hindūstān, by the emperor Muhammad Shāh. Vide Najaf Khān and Muhammad Kulī Khān.

'Izz-uddin Abdul Aziz-bin-Abdus-Salam Damishki, Shaikh, عزالدین عبدالعزیز بن عبدالسلام دمشقی, author of the "Shajrat-ul-Ma'ārif." He died in the year 1261 A. D., 660 A. H.

'Izz-uddin Husain, عزالدین حسین. He was created by Sultān Ibrāhīm of Ghaznī, Amīr Hājib, in which station he conducted himself so well, that the king gave him a princess of the house of Ghaznī in marriage. He rose daily in favour and estimation, till Sultān Mas'ūd the son of Ibrāhīm, put him in possession of the principality of Ghór. By the princess of Ghaznī, he had seven sons entitled the seven stars. One of them, Fakhr-uddin Mas'ūd, became king of Bāmyān. The second was Kutb-uddin Muhammad, who married his cousin, a princess of Ghaznī, the daughter of Sultān Bahrām Shāh. The third was 'Alā-uddin Hasan, prince of Ghór, who destroyed Ghaznī. Izz-uddin during his lifetime paid tribute to the Saljūqs as well as to the Ghaznavides.

'Izz-uddin Khalid Khani, عزالدین خالد خانی, author of the work called "Dalāel Fīrōz Shāhī," which he translated into Persian by order of Fīrōz Shāh, from a Hindī book which treated on philosophy, astrology and divination.

'Izz-uddaula Bakhtyar, عزالدوله بختيار, the son of Mu'izz-uddaula-ibn-Bōya. He succeeded to the kingdom of 'Irāk the same day on which his father died, viz., Monday the 1st of April, 967 A. D., 17th Rab' II, 356 A. H. The Khalīf al-Tāya Billāh in the year 974 A. D. gave him his daughter in marriage, on whom a dowry of one hundred thousand dīnārs was settled by her husband. He was a noble prince, and possessed such bodily strength that he would seize an enormous bull by the horns and throw him to the ground. A contest which arose between him and his cousin 'Azd-uddaula relative to their respective possessions, caused a breach between them which led to a war, and on Wednesday the 29th May, 978 A. D., they met and fought a battle, in which Izz-uddaula was slain, aged 36 years. His head was placed on a tray and presented to 'Azd-uddaula, who on seeing it, covered his eyes with his handkerchief and wept.

J.

Jabali, جبالي, the son of Ayham, last king of the tribe of Ghassān, who were Christian Arabs. He became a Muhammadan, and afterwards attempted to assassinate Umar, the second Khalīf after Muhammad. He died 673 A. D., 53 A. H.

Jabali, جبالي, surname of Abū 'Alī Muhammad-bin-'Abdul 'Wahāb, who was the master of the celebrated Abū'l Hasan al-Asha'ri, chief of the sect of the Asharians, and one of the four Imāms of Musalmanism.

Jabali, جبالي, poetical name of 'Abdul Wāṣa, who was born in the mountains of Ghurjistān, hence his takhallus which means mountaineer. He found a patron in Bahrām Shāh of Ghaznī, and served Sultān Sanjar Saljūki fourteen years. He died in 1160 A. D., 555 A. H., and left a Dīwān of Kasīdas. Vide 'Abdul Wāṣa.

Jabar, جبر, poetical name of Abū Mūsa Ja'far-al-Saffī, which see.

Jabila Ram Nagar, جيله رام نگر, a Hindū chief who was governor of Allahābād, and died there in the commencement of the reign of Muhammad Shāh in 1720 A. D., 1132 A. H. His nephew Girdhar was appointed governor of Audh after his death, and in 1724 A. D., 1136 A. H., the government of Mālwa was conferred on him, and the Subadārī of Audh was given to Burhān-ul-Mulk Sa'adat Khān. Rājā Girdhar died at Mālwa during the invasion of Bājī Rāo Marhatta, the general of Rājā Sāhū, about the year 1729 A. D., 1142 A. H., and was succeeded by Dayā Bahādūr his relation, who continued gallantly to resist the enemy, and fell in battle about the year 1730 A. D., 1143 A. H., when Muhammad Khān Bangash was appointed governor of that province.

Jabir, جابر بن عبدالله, the son of 'Abdullah, was a companion of Muhammad and a traditionist. He was present in nineteen battles which Muhammad fought, and died in the year 692 A. D., 73 A. H., aged 94 years.

Ja'far, جعفر, poetical title of 'Asaf Khān, commonly called Mirzá Ja'far Beg.

Ja'far, جعفر, a soldier by profession. He is the author of a Maṣnawī, which he dedicated to the emperor Shāh Jahān.

Ja'far-al-Barmaki, جعفر البرمكي بن يحيى, son of

Ahla or Yahia and grandson of Khālid, the son of Barmak who was originally a fire-worshipper. He succeeded his father Ja'far as wazīr to the Khalīf Hārūn-al-Rashīd; his grandfather having been wazīr to Abū'l 'Abbās Saifī, who was the first of all the Khalīfs who had a wazīr. This wazīr Ja'far, was a great favourite of Hārūn-al-Rashīd, who gave him 'Abbāsa, his sister, in marriage, under the condition to have no carnal connection with her, but he transgressed the command, for which the Khalīf ordered his head to be struck off. He also threw his brother al-Fazl and his father Ahla into prison, and there left them to die. Ja'far was only 28 years old when he was executed, having been in the favour of Hārūn-al-Rashīd for the space of seventeen years. Ja'far was beheaded on Sunday the 29th of January, 803 A. D., 1st Safar 187 A. H., his body was gibbeted on one side of the bridge of Baghdād, and the head stuck up on the other.

Ja'far Ali Khan, جعفر علي خان, commonly called Mir

Ja'far, whom the English placed on the masnad as Nawāb of Bengal, Behar and Orissa, after the defeat and death of Nawāb Sirāj-uddaula, in June, 1757 A. D., Shawwāl 1170 A. H. He was, however, deposed in 1760 A. D., 1174 A. H., on account of his neglect in the affairs of his government, and was obliged to retire on an ample pension, when his son-in-law, Mir Kāsim 'Alī Khān was raised to the masnad. This man after his elevation, intending to drive out the English from Calcutta, was defeated in a battle fought at Uda Nala on the 2nd of August, 1763 A. D., 22nd Muharram, 1177 A. H., and expelled, and Mir Ja'far was again placed on the masnad by the English. He died on Tuesday the 5th February, 1765 A. D., 14th Shabān, 1178 A. H., and his son Mir Phulwārī, who assumed the title of Najm-uddaula, was elevated to the masnad. Ja'far Ali's cemetery is at Murshidābād, where his Begam and his son Miran are also buried.

List of the Nawābs of Murshidābād.

Ja'far 'Alī Khān,	died 5th February, 1765.
Najm-uddaula, son of Ja'far	
Alī Khān,	died 3rd May, 1766.
Saif-uddaula, 2nd son of Ja'far	
'Alī Khān,	died 10th March, 1770.
Mubārīk-uddaula, 3rd son of	
Ja'far 'Alī Khān,	died September, 1793.
Nazir-ul-Mulk, son of Mubārīk-	
uddaula,	died April, 1810.
Zain-uddin 'Alī Khān.	
Sayyad Ahmad 'Alī Khān, ..	died 30th October, 1824.
Humāyūn Jāh.	
Mansūr 'Alī Khān Nasrat Jang, present Nawāb (1858).	

Ja'far Barmaki, جعفر برمكي, see Ja'far-al-Barmaki.

Ja'far-bin-Abu Ja'far-al-Mansur, جعفر بن ابوجعفر

المصور, the Khalīf of Baghdād. His daughter Zubeda was married to Hārūn-al-Rashīd. He died in the year 802 A. D., 186 A. H.

Ja'far-bin-Abu Talib, جعفر بن ابوطالب, was the brother of 'Alī the son-in-law of the prophet. He was killed in a battle fought at Muta in Syria against the Roman army in 629 A. D., 8 A. H.

Ja'far-bin-Muhammad Husaini, جعفر بن محمد

حسيني, author of the "Muntakhib-ut-Tawārikh," a very judicious abridgment of Oriental history from Adam down to Shāhrukh Mirzā, son of Amīr Taimūr. This work

was dedicated to Bāisanghar Bahādur, third son of Shāh-rukh, in 1417 A. D., 820 A. H. Many authors have compiled works under this title, one of which was written by Shaikh 'Abdul Kādir Badāonī.

Ja'far-bin-Tufail, جعفر بن طفيل, an Arabian philo-

sopher in the 12th century, author of a romance, called the "history of Hai-ibn-Yokdhan," in which he asserts that by the light of nature, a man may acquire a knowledge of things, and of God. *Vide* Lempriere's Universal Dictionary, under Jaaphar.

Ja'far Khan, جعفر خان, entitled "Umdat-ul-Mulk," was

the son of Sādīk Khān Mīr Bakhshī, and sister's son and son-in-law of Yemīn-uddaula 'Asaf Khān, wazīr. He held the rank of 5000 under the emperor Shāh Jahān, was appointed prime minister by 'Alamgīr about the year 1662 A. D., 1073 A. H., and died in the 13th year of that emperor, 1670 A. D., 1081 A. H., at Delhi. After his death the office of wīzarat was conferred upon Asad Khān with the title of Asad-uddaula. It seems that after the death of Ja'far Khān his remains were transferred to Agra, where his tomb is to be seen still standing on the right bank of the Jamna.

Ja'far Khan, جعفر خان, whose original name was Mur-

shid Kulī Khān, was appointed governor of Bengal by the emperor 'Alamgīr in 1704 A. D., 1116 A. H. He founded the capital of Murshidābād and named it after his original title. He was the son of a Brāhman converted to Muhammadanism by Hājī Shafī' Isfahānī. He died in the reign of the emperor Muhammad Shāh about the year 1726 A. D., 1138 A. H., and was succeeded by his son-in-law Shujā-uddin (also called Shujā-uddaula). The following is a list of his successors:—

	A. D.
Murshid Kulī Ja'far Khān,	1704
Shujā-uddin, son of Ja'far Khān,	1726
'Alā-uddaula Sarfarāz Khān,	1739
Alahwardī Khān Mahābāt Jang,	1740
Sirāj-uddaula, grandson of ditto,	1756
Ja'far 'Alī Khān (dethroned in 1760),	1757
Kāsim 'Alī Khān, son-in-law of ditto,	1760
Ja'far 'Alī Khān, restored in	1763
Najm-uddaula, son of ditto,	1764
Saif-uddaula, brother of Najm-uddaula,	1766
Mubārīk-uddaula,	1769
Nāzim-ul-Mulk Wazīr-uddaula, (died April 28th,	
1810,	1796
Sayyad Zain-uddin 'Alī Khān, son of ditto,	1810
Sayyad Ahmad 'Alī Khān.	
Humāyūn Jāh.	
Mansūr 'Alī Khān, Nasrat Jang.	

Ja'far Khan, جعفر خان بن صادق, son of Sādīk

Khān, king of Persia. He was recognised by the principal noblemen in Fars, after the death of 'Alī Murād Khān in 1785, and the people were forward in acknowledging his authority, but unable to resist his enemy 'Alā Muhammad Khān, who now ventured to embrace a more extensive field for the exertion of his talents, and commenced his march against Isfahān. Ja'far Khān was treacherously murdered in 1788; his head was severed from his body, and cast before the citadel, the sport of children, and the outcasts of the city.

Ja'far Khan, جعفر خان, a nobleman who in the first year

of the emperor Bahādur Shāh was appointed governor of Kashmir in the room of Nawāzish Khān 1707 A. D., 1119 A. H. He proved to be a bad governor and a mob set fire to his residence. He died in Kashmir of drink and excess 1709 A. D., 1121 A. H., and according to the record of his death, must be faring badly at present.

Ja'far Nasiri, جعفر نصیری, an author who completed the work called "Latáef Khayál," in 1742 A. D., 1155 A. H., which was commenced by Mirzá Muhammad Sáláh.

Ja'far Sadik, جعفر صادق, or Ja'far the Just. He was the eldest son of Muhammad Bákir, the grandson of Imám Husain. He is reckoned the sixth Imám; was born at Madina about the year 702 A. D., 83 A. H., and died in the same city under the khiláfat of Abú Ja'far Al-Mansúr, in 765 A. D., 148 A. H. He was very famous for his doctrine amongst the Musalmáns, was invited to court by Al-Mansúr, that he might profit by his counsel: Ja'far returned for answer, "Whoever has a view duly to this world, will not give you sincere advice, and he who regards the next, will not keep your company." He was buried in the cemetery of Al-Bakia at Madina. The same tomb contains the bodies of his father, Imám Bákir, his grandfather 'Alí Zain-ul 'Abidin, and his grandfather's uncle, Hasan, son of 'Alí. His mother's name was Umm Farwáh, daughter of Kásim, the son of Muhammad, the son of Abú Bakr Sadik, the first Khalif after Muhammad. He is said to be the author of a book of fate called "Fál Náma."

Ja'far Zatalli, میر جعفر زتلی, a Sayyad of Nár-noul, cotemporary with Mirzá Bedil. He served under prince 'Azim Sháh, the son of the emperor 'Alamgir, who was slain in battle in 1707 A. D., 1019 A. H. Ja'far was the most celebrated humoristic poet of Hindústán; his compositions are a mixture of Persian and Urdú. He is the author of a Sháhnáma in Rekhta. He was put to death in 1713 A. D., 1225 A. H., by order of the emperor Farrukh-siyar, on account of a satirical verse he had written on the accession of that emperor to the throne of Dehli.

Jagat Goshaini, جگت گوشايني, vide Jodh Báí.

Jagat Narayan, جگت ناراین, a Hindú poet who wrote some kasídas in praise of Nawáb 'Asaf-uddaula of Lakhnau, who died in 1797 A. D., 1212 A. H.

Jagannath, Raja, راجا جگناتھ, the son of Bhara Mal. He held the rank of 5000 in the time of the emperor Jahángir, about the year 1605 A. D., 1014 A. H.

Jagat Singh, جگت سنگھ, the son of Makund Singh Hara, lived in the time of the emperor 'Alamgir 1659 A. D.

Jagat Singh, جگت سنگھ, rájá of Jaipúr or Jainagar, was the son of rájá Partáp Singh, the son of Madho Singh, the son of Ishurí Singh, the son of the celebrated rájá Jai Singh Sawái, who lived in the time of the emperor Muhammad Sháh. Jagat Singh succeeded his father in 1803 A. D., and is said to have been an effeminate prince. Though he died without issue, he was succeeded by rájá Jai Singh, a posthumous son, believed supposititious.

Jagnath Kalanwat, جگناتھ کلاوت, a musician who was employed by Sháh Jahán, who conferred on him the title of Mahá Kabráj.

Jaghtai, چغتاي, vide Chaghtai Khán.

Jagnath, جگناتھ, brother of Rájá Bhagwán Dás. He distinguished himself in the war with Rájá Partáp Singh. He slew the renowned champion Rám Dás, son of Jagmah.

Jahan Ara Begam, جهان آرا بیگم, daughter of the emperor Sháh Jahán, by Mumtáz Mahal, daughter of 'Asaf

Khán, wazír; was born on Wednesday the 23rd of March, 1614 A. D., 21st Safar, 1023 A. H. One of the most beautiful examples of female modesty to be found in the annals of woman is recorded of this princess, celebrated in song and history as the heroic, the witty, the generous, the elegant, the accomplished, and the beautiful Jahán Ará Begam. One night, (26th March, 1644 A. D., 27th Muhárram, 1054 A. H.) as she was returning from her father's apartments to the harem, in one of the passages which connect the latter building with the body of the palace, her flowing drapery was unhappily ignited by the flame of a lamp. Her whole dress, which was of the finest muslin, was instantly in flames, and of course her life was in imminent peril; but, knowing that she was then within hearing of many young nobles of the court, she would not raise an alarm, lest they should run to her assistance, and behold her unveiled, or lay their hands upon her in order to extinguish the flames. Heroically enduring all the agonies which fire could inflict, she withheld her cries, and rushed forward until she reached the women's apartments, and there sunk upon the floor, almost lifeless. For a long period, no hopes were entertained of her recovery, but she was ultimately restored to health by an English physician named Dr. Boughton who was then at Súrat, and had been sent for by the emperor her father then in the Dakhin, although her beauty was cruelly impaired. The emperor, in reward for Dr. Boughton's services, besides other favours, granted him, at his disinterested request, a patent for his countrymen to trade free of customs throughout his dominions. The large Masjid of red stone adjoining the fort of Ágrah near the Tripolia (now demolished) was built by her in the year 1648 A. D., 1058 A. H., at a cost of five lacs of rupees. She died in the reign of her brother the emperor 'Alamgir on the 5th September, 1680 A. D., 3rd Ramazán, 1092 A. H., and lies buried in the yard of the mausoleum of Nizám-uddín Aulia at Dehli. The name of Jahán Ará will ever adorn the pages of history as a bright example of filial attachment and heroic self-devotion to the dictates of duty, more especially when we view it in contrast with the behaviour of her sister Roshan Ará, who, by aiding the ambitious designs of Aurangzib, enabled him to dethrone Sháh Jahán. The amiable and accomplished Jahán Ará not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his imprisonment in the fort of Ágrah. Her tomb is of white marble, open at the top, and at the head is a tablet with a Persian inscription inlaid in black marble letters, to the following effect: "Let no one scatter over my grave anything but verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable fakír Jahán Ará Begam, daughter of Sháh Jahán, and the disciple of the saints of Chishtí, died in the year of the Hijra, 1092 A. H."

Jahan Bano Begam, جهان بانو بیگم, the daughter of Prince Murád, the son of the emperor Akbar. She was married to Prince Parwez, the son of Jahángir, by whom she had Nadira Begam, who was married to Dara Sheko, the eldest son of Sháh Jahán.

Jahandar Shah, جهاندار شاه, surnamed Muhammad Mu'izz-uddín, was the eldest son of the emperor Bahádur Sháh, and grandson of 'Alamgir. He was born in the Dakhin on Wednesday the 8th April, 1663 A. D., 10th Ramazán, 1073 A. H. The death of his father, which took place in February, 1712 A. D., Muhárram, 1124 A. H., was followed by the usual struggle among his sons for the crown. The incapacity of Jahándár Sháh the eldest, had given a great ascendancy to the second whose name was Azím-ush-Shán. He was supported by most of the nobility and of the army, but his other brothers joined their interests, and were kept together by the persuasions and false promises of Zulfikár Khán the Amír-

ul-'Umra. Their concord was of short duration, and lasted only until the defeat and death of Azim-ush-Shán; after which a bloody battle ensued between the three surviving brothers, two of whom, viz., Jahán Sháh with his son Farkhunda Akhtar, and Rafi-ush-Shán, being killed, Mu'izz-uddin by the intrigues and support of the Amír-ul-'Umra, remained undisputed master of the throne, and was crowned at Láhór on Thursday the 10th of April, 1712 A. D., 14th Rabi' I, 1124 A. H., with the title of Jahándár Sháh. He was in himself a weak man, effeminately careful of his person, fond of ease, indolent, and totally ignorant of the art of government. He made the vast empire of Hindústán an offering to the foolish whims of a public courtesan, named Lál Kúnwar, which tortured the minds of worthy subjects loyal to his family. He reigned only nine months, was defeated in a battle fought near Agra, and afterwards taken prisoner and murdered in the month of January, 1713 A. D., Zil-hijja, 1124 A. H., by order of his nephew Farrukh-siyar (the son of the late Azim-ush-Shán), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humáyún at Dehli. His mother's name was Nizám Báí.

Jahandar Shah, Prince, شهزاده جهاندار شاه, the eldest son of the emperor Sháh 'Alam. In April, 1784 A. D., on account of the unsettled affairs of his father, he made his escape from Dehli and repaired to Lákhnau, where Mr. Hastings had arrived to regulate the concerns between the wazír, Asaf-uddaula, and the Company. He accompanied Mr. Hastings to Benaras, which place he chose for his residence. He had an allowance of five lacs of rupees per annum from the Nawáb wazír at the earnest request of Mr. Hastings. He died in Benaras on the 1st of April, 1788 A. D., 25th Shabán 1202 A. H., after an illness of little more than twenty-four hours; aged about 35 years, and was buried with every honour due to his rank near the tomb of a venerated Muhammadan in Benaras. The English Resident and principal people of the city attended his funeral. He left behind him three sons, whom, with the rest of his family, he recommended to the care of the English, under whom they still enjoy a comfortable asylum and allowance at Benaras. Garçin-de-Tassy informs us, that there is a work of his in the India House, which has the title of "Bayáz Ináyet Murshidzada." He is also called Mirzá Jawán Bakht, and his poetical title is Jahándár. The narrative written by this prince, was translated by Mr. Scott, and published in the appendix to Mr. Hastings' Review of the state of Bengal.

Jahangir, جهانگیر محمد نورالدين (emperor) surnamed Núr-uddin Muhammad, was the eldest son of the emperor Akbar the Great; was born in the village of Sikrí on Wednesday the 31st of August, 1569 A. D., 17th Rabi' I, 977 A. H., and was named Mirzá Salím on account of his coming into the world, as supposed, by the prayers of Shaikh Salím Chishti, a venerable Shaikh and dervish who resided in the village of Sikrí, now called Fathapúr Sikrí, in the province of Agra. His mother, who received the title of Mariam Zamman, was the daughter of Rájá Bihári Mal Kachhwáhá. After the death of his father, which took place on the 16th of October, 1605 A. D., he succeeded him by the title of Núr-uddin Muhammad Jahángir. He reigned 22 lunar years, 8 months and 15 days from the day of his father's demise; and died in camp on Sunday the 28th of October, 1627, A. D., 28th Safar, 1037 A. H., on his way to Láhór from Kashmir, aged 59 lunar years, 11 months and 12 days; and was interred in the suburbs of Láhór in the garden of his favourite wife Núr Jahán Begam. He was succeeded by his son Mirzá Khurram, who took the title of Sháh Jahán. His favourite Sultána Núr Jahán, who survived him 18 years, is also buried in the same mau-

soleum. Jahángir, after his death, received the title of "Jannat Makáni." It was to this prince that Sir Thomas Roe was sent as ambassador by King James I. Sir Thomas has given a good description of the grandeur of the court of Hindústán; but very little notice is taken of this embassy in the chronicles of the East. In 1612, Jahángir permitted the Company to establish factories at Súrat, Ahmadábád, and Cambay. Jahángir wrote his own Memoir in Persian, called, "Túzak Jahángiri" which has been translated by Major David Price, London, 1829, 184 pages 4to. It is also called Jahángir Náma.

Jahangir Kuli Khan, Kabuli, جهانگیر قلی خان کابلی,

an amír of the rank of 5000, who was appointed governor of Bengal by the emperor Jahángir in 1607 A. D., 1016 A. H., and died there in 1608 A. D., 1017 A. H.

Jahangir, جهانگیر, a cousin and husband of Sikandar

Begam of Bhopal. His uncle was one of the Pathán or Afghán soldiers of fortune, who under Aurangzib carved out principalities, and on that emperor's death, declared himself independent at Bhopal; and on his death his wife was declared Regent by the army, and his daughter Sikandar Begam, heir. She married Jahángir who died in the year 1845 A. D.

Jahangir Kuli Khan, جهانگیر قلی خان, son of Khán

'Azim Mirzá 'Aziz Kóka, served under the emperors Akbar and Jahángir, and died in the fifth year of Sháh Jahán 1631 A. D., 1041 A. H.

Jahangir Mirza, جهانگیر مرزا, the eldest son of Amír

Taimúr. He died before his father 1574 A. D., 776 A. H. His son's name was Pír Muhammad, which see.

Jahangir, Mirza, مرزا جهانگیر, the eldest son of Akbar

Sháh II, king of Dehli. He was, in consequence of having fired a pistol at Mr. Seton the Resident at Dehli, sent as a State prisoner to Allahábád, where he resided in the garden of Sultán Khusró for several years, and died there in 1821 A. D., 1236 A. H., aged 31 years; a salute of 31 guns was fired from the ramparts of the fort of Allahábád at the time of his burial. He was at first interred in the same garden, and subsequently his remains were transferred to Dehli, and buried in the court-yard of the mausoleum of Nizám-uddin Aulia.

Jahanian Jahan Gasht, Makhdum, جهانیان

جهانگشت مخدوم, vide Shaikh Jalál.

Jahan Khatun, جهان خاتون, a famous lady, who after

the death of her first husband, got married to Khwája Amin-uddin, minister of Sháh Abú Is-hák, ruler of Shiráz. She is said to have been a very beautiful woman, and a good poet.

Jahan Shah Turkman, جهان شاه ترکمان, son of Kará

Yúsaf Turkmán, was the brother of Sikandar Turkmán, after whose death in 1437 A. D., 841 A. H., the government of Azurbeján was conferred on him by Sháhrukh Mirzá, the son of Amír Taimúr. He held it till the death of that prince in 1447 A. D., 850 A. H., after which he conquered most part of Persia, and carried his arms as far as Dayárbikar, and fell in a battle which he fought against Hasan Beg, commonly called Uzzan Hasan, the ruler of that province, on the 10th of November, 1467 A. D., 12th Rabi' II, 872 A. H., aged 70 years. He reigned more than 30 lunar years, and as he was slain in battle against Hasan Beg, the chronogram of the year of his death was found to contain the words "Slain by Hasan Beg."

Jahan Shah, شهزاده جهان شاه, (prince) the third son of the emperor Bahádur Sháh. He was slain in the battle which took place at Láhor after the death of his father between his brothers in March, 1712 A. D. His mangled body with that of his brother Rafi-ush-Shán and his son, was conveyed to Dehlí and interred without ceremony and pomp in the mausoleum of the emperor Humáyún, the general receptacle of the murdered princes of the imperial family.

Jahan Soz, جهان سوز, a title of Sultán 'Alá-uddín Hasan Ghorí.

Jahi, جاهي, the poetical name of Ibráhím Mirzá (Sultán) which see.

Jahiz or **Aljahiz**, جاحظ یا الجاحظ, the surname of Abú 'Usmán 'Umar bin-Mahbúb Kana'ána, a man of great learning, but of a very eccentric tendency of mind. He wrote a book on the Commerce of the Arabians early in the third century of the Hijra, entitled "Kitáb-al-Nazrat fil Tajárat," which is frequently quoted by Nawerí. Jáhiz died 868 A. D., 255 A. H., at the age of 96 years.

Jaiapa, جاپا سيندهيا, Sindhia, succeeded his father Ránoji Sindhia, the founder of the Sindhia family, in 1750 A. D., 1163 A. H. and was murdered in his tent in 1759 A. D., 1172 A. H. He was succeeded by his brother Mádhóji Sindhia.

Jaichand, جي چند راتھور, the last Ráthór monarch of Kanauj. He ruled the country from Buxar to Kanauj and reigned about the Sambat year 1400 A. D., 1343 A. H. His favourite residence was near the city of Jounpúr which he had built in 1359 A. D., 1416 Sambat. The present city of Jounpúr was built by Firóz Sháh in the year 1370 A. D., 772 A. H., in the name of his uncle Fakhr-uddín Muhammad Júnán, the date of which is found in the words "Shahr Jounpúr." According to Colonel Tod, Jaichand reigned about the 12th century of the Christian era, and one of his grandsons named Seoji, with a few retainers, planted the Ráthór standard in Márwár in the year 1212 A. D.

Jai Chand, جي چند, a rájá of Nagarkot or Kángra, who lived in the time of the emperor Akbar.

Jaikishun, جي كشن, a Kashmíri Bráhman whose poetical name was 'Izzat, was the agent of Nawáb Is-hák Khán.

Jaimal, جيمل, a rájá, famous in history as "the bravest of the brave." In 1568 A. D. Udai Singh, the son of Rana Sanka or Sanga, and the founder of the capital Udaipur in Chittór, came under the displeasure of the emperor Akbar. The recreant chief fled and left the defence of his capital (Chittór) to Rájá Jaimal, who was killed by Akbar himself in 1568 A. D.

Jaipal I, جيبال اول, son of Hitpál, rájá of Láhor of the Bráhman tribe, who reigned over the country extending in length from Sarhind to Lamghan, and in breadth from the kingdom of Kashmír to Multán. He was once defeated by Subaktagin, the Sultán of Ghazní, with great slaughter, and again on Monday the 27th November, 1001 A. D. by his son Sultán Mahmúd, when Jaipál with fifteen of his principal chiefs, being his sons and brethren, were taken prisoners, and 5000 of his troops were slain on the field of battle. He was afterwards released by Mahmúd, but in compliance with a custom which prevailed among the Hindús, that whatever rájá was twice overpowered by strangers, became disqualified to reign, he

ordered a funeral pile to be prepared, and having set fire to it with his own hands, perished therein. He was succeeded by his son Anandpál.

Jaipal II, راجه جيبال ثاني, rájá of Láhor, son of Anandpál whom he succeeded in 1013 A. D. He was routed in a great battle by Sultán Mahmúd in 1022 A. D. on the banks of the river Ravi, the result was the permanent occupation of Láhor by a Muhammadan governor, and the appointment of a Viceroy of Láhor by Mahmúd. This was the foundation of the Muhammadan empire in India.

Jai Singh I, راجه جي سنگه اول, (rájá) of the tribe of Kachhwáhá, commonly called Mirzá Rájá, was the son of rájá Máhá Singh, the son of Partáp Singh, the son of rájá Mán Singh. He served under the emperor Sháh Jahán, and was made governor over the conquered provinces of the Dakhin about the year 1664 A. D. by the emperor 'Alamgir. He was recalled to court in 1666 A. D., but died on the road, soon after his arrival at Burhánpúr, 28th Muḥarram 1078 A. H. According to Orme's Historical Fragments of the Mughul Empire, Jai Singh died at Burhánpúr soon after the pretended revolt of Sultán Muazzim the son of the emperor, and seems to have been poisoned by the procurement of 'Alamgir. There never was a prince among the rájpúts equal to him in accomplishments. He was completely learned in Hindí, and understood the Turkish, Persian, and Arabic languages. He left two sons, Rám Singh his eldest, and Kirat Singh. The former was honoured after his father's death with the title of rájá, and put in possession of his father's territories. Jai Singh had built several fine edifices at Agra of which no sign remains now, but the name and place on which the buildings stood is still called Jaisinghpúra.

Jai Singh II, Sawai, جي سنگه سواجي ثاني, a rájá of the tribe of Kachhwáhá rájpúts, was the son of Bishun Singh, the son of Kishun Singh, the son of Rám Singh, the son of Mirzá Rájá Jai Singh. He is commonly called Mirzá Rájá Jai Singh Sawái. He was the zamindár or rájá of a considerable territory in the province of Ajmir named Amer, but since the prince's founding a new city called Jaipúr, the rájáship has also taken that name. Bishun Singh, the father of Jai Singh and Bijai Singh, died about the year 1693 A. D., Sambat 1750, and after his death the title of rájá was bestowed on Jai Singh by the emperor 'Alamgir with the rank of 1500, and subsequently with that of 2000. After the death of that emperor, he espoused the cause of 'Azim Sháh, the son of 'Alamgir, whilst his brother Bijai Singh aided Bahádur Sháh, who on his accession to the throne conferred the rank of 3000 on the latter. Bijai Singh quarrelled with his brother for the ráj; and the emperor, not willing to displease either, confiscated their estate, and appointed Sayyad Husain Ali Khán of Bárha, as Faujdár of that place. When the emperor marched to the Dakhin to punish his brother Kámbakhsh, 1708 A. D., 1120 A. H., Jai Singh, with the aid of rájá Ajít Singh Ráthór, engaged the Faujdár in battle and having killed him took possession of the province. In the reign of Farrukh-siyar he was honoured with the title of Dhiráj Rájá Jai Singh, and in the time of Muhammad Sháh, with that of Sawái. In the year 1732 A. D., 1145 A. H., he was appointed governor of Málwá. His love of science makes him one of the most remarkable persons of his nation. He built five observatories for astronomical studies, namely, at Dehlí, Banaras, Mathrá, Ujain and Jaipúr, and published a work on astronomy called "Zij Muhammad Sháhi." He also erected a Karavánsarai and market in every province of Hindústán for the convenience of travellers at his own expence. After his death, which took place in September, 1743 A. D., 9th Shabán, 1156 A. H., three of his wives with many concubines burned themselves on his funeral pile. He was succeeded by his son Ishurí

Singh, after whose death in 1760 A. D., Madho Singh his son succeeded him.

List of Kachhucáhá Rájás of Amer or Jaipur.

Bhara Mal.	Jai Singh Sawái.
Bhagwán Dás.	Ishuri Singh.
Mán Singh.	Madho Singh.
Bháó Singh.	Pirthí Singh.
Mahá Singh.	Partáb Singh.
Jai Singh Mirzá Rájá.	Jagat Singh.
Rám Singh.	Jai Singh.
Bishnu Singh.	

Jai Singh III, جي سنگه ثالث, (rájá) of the tribe of Kachh-wáhá rájpúts and rájá of Jaipur, was a posthumous son of Rájá Jagat Singh who died in 1818 A. D. Jai Singh was murdered by his kámdár, whose name was Jhota Rám, in the Sambat year 1891, or in January, 1834 A. D., and his infant son Rám Singh succeeded him.

Jai Singh, جي سنگه, or Ráná Jai Singh of Udaipur, a descendant of Ráná Sanka who lived in the time of the emperor Akbar, succeeded his father Ráná Ráj Singh, 1680 A. D., 1091 A. H.

Jai Singh, جي سنگه, (rájá) who held the súbahdárship of Agra in the time of the emperor Muhammad Sháh. He built the Sháharpanah round the city of Agra. It had several gates, but only three recently were remaining, *viz.*, (1) Ajmiri Darwazá, (2) Kara at Chhanga Mud's bridge, (3) Kans Darwazá at Gokalpúra. After the mutiny of 1857, the British for some reason or other, pulled down the Ajmiri Darwazá.

Jalal Asir, جلال اسير, *vide* Asir.

Jalal 'Uzd, Sayyad, سيد جلال عضد, a poet who flourished in the reign of Muhammad Muzaffar, ruler of Fars and his descendants. He is the author of a *Diwán*.

Jalal Bukhari, سيد جلال بخاري, or Sayyad Jalál Bukhári. He came to India from Bukhárá and became a disciple of Shaikh Bahá-uddin Zikariá of Multán. He resided at Uchha in Multán and died there. He had three sons, Sayyad Ahmad Kabir, Sayyad Bahá-uddin and Sayyad Muhammad. Sayyad Ahmad Kabir, who succeeded his father as spiritual guide, had two sons, Makhdúm Jahanián, also called Shaikh Jalál, and Shaikh Sadar-uddin, commonly called Rájá Kattál.

N. B.—There is some confusion between this man and Shaikh Jalál. *Vide* Shaikh Jalál.

Jalal Bukhari, Sayyad, سيد جلال بخاري, a descendant of Sayyad Ahmad Kabir, and son of Sayyad Muhammad Bukhári. He was born in the year 1594 A. D., 5th Jumáda II, 1003 A. H., and was highly respected by the emperor Sháh Jahán, who conferred on him the office of Sadárat of all India with the mansab of 6000. He sometimes amused himself in writing poetry, and had adopted the word Razá for his poetical title. He died on the 25th of May, 1647 O. S., 1st Jumáda I, 1057 A. H., and is buried at Tárganj in Agra. His grandfather Sayyad Ahmad Kabir lies buried at a place in Dehli called Bijai Mandil. Jalál Bukhári left three sons, *viz.*, Sayyad Ja'far, Sayyad Ali styled Razwi Khán, and Sayyad Músa, on whom high titles were conferred by Sháhjahán, but his eldest son Ja'far obtained the place of his father.

Jalal, (Hakim), حكيم جلال شرواني, a physician and poet, who was a native of Shirwán. He flourished in the reign of Muhammad Muzaffar and his son Sháh Shujáa', rulers of Shiráz, both of whom reigned from 1353 to 1384 A. D. He is the author of a poem entitled "Gul-wa-Nau-

roz," which he wrote in 1334 A. D., 734 A. H. He is also called Jalál-uddin Tabib.

Jalali or **Jalal**, جلالى يا جلال, commonly called Sayyad-i-'Alám Jalál or Jaláli, was a native of Ahmadabád, and his father and spiritual guide was Mir Sayyad Jalál bin-Hasan. He is the author of a *Diwán*.

Jalal, Shaikh, شيخ جلال, *vide* Shaikh Jalál, commonly called Makhdúm Jahanián. He was the son of Sayyad Ahmad Kabir, and grandson of Sayyad Jalál Bukhári the first.

Jalal, Shaikh, شيخ جلال تھانيسرى, of Thanesar, *vide* Shaikh Jalál of Thanesar.

Jalali, جلالى, poetical name of Badr-uddin.

Jalal-uddin Ahmad Afzal-bin-Muwaiyad, مريد جلال الدين احمد افضل بن, an author.

Jalal-uddin Aldawani, جلال الدين الدواني, author of several works. *Vide* Dawání.

Jalal-uddin Farahani, جلال الدين فرهاني, a poet.

Jalal-uddin Firoz Khilji, جلال الدين فيروز خلجي, *vide* Firóz Sháh Khilji.

Jalal-uddin Mahalli, جلال الدين محالى, *see* Jalál-uddin Sayúti. He is sometimes called Jalál-uddin Muhammad bin-Ahmad-al-Mahli.

Jalal-uddin Malikshah, جلال الدين ملكشاه, *vide* Maliksháh.

Jalal-uddin Khan, جلال الدين خان, the brother of Mahmúd Khán, nawáb of Bijnór, a rebel of 1857. *Vide* Sa'd-ulláh Khán.

Jalal-uddin Muhammad-bin-Asa'd Aldawani, جلال الدين محمد بن اسعد الدواني, *vide* Dawání.

Jalal-uddin Muhammad Akbar, الدين محمد اكبر, جلال, *vide* Akbar.

Jalal-uddin Purbi, جلال الدين پوربي, king of Bengál, whose original name was Jítmal, ascended the throne of Bengál on the death of his father Rájá Kans in 1392 A. D., 794 A. H. He became a convert to the Muhammadan faith and received the name of Jalál-uddin. He ruled with such justice, that he became entitled to the appellation of the Nausherwán of the age. He reigned 17 years and died in 1410 A. D., 812 A. H., when his son Ahmad succeeded him.

Jalal-uddin Rumi, Maulana, مولانا جلال الدين رومى, commonly called Mauláná or Maulwi Rúmí, was the son of Bahá-uddin Wald Balkhí. He is not less esteemed as a poet than as a metaphysician, and is the author of the astonishing work entitled the "Maṣnawí Maulwi Rúmí." He founded an order of Derwishes or Súfis in the city of Conia (Iconium) in Asiatic Turkey. He was born at Balkh on the 30th of September, 1207 A. D., 6th Rab' I 604 A. H., and died in the time of Abká Khán on the 17th of December, 1273 A. D., 5th Jumáda II, 672 A. H. He was buried in a monastery at Conia, and his tomb was visited for many centuries by his devout countrymen who considered his works as the effect of inspiration, and only inferior to the Qurán. His *Diwán* contains 30,000 verses,

and his Maṣnawī more than 47,000. In his *Dīwān*, instead of his own title, he has inserted the name of Shams Tabrezi his master.

Jalal-uddin Sayuti, جلال الدين سيوطي, son of 'Abdur Rahmān bin-'Abī Bakr, an Egyptian author of some merit, who died in 1505 A. D., 911 A. H. He is said to be the author of 400 works, amongst which are the commentary on the "Durr-al-Munshūr," and the last half of the "Tafsīr Jalālāin," the author of the other half was Jalāl-uddin Mahālī who died in 1450 A. D., 854 A. H. Another work of Sayūtī is called "Lubb-ul-Lubāb." It is a dictionary of patronymic names, and of others under which the Arabs labour to identify men known under different names, has induced them to prepare dictionaries for obviating this difficulty. Sāmānī (or Samnānī) in the sixth century of the Hijra published one, entitled, "Fil Ansāb," in which he does not only explain the sense and origin of these names, but also mentions with regard to every word the true names of the authors who have had them. This work was abbreviated in the succeeding century by Ibn-ul-Asir, and this extract shortened by Sayūtī. There is another work of Sayūtī called "Kashfus-Salsala-un-Wasfuz Zalzalā," containing an account of all the earthquakes which took place from the year 713 A. D., 94 A. H., to his time. He wrote this work on the occasion of an earthquake in Egypt, with a view of shewing to his countrymen, that earthquakes are ordained by God to punish men for their sins. This work was translated from the Arabic by A. Sprenger, Esq., M. D. *Vide* Journal, Asiatic Society, Vol. XVII, Part II, p. 741. Sayūtī is also the author of the "Jāma'-ul-Jawāma," containing a collection of Traditions of which he afterwards made an abridgement and called it Jāma'-us-Saghīr."

Jalal-uddin, Sultan, سلطان جلال الدين, the son of Sultān Muhammad, surnamed Kutb-uddin, Sultān of Khwārizm. *Vide* Muhammad (Sultān).

Jalayer, جلاير, the name given to a race of kings of Baghdād, the first of whom was Hasan Buzurg, commonly called Hasan Jalāyer.

Jalinus, جالينوس, prince of the Greek physicians after Hippocrates, whom we call Galen.

Jam Afra, جام افرا, *vide* Nāsir-uddin Kabbācha.

Jama Baf, جاما باف, *vide* Mīr Sayyad Jāma Bāf.

Jamal, جمال, the name assumed by Abū'l Fazl Muhammad, the son of 'Umar, the son of Khālid. He is the author of the "Sarāh," a dictionary of Arabic words explained in Persian by him, being a translation of a very celebrated Arabic dictionary, entitled the "Sahāh."

Jamali Khalifa, جمالي خليفة, surname of Is-hāk Karamānī, another author of the commentary called "Sharah Hadis-ul-Arba'in." He died 1526 A. D., 933 A. H.

Jamali, Shaikh, شيخ جمالي, *vide* Shaikh Jamālī.

Jamal Fakih, Khwaja, خواجه جمال فقيه, a poet.

Jamal Kili, Shaikh, شيخ جمال کيلي, an inhabitant of Kazwīn in Isfahān. He lived in the time of Sultān 'Alā-uddin the Ismā'īlī, ruler of the fort of Alahmūt, who highly respected him. It is said that he secretly followed the tenets of the Ismā'īlīs, but the people thought other-

wise. He died on Monday the 29th September, 1253 A. D., 4th Shawwāl, 651 A. H.

Jamal Khan, جمال خان, a commander of 5000 horse in the reign of Shāh Jahān. It is related that the emperor had ordered that all the ladies at court should provide precious stones, and bring them to a market-place that he had erected, and there shew their wares publicly to all the noblemen at court, who were ordered to buy them at whatever prices the ladies put upon them; and that the king himself was to be a buyer, to put the greater honour on the new erected market. The ladies obeyed, and took their booths, as they thought fit. On the market day, the king and the noblemen came to market, and bought the jewels and other trifles the ladies had to dispose of. The king coming to the booth of a very pretty lady, asked her what she had to sell. She told him she had one large fine rough diamond still to dispose of. He desired to see it, and he found it to be a piece of fine transparent sugar-candy of a tolerable diamond figure. He demanded to know what price she set on it, and she told him with a pleasant air, that it was worth a lakh of rupees, or £12,500 sterling. He ordered the money to be paid, and, falling into discourse with her, found her wit was as exquisite as her beauty, and ordered her to sup with him that night in his palace. She accordingly went and stayed with him three nights and days, and then went back to her husband, whose name was Jamāl Khān. The husband received her very coldly, and told her that he would continue civil to her, but would never live with her again but in the same manner as if she was his sister. Upon which she went to the palace, fell at the emperor's feet, and told him what her husband had said. The king in a rage gave orders to carry her husband to the elephant garden, and there put him to death by an elephant. The poor man was soon apprehended, and as they dragged him from his house, he begged to have leave to speak to the king. A friend of his ordered the messengers of death to stop awhile, till he had acquainted the king with the request, which was accordingly done, and he was ordered to be carried into the court of the palace, that the king might hear what he had to say; and being carried thither, the king demanded what he would have. He answered, that what he had said to his wife was the greatest honour which he was capable of doing his king, because, after he had honoured his wife with his embraces, he thought himself unworthy ever after to cohabit with her. The king, after pausing a little, ordered him to be unbound, and brought to his own room, where, as soon as he came, the king embraced him, and ordered a royal suit to be put upon him, and gave him command of five thousand horse more, but took his wife into his own harem.—*Asiatic Journal*, Vol. XXX, p. 215.

Jamal-uddin Ahmad, Shaikh, جمال الدين احمد, شيخ, a celebrated Muhammadan saint of Hansī, and grandfather of Shaikh Kutb-uddin Manawwar.

Jamal-uddin Ataullah, Amir, جمال الدين عطا الله, امير, nephew of Sayyad Asīl-uddin 'Abdullah. He is the author of the work called "Rauzat-ul-Ahbāb," *vide* Atāullāh bin-Muhammad al-Husainī Nishāpūri.

Jamal-uddin-bin-'Abdul Razzak, جمال الدين بن عبد الرزق, a celebrated poet of Isfahān, and author of a *Dīwān*. He is the father of Kamāl-uddin Ismā'īl and Mu'in-uddin 'Abdul Karīm, both of whom were also poets. Jamāl-uddin died in 1192 A. D., 588 A. H.

Jamal-uddin Hasan bin-Yusaf bin-al-Matahhir al-Hilli, جمال الدين حسن بن يوسف, entitled Shaikh al-'Allāma, is called the chief of the lawyers of Hilla. He is the author of the "Khulasat-ul-Aḳwāl."

His legal works are very numerous, and frequently referred to as authorities of undisputed merit. The most famous of these are, the "Talkhis-ul-Marām," the "Ghāet-ul-Ahkām" and the "Tahrir-ul-Ahkām," which last is a justly celebrated work. The "Mukhtalif-ush-Shiā" is also a well-known composition of this great lawyer; and his "Irshād-al-Ashban" is constantly quoted as an authority, under the name of the "Irshād-i-'Allāma." *Vide* Allāma al-Hillī.

Jamal-uddin Husain Anju, جمال الدين حسين انجو, son of Fakhr-uddin Kashmīrī, author of the Persian Dictionary called "Farhang Jahāngirī," which he dedicated to the emperor Jahāngir in 1605 A. D., 1014 A. H.

The author of the "Māsir-ul-'Umra" calls him Mir Jamāl-uddin Anjū, and says that he is a descendant of the Sayyads of Shirāz, and came to the Dakhin and thence to Agra in 1585 A. D., 993 A. H. in the time of Akbar who raised him by degrees to the rank of 3000. In the reign of Jahāngir, the rank of 4000 was conferred on him with the title of 'Asd-uddaula.

Jamal-uddin-ibn-Malik, جمال الدين ابن مالك, author of an Arabic work on philosophy, called "Alfa."

Jamal-uddin Kashi, جمال الدين كاشي, author of the history called "Zubdat-ut-Tawārikh." A work of the same title is mentioned under Shaikh Nūr-ul-Haḳ of Dehli.

Jamal-uddin Muhammad Abdul Razzak, جمال الدين محمد عبد الرزاق, *vide* Jamāl-uddin bin-'Abdul Razzāk.

Jamī, نور الدين عبد الرحمان جامي, the poetical name of Nūr-oddin 'Abdur Rahmān, a celebrated Persian poet, the son of Manlānā Muhammad or Ahmad Isfahānī; was born on the 7th November, 1414 A. D., 23rd Shabān, 817 A. H., at a village in Hirāt called Jām, from which he derived his poetical name "Jāmī." He was remarkably polite, of a very gentle disposition, and endowed with such extensive learning, that it was supposed there was not throughout the empire of Persia, so complete a master of the language as himself. Even princes, who were themselves men of erudition and exalted talents, have lavished upon him the most unbounded praises and the highest honours. He was very intimate with Sultān Abū Sa'īd Mirzā of Hirāt, who continued the friend of Jāmī so long as he lived. After his death, our poet enjoyed the same favours from his son and successor Sultān Husain Mirzā. He was a cotemporary of the esteemed Biographer, Daulat Shāh, who recorded his fame in the Lives of the Persian poets, called "Tazkira Daulat Shāhī." Jāmī was the author of more than 44 works. His poem on the Loves of Joseph and Zalikha is one of the finest compositions in the language; it contains about 4000 couplets. He is also the author of the book called "Nafahāt-ul-Ins," a very celebrated abridgement of the Lives of the Sidi Shalikh, translated from the Arabic "Tabkāt-us-Sūfiya," and dedicated to the celebrated wazīr 'Alisher in 1476 A. D., 881 A. H. It may be here observed, that the celebrated poets, as Hāfiz, Sādi, Jāmī, &c. &c., were nicknamed Sādis. The following are the works, commonly known, composed by Jāmī:—

When together are called Jam Anjumi.	1. Silsilat-uz-Zahab, dedicated to Bayazid II.	Sikandar-nāma.
	2. Salāwat-wa-Aḥsāl.	Nafahāt-ul-Ins.
	3. Tadhkirat-ul-Ashkār.	Bahāristān.
	4. Salāwat-ul-Ashkār.	Fatḥ-ul-Haramain.
	5. Yāmad-wa-Zalikha.	Khurshed-wa-Māh.
	6. Laili-wa-Majnun.	Lawsah Jāmī.
	7. Khawāt-nāma.	Shawāhid-ul-Nabūt.

Jāmī died at the advanced age of 81 lunar years, on Friday the 9th of November, 1492 A. D., 18th Muḥarram, 898 A. H., mourned by the whole city of Hirāt: his funeral expenses were defrayed by Sultān Husain, and a magnificent train of the most illustrious nobles accompanied his body to the tomb. 'Alisher, his friend laid the first stone of a monument which he caused to be raised to his memory, and his fame became immortal in the minds of his countrymen. He is also the author of a Tafsir or commentary of some note.

Jami Lahouri, Mulla, ملا جامي, *vide* Mulla Jāmī.

Jamila, جميله, the poetical name of a Persian poet.

Jamil-ibn-Mi'mar, جميل ابن معمار, a celebrated Arabian poet who lived in the time of the khalif 'Abdulmalik, and died in the year 701 A. D., 82 A. H. He was cotemporary with two other famous poets named 'Umar the son of 'Abdullah, and Kathir Azza. Jamil was the lover of Shanba, one of those pairs of lovers, whose constancy and fidelity the orientals praise in their histories and poems.

Jamshed, جمشيد, (also called Jam) was one of the ancient kings of Persia, and the fourth of the First or Pishdadian dynasty. He is celebrated as the founder of Persepolis, which is to this day called Istakhr and Takht Jamshed. He introduced the solar year and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. His country was invaded by Zuhāk, a Syrian king, and the unfortunate Jamshed was obliged to fly before the conqueror. He was pursued by the agents of Zuhāk, through Sistān, India, and China, and was at last seized and carried before his cruel enemy like a common malefactor, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. We are told by Firdausi that his reign lasted 700 years. He is supposed to have flourished 800 years before the Christian era. His goblet, called Jām Jamshed and Jām Jam, was wondrous. A hundred marvellous tales are told of his celebrated cup, which used to dazzle all who looked on it, and has often been employed by the poets to furnish a simile for a bright eye.

Jamshed, جمشيد, this title is sometimes given by the Musalmāns to king Solomon the son of David, and they say that his magic ring and throne possessed extraordinary powers, and his control was absolute over genii and men.

Jamshed Kutb Shah, جمشيد قطب شاه, son of Kūlī Kutb Shāh I, ascended the throne of Gōlkonḍa in the Dakhin after the death of his father in September, 1543 A. D., Jumāda II, 950 A. H. He reigned seven years and some months, and was succeeded by his brother Ibrahim Kutb Shāh in 1550 A. D., 957 A. H.

Janabi, جنابي, the surname of Abū Muhammad Mustafā bin-Sayyad Hasan-al-Husainī, a celebrated historian and author of a work called "Tārikh-al-Janābi," of which the correct name is supposed to be "Bahr-uz-Zakḥkhār," the Swelling of the Sea; it comprises a general history from the beginning of the world to 1589 A. D., 997 A. H. It was originally written in Arabic, and translated by the author into Turkish. Janābi died in 1591 A. D., 999 A. H.

Jani, جاني. There have been three authors of this name. The first Abū 'Abdullah Muhammad ibn-Malik Atāi, a native of Damascus. The second Basar Jāni; and the third Mansūr bin-'Umar-al-Adīb, a native of Isfahān, who died 1025 A. D.

Jani, جاني, the poetical name of Mirzá Ján, the father of Mirzá Ján Jánán.

Jani Begam, جاني بيگم, daughter of 'Abdul Rahím Khán, Khán-Khánán, who was married to prince Dániál, the son of the emperor Akbar in 1599 A. D., 1007 A. H.

Jani Beg Sultan, جاني بيگ سلطان, son of 'Abdullah Khán Uzbek's sister. His son, Dín Muhammad Khán, was raised to the throne of Samarkand after the death of 'Abdul Momin Khán, the son of 'Abdullah Khán Uzbek.

Jani Beg Turkhan, Mirza, مرزا جاني بيگ ترخان, ruler of Thatta, succeeded his grandfather Mirzá Muhammad Báki, in the government of Thatta, the remaining province of Sindh, in 1584 A. D., 993 A. H. Akbar Sháh who before the death of Muhammad Báki had gone to Láhor, and had remained there for some years, expected a personal visit from Jání Beg; but being disappointed he proceeded to take measures for the subjugation of that country. He therefore in the year 1591 A. D., 999 A. H. directed his commander-in-chief 'Abdul Rahím Khán, the son of Bairám Khán to proceed and occupy the place in his name. The first action took place on the 3rd November, 1591 A. D., 26th Muharram 1000 A. H. when the Sindhís were totally defeated. Notwithstanding, daily skirmishes took place between the two armies; at last Mirzá Jání Beg offered to acknowledge fealty to the emperor and to proceed to the presence. Shortly after, 'Abdul Rahím Khán celebrated the nuptials of his son Mirzá 'Irich with the daughter of Jání Beg, and after the rainy season of the year 1592 A. D., 1001 A. H. accompanied Mirzá Jání Beg to the presence of Akbar who created the latter a noble of the realm; and from that date the whole kingdom of Sindh reverted to the sovereignty of the empire of Dehli. Mirzá Jání Beg died at Burhánpúr in 1599 A. D., 1008 A. H., and the government of Thatta was conferred on his son Mirzá Ghází.

Jan Fishan Khan Bahadur, جان نشان خان بهادر, Nawáb, of Sardhána. He, for his conspicuous loyalty during the mutiny of 1857, was ordered by Government to be rewarded with a pension of 1000 rupees a month in perpetuity to his male heirs, and a perpetuity in confiscated villages of 10,000 rupees per annum to be conferred upon him with remission of one half of revenue for his life, and a quarter for two generations.

Jangez Khan, جنگيز خان, *vide* Changez Khán.

Jan Janan, Mirza, مرزا جان جانان, son of Mirzá Ján, a learned Musalmán and a good poet, distinguished no less for the grace and spirit of his compositions than for the independent spirituality and anti-idolatrous nature of his sentiments. His poetical name was Mazhar; was born at Agra about the year 1698 A. D., 1110 A. H., but resided at Dehli. In the month of Muharram or 3rd January, 1781 A. D., 7th Muharram, 1195 A. H. having expressed his contempt for a superstitious ceremony—the commemoration of the death of Husain—he was shot on the terrace of his own house, by a vindictive partizan of that martyr, and died on the 6th of that month, 10th Muharram, 1195 A. H. He is the author of a Diwán.

Jan Muhammad, Munshi, منشي جان محمد, author of an Inshá or collection of letters which goes by his name.

Jannat Ashyani, جنت آشاني, the title given to the Emperor Humáyún after his death.

Jannati, جنتی, a poetical name.

Jan Nisar Khan, جان نثار خان, title of Kamál-uddín Husain, an Amír of 3000 under the emperor Sháh Jahán. At the time of his death he was governor of Sistan, and died there 1639 A. D., 1049 A. H.

Jan Nisar Khan, Nawab, نواب جان نثار خان, was the brother-in-law to the wazir Kámar-uddín Khán who had married his sister. He was appointed Chakladár of the districts of Korá Jahánábád in the province of Allahábád, and was assassinated by Aráru named Bhagwant Singh, a zamindár of that place in 1731 A. D., 1144 A. H.

Jan Nisar Khan, Sayyad, سيد جان نثار خان, son-in-law of the wazir Kámar-uddín Khán, was put to death, together with several others by Nádír Sháh, on account of the resistance shewn by them in endeavouring to protect their family in the general massacre. This event took place in March, 1739 A. D., Zil-hijja 1151 A. H.

Janoji Bhosla, جانوجي بهوسله, the second rájá of Berar, succeeded his father Rághóji Bhósla in 1749 A. D., and died in 1772 A. D. He was succeeded by his younger brother Madhóji Bhósla. *Vide* Rághóji Bhósla the first rájá of Berar.

Janubi, جنوبي بدخشان, of Badakhshán, a poet and punster who flourished about the year 1521 A. D., 927 A. H.

Januni, جنونی, *vide* Junúní.

Jan, جان صاحب, or Ján Sahib, poetical name of Mír Yar 'Alí, who is the author of a Diwán.

Jansipar Khan Turkman, جان سپار خان تركمان, an Amír of 4000 in the reign of the emperor Jahángir. He was appointed governor of Allahábád in the first year of Sháh Jahán 1628 A. D., 1037 A. H., and died there the same year.

Jansipar Khan, جان سپار خان, second son of Mukhtár Khán Sabzwári, an amír of the reign of the emperor 'Alamgir. At the time of his death he held the subadárí of Haidarábád, and died there in 1701 A. D., 1113 A. H.

Jarbardi, جاربردی, surname of Fakhr-uddín Ahmad bin-Hasan, an author who wrote the "Sharah Sháfia," and the marginal notes on the "Kashsháf." He died 1345 A. D., 746 A. H.

Jarir, جرير, *vide* Jurir which is the correct pronunciation.

Jarjis, جرجيس, George, and in particular St. George the martyr, very well-known in the East, and even by the Muhammadans, who put him amongst the number of the prophets, and confound him with Elias.

Jarj Tamas, جارج طامس, *vide* George Thomas.

Jarraz, جراز, the surname of Ahmad bin-Ibráhim-al-Tabb-al-Afriki, who is often cited under the name of Ibn-Jarráz. He was a physician and an author, and a native of Africa. He died 1009 A. D., 400 A. H.

Jarullah Zamakhshari, جارالله زمخشري, surname of Mahmúd bin-'Umar-al-Zamakhshari, the Ma'tzálite of

Zamakhsar, a village in Khwarizm. He is the author of an excellent commentary on the Kurán called "Kash-sháf," which he wrote in the name of one of the princes of Mecca. He obtained the surname of Járulláh (or neighbour of God) on account of his residing for a long period at Mecca. He was born in 1074 A. D., 467 A. H., and died in the place of his nativity in the year 1142 or 1144 A. D., 537 or 539 A. H. He is also the author of many other works, such as—

Kitáb Fasl-dar-Nahr.
Asás-ul-Balághat-dar-Loghat.
Rabí-ul-Abrar.
Fasús-ul-Akhbar-wal-Faráez-dar-Ilm Faráez.
Raus-ul-Masáel-dur-Fiqa.
Sharah Abiát Sebúya.
Mustakazi-dur-Amsál 'Arab.
Himam-ul-Arbia.
Sawáer-ul-Islám.
Shakáek-ul-Na'mán-wal-Kistás-dar-urúz.
Mu'ajjam-ul-Hadúd.
Manháj-dar-Usúl.
Mukaddima-ul-Adab.
Díwán-ul-Tamsil.
Díwán-ul-Rasáil.
Díwán-ush-Shua'rá.

Jassas, جصاص, surname of Shaikh Ahmad bin-'Alí Rázi, which see.

Jaswant Rae, راي جسونت, a Hindú who was a poet and the author of a Díwán. His Díwán was found in the Library of Tipú Sultán.

Jaswant Rao Holkar, جسونت راو هلكر, the son of Takóji Holkar, and brother of Káshí Ráo, whom he succeeded on the masnad of Indor about the year 1802. He made a rapid incursion into the Doab and committed some ravages, but was defeated and pursued by Lord Lake to the Sikh country as far as the Bias in 1803, and all his territories occupied by a British force. The whole was restored to him at the peace. He became insane in 1806, and Tulshí Báí, his wife was acknowledged regent. He died on 20th October, 1811, and was succeeded by Malhár Ráo III, his son, by a woman of low birth. Tulshí Báí, however, continued to act as regent. On the 20th December, 1816, a company of armed men seized Tulshí Báí, conveyed her forcibly to the neighbouring river of Sipra, and cutting off her head on the bank, threw the lifeless trunk into the water.

Jaswant Singh Bundela, جسونت سنگه بديله, son of Rájá Indarman. He held a suitable rank in the army in the reign of the emperor 'Alamgir, and died about the year 1687 A. D., 1099 A. H. After his death the zamín-dári of Ureha was conferred on Bhagwant Singh his son, an infant of four years, with the title of Rájá, but he dying about the year 1693 A. D., 1105 A. H., there remained no one of the family of Rájás Shuján Singh or of his brother Indarman, to succeed him; upon which the Rání Amar Kúwar, grandmother to the deceased prince, placed on the ráj Udaut Singh, who was descended from Madhukar Sáh, father to Rájá Bir Singh Deo, which was approved by the emperor, who conferred on him the title of rájá, and a suitable mansab.

Jaswant Singh, Maharaja, مہاراجہ جسونت سنگه, the celebrated rájá of Jodhpúr or Márwár, of the tribe of Ráthor Rájputs, who acted so capital a part in the competitions of 'Alamgir and his brother Dará Shikóh whose cause he espoused, and was guilty of great inpropriety. He was the son of Rájá Gaj Singh and a descendant of Ráo Máldeo. Jaswant Singh, subsequently, became one of the best generals of 'Alamgir, and held the rank of 7000 for several years. He died near Kábul

about the 11th December, 1678 A. D., 6th Zil-kada 1089 A. H. He had built a fine house at Ágrah on the banks of the Jamna, the surrounding walls of which are still standing, and his followers brought his infant children and his women who did not burn with him, towards their native country. Orders were sent by the emperor 'Alamgir to conduct them to court, where on their arrival, he insisted on the children being made Musalmáns. Upon this the rájpút attendants, determined to die rather than submit to this order, fled with their charge towards the rájá's territories, and being pursued by the emperor's troops, fought valiantly, and were mostly cut to pieces, but the women and infants arrived safe at Jodhpúr; they were, however, compelled to take refuge in the hills and the woods, and on the death of 'Alamgir in 1707 A. D., regained their former possession. Ajít Singh, his son, was restored to the throne of his ancestors in the year 1711 A. D., by the emperor Farrukh-siyar who married his daughter. Ajít Singh was murdered by his son Abhai Singh in 1724 A. D.

Jaswant Singh, جسونت سنگه, rájá of Jodhpúr Márwár, succeeded to the gaddí after the death of his father Takhat Singh in February, 1873 A. D., 1289 A. H.

Jaswant Singh, جسونت سنگه, son of Balwant Singh Maharájá of Bhartpúr. He was born on the 28th February, 1851, and succeeded his father on the 16th of March, 1853 when he was but two years old.

Jaswant Singh, Kunwar, كنور جسونت سنگه, vide Parwána.

Jat, جات, a tribe of Hindú labourers who made no figure in the Mughul empire, as a nation, till the reign of 'Alamgir, in whose expedition to the Dakhin, they were first heard of as a gang of banditti, under an intrepid fellow called Chúrámán. They were then so daring as to harrass the rear of the imperial army. After the death of that monarch they took advantage of the growing imbecility of the empire, and fortifying themselves, spread their depredations to the gates of Ágrah. Mukham Singh, who after the death of Chúrámán commanded the Játs, took upon himself the title of rájá, but their power increased under Badan Singh and Súrjmal, which last was dignified with titles from the emperor. Vide Chúrámán Ját.

Jawad 'Alí, Mirza, جواد علي موزا, or more properly Prince Mirzá Muhammad Jawád 'Alí Sikandar Hashmat Bahádur, son of Amjád 'Alí Sháh, and brother of Wájid 'Alí Sháh the ex-king of Lakhnaa. He accompanied his mother, the dowager Queen of Lakhnaa, after the annexation of that country to the British possessions in 1856, to England, and died there after the death of his mother, on the 25th February, 1858, aged 30 lunar years. The body of the prince was transferred from London to Paris, to be buried on French soil beside that of the Queen his mother. An immense crowd had assembled to witness the procession, attended by Prince Mirzá Hamíd 'Alí, the nephew of the deceased.

Jawahir Singh, جواهر سنگه, vide Jouhar.

Jawahir Singh, جواهر سنگه, the Ját rájá of Díg and Bhartpúr, was the son of Súrjmal Ját. He succeeded to the ráj after his father's death in December, 1763 A. D., 1177 A. H., was secretly murdered in 1768, and was succeeded by his brother Ráo Ratan Singh, who did not escape suspicion of having been accessory to his brother's murder. Ratan Singh reigned ten months and thirteen days and was stabbed by a fakír named Rápánand, who pretended to transmute copper into gold. Vide Ratan Singh.

Jawahir Singh, **جواهر سنگه**, a Sikh chief who became the minister of Mahārājā Dalip Singh after the death of Hīrā Singh, and was murdered by the troops at Lāhor on the 21st September, 1845. Rājā Lāl Singh succeeded him.

Jawahir Singh, Maharaja, **مہاراجہ جواہر سنگہ**, son of Dhyan Singh and nephew of Mahārājā Gulāb Singh, ruler of Kāshmir.

Jawan, **جوان**, the poetical appellation of Mirzā Kāzim 'Alī, a Hindūstānī lyric poet, attached to the college of Fort William. He is the author of an Urdū Dīwān and also of a Bārah Masā which he composed in 1802 A. D., 1217 A. H. He was alive in 1812.

Jawan Bakht, Mirza, **جوان بخت مرزا**, the youngest son of Bahādur Shāh, the ex-king of Dehlī, who accompanied his father to Rangoon in 1858, and now resides under surveillance at that place. Government has sanctioned the grant of a separate pension and an allowance of 250 rupees to his wife Zamānī Begam in 1873 A. D.

Jawed Khan, **جارید خان**, an eunuch and a great favourite of the emperor Ahmad Shāh and his mother, who raised him to the rank of an amir with the title of Nawāb Bahādur. Nawāb Safdar Jang, who was much disgusted at the influence he had over the emperor, invited him to an entertainment, and murdered him during the banquet. This event took place on the 28th of August, 1752 O. S., 28th Shawwāl 1165 A. H.

Jaweni, **جوینی**, whose proper name was Abū'l Ma'ālī 'Abdulmalik bin-'Abdullah, was a doctor and a very celebrated metaphysician, who bore the title of "Imām-ul-Haramain." He flourished in the reign of Mālik Shāh the Saljūkide, and professed the doctrine of Shūfā'i at Naishapūr, where the famous Ghazzālī was his disciple. He is the author of several works, amongst which are the two following: "Tārīkh Jahān Kushāc," and "Aḳīdat-ul-Nizāmiat." He died in 1085 A. D., 478 A. H.

Jaweria, **جوریہ**, one of the wives of Muhammad whom he married in the sixth year of the Hijra 627 A. D. She is said to be a woman of great beauty, and was brought among the captives. She died about the year 670 A. D., 56 A. H.

Jawini, **جوینی**, *vide* Moīn-uddīn Jawinī.

Jayesi, **جایسی**, *vide* Mālik Muhammad Jāyesi.

Jazari, **جزری**, surname of those who were born at a city called Jazarat-ul-'Umar, situated on the Tigris, to the northward of Nineveh and Mausul. One of the most illustrious amongst the men of letters this city has produced, was Ibn-'Asīr ul-Shaibani Majd-uddīn, who died 1209 A. D., 606 A. H., and of whom we have several works. *Vide* Ibn-'Asīr.

Jenghis Khan, **جنگیز خان**, *vide* Changez Khān.

Jent Parkas, Lala, **جینت پرکاش**, author of a poem called "Dastūr Ishk," containing the story of Sassī and Panūn in Persian verse. It appears that his correct name is Jōt Parkāsh.

Jhankoji Sendhia, **جھنکوجی سیندھیہ**, son of Jiāpa or Jyāpā Sendhia, was killed in the last battle which took place between Ahmad Shāh Abdālī and the Marhāṭṭas on the 14th of January, 1761 N. S., at Panīpat.

Jhanko Rao Sendhia, **جھنکورائو سیندھیہ**, also called Mukkī Rāo, on the death of Daulat Rāo Sendhia was

elected by his widow Bājī Bāi as rājā of Gwāliar, and was put on the masnad on the 18th June, 1827; but being then only nine years of age, Bājī Bāi acted as regent. He assumed the reins of government in 1833, reigned 15 years and some months, and died on the 4th of February, 1843, aged 24 years. He was succeeded by his adopted son Jiājī Sendhia the present rājā of Gwāliar, with whom Bījā Bāi appears to have resided until the time of the mutiny.

Jiaji Rao Sendhia, **جیاجی رائو سیندھیہ**, the present rājā of Gwāliar, whose name in full is, Mahārājā 'Alī Jāh Jiājī Rāo Sendhia, was the adopted son of Jhanko Rāo Sendhia, on whose death he succeeded to the government on the 4th February, 1843. His installation took place on the 20th of January, 1844 when Lord Ellenborough visited the fort.

Jiapa Sendhia, **جیاپا سیندھیہ**, *vide* Jyapa Sendhia.

Jiji Begam, **جیجی بیگم**, the wet-nurse of the emperor Akbar, and the mother of Mirzā 'Aziz Kōka, who was raised to a high rank by the emperor with the title of Khān 'Azim. She died in the year 1599 A. D., 1008 A. H. The king carried her coffin on his shoulders and shaved his beard and mustachoes.

Jiwan, Mulla, **جیون ملا**, *vide* Mulla Jiwan.

Jodha Rao, **جودھا رائو**, rājā of Mārwar, and a descendant of Seojī, the grandson of the celebrated Jaichānd, the last Rāthōr monarch of Kanauj. He in the year 1432 A. D. founded the modern capital of Jōdhpūr, to which he transferred the seat of government from Mandōr.

Jodh Bai, **جودہ بای**, (whose maiden name appears to be Jagat Goshaini and also Bālmātī), was the daughter of Rājā Udai Singh of Jōdhpūr or Mārwar, the son of Rājā Maldeo. She was called Jodh Bāi, because she was a princess of Jōdhpūr. She was married to Mirzā Salīm (afterwards Jahāngīr) in 1585 A. D., 994 A. H., and became the mother of the emperor Shāh Jahān who was born in 1592 A. D., 1000 A. H. at Lāhor. She died at Aḡrah in 1619 A. D., 1028 A. H., and was buried in Shōhpūra built by her where her palace and tomb are still to be seen in a ruinous state.

Jogi, Sultan, **جوگی سلطان**, *vide* Muhammad Jogī.

Josh, **جوش**, poetical title of Ahmad Hasan Khān, who is familiarly called Achehche Sāhib. He was living in Lakhnau in 1853 A. D., 1269 A. H., and is the author of an Urdū Dīwān. He is the son of Nawāb Muḳīm Khān, the son of Nawāb Muḥabbat Khān, the son of Hāfiz Rahmat Khān.

Joshish, **جوشش**, poetical title of Muhammad Hasan or Muhammad Rōshan of Patna, who flourished in the time of the emperor Shāh 'Alam.

Jot Parkash, Lala, **جوٹ پرکاش لالا**, a Hindū Kāyeth and an author. This appears to be the correct for Jeint Parkāsh, which see.

Jouhar, **جوہر**, the poetical appellation of Jawāhir Singh, a Hindū, who was the pupil of the poet Mulla Nāṭik of Naishāpūr. He is the author of a Dīwān in Persian and Urdū, and was living in 1851 A. D., 1267 A. H.

Jouhar, **جوہر**, the poetical name of Munshī Sewa Rām of Shāhjahānpūr, who flourished in the time of Akbar Shāh II, and is the author of several works in Persian, such

as "Jouhar-ul-Talim," "Jouhar-ul-Turkib," &c., the last-named work he wrote in 1820 A. D., 1235 A. H.

Jouhari Farabi, جوهري فارابي, surname of Abū Naṣr Ismā'il bin-Hammād. Although he was a Turk, yet he made such progress in the Arabic language, which he studied in Mesopotamia and Egypt, that he was styled "Imām-ul-Lughāt," or master of the language. He is the author of a very large Arabic Dictionary entitled "Sahāh-ul-Lughāt," the purity of the tongue. He is often called after this work, "Sahib-us-Sahāh" or the author of the Sahāh. He is commonly called Fārābī or Fārābī-al-Turkī, because he was a native of Fārāb in Turkistān. He died 1002 A. D., 393 A. H. Some authors say that his death took place in 992 A. D., 382 A. H.

Jouhari Zargar, جوهري زرگر, a poet who flourished in the time of Sulaimān Shāh and Arsalān Shāh of the house of Saljūq. He is the author of a poem containing the story of "Amīr Ahmad and Mahasti."

Jounpur, جونپور, kings of, vide Khwāja Jahān.

Jouzi, جوزي, vide Abū'l Faraj ibn-Jauzī.

Joya, جوي, poetical appellation of Mirzā Darāb Beg, a poet whose native country was Kāshmir. He died in 1706 A. D., 1118 A. H., and is the author of a Dīwān. The poetical name of his brother Mirzā Kāmran, was Gōyā.

Juban Choban or Jovian, Amir, امير جوان, the tutor and general of the armies of Sultān Abū Sa'id Khān, son of Aljāitū, king of Persia. He was put to death by Mālik Ghayās-uddīn Kart in November, 1327 A. D., Muḥarram, 728 A. H., by order of the Sultān, because he refused to give him his daughter, Baghdād Khātūn, in marriage. Vide Baghdād Khātūn.

Juber, جوبر, a companion of Muhammad.

Judat, چودت, a poetical appellation.

Jughtai, جغتاي, vide Chaghtai.

Jugal Kishor, جگل کشور, an inhabitant of Dehlī whose poetical name was Sarwat. He was wakīl to the Nāzim of Bengal for several years.

Juji Khan, جوحي خان, was the eldest son of Chingiz Khān the Tartar, from whom he had received for his share the wide regions of Kapchāk; but this prince died a few months before his father in 1226 A. D., and left his territories to his son Batū Khān, who conquered Russia and Bulgaria, and ravaged the countries of Poland, Moravia, and Dalmatia, and had marched into Hungary in order to attack Constantinople, when death ended his victorious career.

Juna Shah, جونا شاه, a brother of Muhammad Tughlak Shāh, king of Dehlī, who built the city of Jounpār which goes after his name.

Junaid Baghdadi, Shaikh, شيخ جنيد بغدادی, a celebrated ascetic whose father was a glass-blower of Nakhawand. He was born and brought up at Baghdād, and became one of the best disciples of Shāfi'ī, but followed the system of Mālikān Sourī. He made thirty pilgrimages to Mecca, alone and on foot. He died at Baghdād in the year 911 A. D., 298 A. H., and was buried near the tomb of his master and maternal uncle, Bari Bakht.

Junaid, Shaikh or Sultan, سلطان جنود, third in descent from the celebrated Shaikh Bāfi-uddīn Ardibēlī,

and grandfather of Shāh Ismā'il I of Persia, founder of the Safwi dynasty which was extirpated by Nādir Shāh. He was a Sūfī or mystic philosopher, but being expelled from Azarbejān by the Turkman ruler Jahān Shāh, established himself in Dayarbikar. In the latter period of his life, he went to Shirwān with his disciples, and was killed in 1456 A. D., 860 A. H., in a conflict with the troops of Amīr Khald-ullāh, ruler of that province. Vide Ismā'il I Safwi. The book called Nukkāt Bedil, written by Mirzā Bedil, contains his Memoirs.

Jununi, جنوني, author of a poem called "Latā'ef Shouk," a collection of entertaining and witty tales which he composed in the year 1689 A. D., 1100 A. H., and dedicated to the emperor 'Alamgir, but many were rather obscene.

Jununi, Maulana, مولانا جنوني, a sprightly satirical poet of Hirāt who flourished in the time of Amīr Ghayās-uddīn Sultān Husain, son of Fīroz Shāh about the 9th century of the Hijrī era.

Jurat, جرأت, poetical title of Kalandar Bakhsh, a son of Yehia Amān and pupil of Hasrat. He was first supported by Nawāb Muḥabbat Khān, but in 1800 A. D., 1215 A. H., he was in the service of prince Sulaimān Shikōh at Lakhnau. Though in the prime of life, he became blind, but became a good musician and an excellent player on the guitar. It appears that Jurat and his family had the family name of Yehia Mān, because they said that they were descended from Yehia Rāe Mān who resided in a street at Dehlī which is close to the Chāndni Chonk, and is still called the Rāe Mān street. It is also stated that this Rāe Mān was executed by Nādir Shāh. Jurat died in the year 1810 A. D., 1225 A. H. He is the author of an Urdū Dīwān and two Maṣnawīs.

Jurir, جرير, or Abū Hazrā Jarīr ibn-Atiya, was one of the greatest and most celebrated poets. He flourished in the reign of the Khalīf 'Abdulmalik of the house of Umayyā, and received from him a handsome salary. He was once rewarded by the prince for a single panegyric ode, with 100 camels, 18 slaves and a silver jug. Abū'l Faraj ibn-Jauzī places the death of Jurir in the year 111 Hijrī or 729 A. D., 111 A. H., aged 80 years.

Jurir-ibn-'Abdullah, جرير ابن عبدالله, a general of the army in the time of 'Umar, the second Khalīfā after Muhammad.

Jurir-ibn-ul-Tabari, جرير ابن الطبري, or Jurir-ut-Tabarī, a celebrated Arabian historian, author of the "Tārīkh Tabarī." He died in the year 922 A. D., 310 A. H. His son Muhammad, who was also an author, died in 942 A. D., 330 A. H. Vide Abū Ja'far-at-Tabarī.

Jurjani, جرجاني, which see.

Jurjani, جرجاني, a native of Jurjān or Georgia. Al-Sayyad-ush-Sharīf Abū'l Hasan (or Husain) 'Alī, was thus surnamed because he was born in that country. He was one of the most celebrated Musalmān doctors; was born in 1339 A. D., 740 A. H., and died at Shirāz 1413 A. D., 816 A. H. There have been several other authors of this surname, as Al-Sharīf-al-Husainī, a son of the first, who was a famous physician and lived in the time of Atsiz, Sultān of the Khwārizmīāns. Also Abū'l Wafā, a mathematician, Abū Bakr bin-'Abdul Kāhīr, a grammarian, and Muhammad Jirjānī, a valiant captain of the Sultān of Khwārizm, and governor of the city of Hirāt who was killed in defending that place against Tālī Khān, son of Chāngēz Khān.

K.

Kaan, *vide* Khán.

Ka'b, كعب ابن زهير, or Kaa'b ibn-Zahír of Mecca, was an Arabian poet, and author of the "Qasáed Bánat Sa'ád," a poem in Arabic held in the highest estimation, containing a panegyric on Muhammad. A translation of part of it may be found in Sir William Jones's Second Volume of the Asiatic Researches. The author was a Jewish Rabbi, contemporary and opponent of Muhammad, and had written some satirical verses upon him; but afterwards being desirous of a reconciliation with the prophet, he wrote the above poem, which had the desired effect. Some authors say that he died in the first year of the Híjra, that is, 622 A. D., 1 A. H. But, according to Ockley's History of the Saracens, "Kaa'b came in the ninth year of the Híjra, and made his peace with Muhammad, with a poem in his praise." By this it appears that he was living in 631 A. D. He is said to have assisted Muhammad greatly in the compilation of the Qurán. *Wilkin's Biographical Dictionary under Coab.*

Ka'b-al-Ahbar, كعب العبد, a famous traditionist of the tribe of Hamyar, who embraced Islámism in the reign of 'Umar, and died in 652 A. D., 32 A. H., during the reign of 'Usmán.

Kabir, كبير, a celebrated Hindí poet, by trade a Musalmán weaver, who, according to the Akbar-náma, was contemporary with Sikandar Sháh Lódí, king of Dehlí. Kabir was a Súfi or Deist of the most exalted sentiments and of benevolence unbounded. His poems which are still universally esteemed, inculcate the purest morality, good will and hospitality towards all men; and breathe so fine a spirit of toleration, that both Hindús and Musalmáns contend for the honour of his having been born of their religion. From the disinterested, yet alluring, doctrines his poems contain, a sect has sprung up in Hindústán, under the name of Kabir Panthí, who are so universally esteemed for veracity, and other virtues, among both Hindús and Musalmáns, that they may be with propriety considered the Quakers of this country. The time of Kabir's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at Kási (Benáras) and Gayá, and sojourned also at Jagarnáth, where he gave great offence to the Bráhmans, by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples both Musalmáns and Hindús. He is buried at Ratanpúr, where his tomb is said to be seen to this day.

Kabir, Shaikh, شيخ كبير, surnamed Bala Pír, was the son of Shaikh Kásim Kádírí, whose tomb is at Chunár. Shaikh Kabir died at Kanauj on Monday, the 4th of November, 1644 A. D., 12th Ramazán, 1054 A. H., where a splendid Mausoleum was built on his tomb by one of his sons named Shaikh Mahdí who died in 1677 A. D., 1088 A. H., and is also buried there.

Kabir-uddin, كبير الدين بن تاج الدين عراقي, son of Táj-uddin 'Iráki, lived in the time of Sultán Alá-uddin king of Dehlí, and wrote a book on his conquests.

Kablai Kaan, قبالاء كاآن, or Khán, or more properly Kawaila Káán, Grand Khán of the Mongols and Emperor of China, was the son or brother of Mangú Khán emperor of Tartary, and great-grandson of Chingiz Khán. He succeeded his brother about the year 1259 A. D., 655 A. H., and founded the Yuen dynasty in China. Being ordered by his brother Mangú, then Khakan of the

Mongols, to subjugate Corea and China, he entered China with an immense army in 1260 A. D., drove out the Tartars of the Kin dynasty and took possession of North China. In 1279 he completed the ruin of the Song dynasty by invading and subduing Southern China so that his dominion now extended from the Frozen Ocean to the Straits of Malacca and from Corea to Asia Minor—an extent of territory, the like of which had never before, and has never since, been governed by any one monarch. The rule of the Mughuls, hitherto severe and barbarous, changed its character in the reign of this prince, who adopted entirely the manners of the Chinese, and who is regarded, even by that people, as one of the best and most illustrious of their emperors. He died in 1294 A. D., 693 A. H.

Kabul, قباول, the poetical appellation of Mirzá 'Abdul Ghání Beg of Kashmír, who was a Súfi and a pupil of Jóyá, the brother of Góyá. He died in 1726 A. D., 1139 A. H.

Kabus, قابوس, a prince of the house of Shamgír, or Dashmagír, whose capital was Rei, and afterwards Jurján in Khurásán. Shamgír was succeeded by his son Bístún, of whom nothing particular is related. But the next of this family, Kábús, whose title was "Shama'-ul-Mulk," or the candle of the kingdom, is celebrated for his extraordinary wisdom and learning. He was, by the instigation of his son Manúchchr, slain by his own mutinous officers 1012 A. D., 403 A. H., whose excesses he had probably desired to restrain. He was succeeded by his son Manúchchr, who submitted to the power of Sultán Mahmúd of Ghazní: but that monarch not only continued him in his family possessions, but gave him his daughter in marriage. He died 1070 A. D., 463 A. H., and was succeeded in the government of Jurján by his son Glán Sháh. Kábús is the author of several works, one of which is called "Kamál-ul-Balághat."

Kabuli Mahal, كابلې محل, a wife of Sháhzhahan.

Kachhwaha, the title of the Rájás of Amber or Jaipúr. *Vide* Bhará Mal.

Kádard, قادرد, the son of Ja'far Beg Dáúd, and brother of Alp Arsalán of the race of Saljúk. He was installed by Tughral Beg his uncle in 1041 A. D., 433 A. H., and became the first Sultán of the Saljúk dynasty of Kirmán where he reigned 32 years and died of poison in 1072 A. D., 465 A. H., by order of Malik Sháh.

The following is a list of the Sultáns of Kirmán of the race of Saljúk.

	A. D.	A. H.
Kádard, the son of Ja'far Beg Dáúd, began	1041	433
Sultán Sháh, the son of Kádard,	1072	465
Túrán Sháh, brother of Sultán Sháh,	1074	467
Írán Sháh, son of Túrán Sháh, a tyrant who was slain in 1100,	1096	489
Arsalán Sháh, son of Kirmán Sháh, reigned 42 years,	1100	494
Mughis-uddin Muhammad, son of Arsalán,	1141	536
Tughral Sháh, son of Muhammad,	1156	551
Bahrám, Arsalán, and Túrán Sháh, sons of Tughral, dispute succession,	1169	565
Muhammad Sháh, son of Bahrám Sháh who after the death of his father and two uncles ascended the throne of Kirmán, was dispossessed by Malik Dínár, a Turk of the tribe of Ghuz in 1187 A. D., 583 A. H. Thus ended the Saljúk dynasty of Kirmán of the race of Kádard.		

Kadar Khan, قادرخان. *Vide* Kadr Khán.

Kadir, **قادر**, the poetical title of Shaikh 'Abdul Kádír Badáoni. *Vide* 'Abdul Kádír.

Kadir, **قادر**, the poetical appellation of Wazír Khán, an inhabitant of Agra, who was in great favour with 'Alamgir and his two successors. He died in 1724 A. D., 1136 A. H., and is the author of a *Diwán*.

Kadir, **قادر**, the poetical name of Shaikh 'Abdul Kádír, who was employed as Munshi by Prince Muhammad Akbar, son of 'Alamgir. He is the author of a *Diwán*.

Kadir Billah, **قادر بالله**. *Vide* Al-Kádír Billah.

Kadir or **Kadiri**, **قادر یا قادری**, the poetical name of 'Abdul Kádír of Badáon.

Kadiri, **قادری**, the poetical title of Prince Dará Shikóh, the eldest son of the emperor Sháh Jahán.

Kadir Shah, **قادر شاه**, of Málwá. After the occupation of Málwá by the emperor Humáyún, that monarch had left his own officers in the government of that kingdom, but shortly after his return to Agra, Mallú Khán, one of the officers of the late Khiljí government, retook all the country lying between the Narbada and the town of Bhilsa, after a struggle of twelve months against the Delhi officers; whom having eventually subdued, he caused himself to be crowned in Mandu, under the title of Kádír Sháh of Málwá. He reigned till the year 1542 A. D., 949 A. H., when Sher Sháh took Málwá, and conferred the government to Shujaa' Khán his minister and relative.

Kadr Khan, **قادر خان**, king of Khutan, who was a contemporary of Sultán Mahmúd of Ghazni. He was living between the years 1005 and 1024 A. D. It is related of him that he was very fond of music, and that four bags were constantly placed round his sofa, and as he listened to the song, he cast handfuls of gold and silver to the poets.

Kael, **قایل**, poetical name of 'Abdullah, a Persian poet.

Kaeli or **Kabili**, **قایل**, of Sabzwár, is the author of a biography of poets. He died in 1548 A. D., 955 A. H.

Kaem-bi-amr-ullah, **قائم بامر الله**, was the son of Mahdí, the first Khalíf of the Fatimites in Africa. He rebuilt the city of Massilah in Africa in the year 927 A. D., 315 A. H., and called it Muhammadia.

Kaem Billah, **قائم بالله**, Khalifa of Baghdád, *vide* Al-Káem Billah.

Kaem Jang or **Kayum Jang**, **قائم جنگ**, the son of Muhammad Khán Bangash, nawáb of Farrukhábád, whom he succeeded in June, 1743 O. S., Jumáda I, 1156 A. H. He made war by the instigation of the wazír, nawáb Saifdar Jang, with the Rohelas of Káter now called Rohilkhand, after the death of their chief, 'Alí Muhammad Khán, but was defeated and slain on the 10th November, 1749 O. S., 10th Zil-hijja, 1162 A. H., and his estates confiscated by the wazír. The principal servants of the deceased were sent prisoners to Allahábád; but his mother was allowed to keep the city of Farrukhábád and twelve small districts for the support of the family, as they had been conferred on it in perpetuity by the emperor Farrukh-siyar. The conquered country was com-

mitted to the care of the wazír's deputy, Rájá Nawáb Rác, who was soon after slain in battle against Ahmad Khán the brother of Káem Jang, who took possession of the country.

Kaem, **قائم**, poetical appellation of Káem Khán who held the post of Captain in the service of Wazír Muhammad Khán, Nawáb of Tónk, the son of Amír Khán. He is the author of an Urdu *Diwán*, which he completed and published in 1853 A. D., 1270 A. H.

Kafi, **کافی**, surname of Taqí-uddín 'Alí bin-'Alí, an Arabian author who died in the year 1355 A. D., 756 A. H. His name is spelt in some of our Biographical Dictionaries, Cafi.

Kafi or **Kami**, **کافی**, poetical name of Mirzá 'Alá-uddaula who flourished in the reign of the emperor Akbar. *Vide* Alá-uddaula (Mirzá), and Kámí.

Kafi, **کافی**, whose proper name was Kifáyet 'Alí, was a poet of Muradábád, and author of the "*Bahár Khuld*," which is a translation of the "*Shimáel*."

Kafi-ul-Kafat, **کافی الکفات**, *vide* Ibn-'Ibád.

Kafur, **مالک کافور**, a favourite eunuch of Sultán 'Alá-uddín Khiljí, king of Delhi, who was raised to the high rank of wizarat. After the king's death, the first step which the traitor took, was to send a person to Gwalíar, to put out the eyes of Khizir Khán and Shádí Khán the two sons of the deceased Sultán. His orders were inhumanly executed. He then placed Sháháb-uddín the king's youngest son (a boy of seven years of age) on the throne, and began his administration; but was assassinated thirty-five days after the king's death, in January, 1317 A. D., 716 A. H., and Mubárik the third son of the king was raised to the throne.

Kahaj Tabrezi, **شایخ کحج تبریزی**, a learned Musalmán who held the office of Shaikh-ul-Islám at Tabrez during the reign of Sultán Aweis and Sultán Husain of Baghdád. He is the author of a *Diwán*.

Kahi, **کاهی**, *vide* Kásim Káhi.

Kahir Billah, **قاهر بالله**, *vide* Al-Káhir Billah, Khalifa of Baghdád.

Kahkari, **قهقري**, *vide* Najm-uddín Abú'l Hasan. In some of our Biographical Dictionaries his name is spelt Cahcari.

Kaikaus, **کیکاووس**, second king of the Kayanian dynasty of Persia, was the son of Kaikubád. He was vain and proud: and appears to have been in continual distress from the unfortunate result of schemes that his ambition led him to form, but which he wanted ability to execute. His life is connected with a thousand fables, which though improper in this place, form excellent materials for Firdausi, who has given, in his history of this period, the extraordinary and affecting tale of the combat between Rustam and his unknown son, Suhráb, who is killed by his father. This part of the *Sháh-náma* has been beautifully translated in English verse by J. Atkinson, Esq., Assistant Surgeon on the Bengal Establishment, and member of the Asiatic Society in 1814. Kaikáús when grown old, resigned his crown in favour of his grandson Kaikhusro, the son of Siáwakshah.

Kaikaus, **امیر کیکاوس**, grandson of Kábús, prince of Jurján, and one of the noblemen who lived at the court

of Sultán Maudúd, the grandson of Sultán Mahmúd of Ghazni. He is the author of the work called "Kábús-náma."

Kaikhusro, کیکسرو, the third king of the Kayanian dynasty of Persia and the grandson of Kaikáuś. He ascended the throne in the lifetime of his father who resigned the crown in his favour. He had several battles with Afrásiáb the king of Túrán, who was at last defeated, taken prisoner, and slain. Soon after these events Kaikhusro resolved to devote the remainder of his life to religious retirement: he delivered over Kábul, Zábulistán and Nímroz to Rustam, as hereditary possessions; and resigned his throne to Luhrásp the son-in-law of Kaikáuś and his own son by adoption and affection. After these arrangements, he went accompanied by some nobles to a spring which he had fixed upon as the place of his repose. Here he disappeared, and all those that went with him were destroyed on their return by a violent tempest. He lived 90 years and reigned 60.

Kaikhusro, کیکسرو, the son of Sultán Muhammad Khán, governor of Multán, who was the eldest son of Sultán Ghayás-uddín Balban, king of Dehlí. After his father's death in 1285 A. D., he was made governor of Multán by his grandfather, and after his decease in 1286 A. D., was murdered at Rohtak by Malik Nizám-uddín, wazir of Kaikubád who ascended the throne as king of Dehlí.

Kaikubad, کیکباد, the founder of the second or Kayanian dynasty of the kings of Persia, was a lineal descendant of Manúchehr, according to some accounts he was his great-grandson. This prince had retired to the mountain of Alburz, from which place he was brought by Rustam the son of Zál and proclaimed king of Persia. He committed the administration of government into the hands of Zál, whose son Rustam, was appointed to lead the Persians against the dreaded Afrásiáb who had again passed the Oxus and invaded Persia. In this battle, Rustam overcame Afrásiáb, and afterwards a peace was concluded, by which it was agreed that the Oxus should remain as it had been heretofore, the boundary between the two kingdoms. Kaikubád lived some time after this in peace: he is said to have reigned 120 years. He left four sons: Kaikáuś, Arish, Rúm and Armen. To the former he bequeathed his throne, and enjoined all the others to obey him.

List of kings of the second or Kayanian dynasty.

1. Kaikubád.
2. Kaikáuś.
3. Kaikhusro (Cyrus the Great).
4. Luhrásp.
5. Gushtásp (Hystaspes of Grecian History).
6. Isfandiar (Aspanda or Astyages of ditto).
7. Bahman or Ardisher Darázdast (Artaxerxes Longimanus).
8. Humái, daughter and wife of Bahman.
9. Dáráb or Dára, son of Bahman.
10. Dára, son of Dáráb (Darius overcome by Alexander the Great).

Kaikubad, کیکباد, surnamed Mu'izz-uddín, the grandson of Sultán Ghayás-uddín Balban, whom he succeeded in 1286 A. D., 685 A. H., on the throne of Dehlí in the absence of his father Násir-uddín Baghrá Khán who was then in Bengal. In the year 1287 A. D., 686 A. H., his father having heard the state of affairs at Dehlí, marched from Bengal to visit and advise his son. They met on the banks of the Ghágra at Behár, and the whole scene was so affecting, that almost all the court shed tears. On this occasion the celebrated poet Amír Khuro wrote the poem called the "Kirán-us-Sadain," or the conjunction of the two planets. Kaikubád was assassinated through

the instigation of Fíroz Malik Khiljí in 1288 A. D., who ascended the throne by the title of Jalál-uddín Fíroz Sháh Khiljí, and became the first Sultán of the 2nd branch of the Turk dynasty called Khiljí.

Kaiomurs, کیومرث, the first monarch of Persia according to all Muhammadan writers. This king is stated to have reclaimed his subjects from a state of the most savage barbarity. They say he was the grandson of Noah, and the founder of the first dynasty of Persian kings called Pishdádian. His son Siámak was killed in one of the battles with the barbarians or Devs; and when that monarch carried Hoshang, the infant son of Siámak, to share in the revenge he meant to take upon his enemies, his army was joined by all the lions, tigers and panthers in his dominions, and the Devs were routed and torn to pieces by the auxiliaries, who had left their native forest to aid the just king. After this victory, Kaiomurs retired to his capital Balkh. He reigned 30 years, and was succeeded by his grandson Hoshang.

The following is a list of kings of the first or Pishdádian dynasty.

1. Kaiomurs.
2. Hoshang.
3. Tuhmurs, surnamed Deoband.
4. Jamshed reigned at Persipolis.
5. Zuhák, surnamed Alwani.
6. Faridún, restored by Kawa.
7. Manúchehr.
8. Naudar or Nauzar.
9. Afrásiáb, king of Turkistán.
10. Záb, brother of Naudar.
11. Garshásp.

Ḳaisar, قیصر, a poet of the tribe of Shámlú, who is commonly called Ḳaisar Shámlú.

Ḳaisar, قیصر, poetical name of Prince Khurshaid Ḳadr the son of Mirzá Asmán Ḳadr, the son of Mirzá Khurram Bakht, the son of Prince Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehlí.

Ḳaisari Kirmani, قیصری کرمانی, a poet of Kirmania.

Kaiuk Khan, کیوک خان, vide Kayúk.

Kakafi, کاکفی, vide Ahmad bin-Idrís. He is mentioned in some of our Biographical Dictionaries under the name of Cakafi.

Kakafi, کاکفی, vide Ahmad bin-Idrís.

Ḳalandar, قلندر, author of the work called "Sirát-ul-Mustakim," which he composed in 1405 A. D., 808 A. H., and dedicated to Abú'l Muzaffár Husain Sháh bin-Mahmúd Sháh bin-Ibráhím Sháh of Jaunpúr.

Ḳalanisi, قلانیسی, surname of 'Abdullah bin-Muhammad, an Arabian author, who died in 1121 A. D., 515 A. H.

Kalb Ali Khan, کلب علی خان, Nawáb of Rámpúr in 1869-70.

Kalb Husain Khan, میرزا کلب حسین خان, Deputy Collector of Etáwah, the son Ahtarám-uddaula Dabir-ul-Mulk Kalb 'Alí Khán Bahádúr. He is the author of four Díwáns and a biography called "Shaukat Nádirí." He was living in 1864 A. D., 1281 A. H.

Kalhana, کلہانہ, a Bráhman and author of a history of Kash-

mir called "Rājatarangini." There are four chronicles of the history of Kashmir written in Sanskrit verse; the first by Kalhanā, bringing the history of Kashmir to about 1148 after Christ; the second, a continuation of the former, by Jaṇarājā, to 1412 A. D.; the third, a continuation of the second by Srivara, a pupil of Jaṇarājā, to 1477 A. D.; and the fourth, by Prajyābhata, from that date to the conquest of the valley by the emperor Akbar. The author of the work, the Paṇḍit Kalhanā, of whom we merely know that he was the son of Champaka, and lived about 1150 A. D., under the reign of Siṃha Deva of Kashmir—reports that before entering on his task, he had studied eleven historical works written previously to his time, and also a history of Kashmir by the sage Nīla, which seems to be the oldest of all. Kalhanā begins his work, with the mythological history of the country, the first king named by him is Gonarda, who, according to his chronology, would have reigned in the year 2448 B. C., and the last mentioned by him is Siṃha Deva, about 1150 after Christ.

Kali Das, کالی داس, a celebrated Hindū poet who lived towards the commencement of the Christian era. He was one of the nine splendid gems that adorned the court of Rājā Bikarmājīt (Vikramāditya). Some say that he flourished in the time of Rājā Bhōj. He wrote the "Nalodia" for the purpose of exhibiting his unbounded skill in alliteration. In four books, containing on the average fifty-four stanzas each, he has given such illustrations of their subject as can never be surpassed. This work has been published in Europe, with a Latin translation by a continental scholar, Ferdinandus Benary. No reason can be imagined, why Kālī Dās should again write the history of Nala and Damayanti, after it had been so elegantly written in flowing verse by Vyāsa Deva, except that he intended in this simple story to shew forth his ingenuity in alliteration. He is also the author of the poem called "Kumāra Sambhava," and of another called "Mahā Nātak."

Kali Sahib, کالی صاحب, surname of Ghulām Nasir-uddin, the son of Maulānā Kutb-uddin, the son of Maulānā Fakhr-uddin. Although he was the Murshid or spiritual guide of the king of Dehlī, he preferred the habit of a Derwish. He died in 1852 A. D., 1268 A. H.

Kalim, کلیم, the poetical name of Abū Tālīb Kalīm, which see.

Kalim-ullah, کلیم الله, a title of Moses the prophet.

Kalim-ullah, کلیم الله, the last king of the Bahmani dynasty of Kulbarga or Ahmadābād Bīdar in the Dakhin. He was expelled in 1527 A. D., by Amīr Barīd his wazīr, who mounted the throne and took possession of that kingdom.

Kalim-ullah, کلیم الله, author of a work called "Kashkol Tasawwaf," an exposition of the mystical phrases of the Sūfis.

Kamal, کمال, a poet of Isfahān.

Kamal, کمال, poetical title of Mīr Kamāl 'Alī of Gaya Mānpūr. He wrote Persian and Rekhta verses, and is the author of a large work called "Kamāl-ul-Hikmat," on philosophy, and one called "Chahārdah Darūd," i. e., the fourteen blessings containing an account of the Imāms. He died in 1800 A. D., 1215 A. H., and the chronogram of the Hijrī year of his death is contained in the word Dareghā.

Kamal Ghayas, Maulana, مولانا کمال غیاث شیرازی, of Shīrāz, a poet and physician who flourished in the time of Ibrāhīm Sultān.

Kamal Kazi, قاضی کمال, vide Abūl-Fath Bīlgrāmī.

Kamal Khan, Gikhar, کمال خان گیکھر, prince of the Gikhars, was the son of Sultān Sārang, the son of Malik Kalān II, the son of Malik Kalān I, the son of Malik Khar, who was the founder of the principality of the Gikhars. Their country lies among the mountains between Bhat and Sindh, which formerly belonged to the government of Kashmir. Malik Kalān II had several battles with Sher Shāh, but was at last taken prisoner and put to death by that monarch, and his son or grandson Kamāl Khān imprisoned in the fortress of Gwālār. He was, however, after some years released by Salīm Shāh the son of Sher Shāh, but during his confinement, his uncle Sultān Adam had taken possession of the country. In the first year of the reign of Akbar he was introduced to that monarch and was employed in his service. He by degrees rose to the rank of 5000, and was afterwards put in possession of his dominions by that emperor, and Sultān Adam his uncle taken prisoner and made over to Kamāl Khān who put him in confinement where he died. Kamāl Khān who became tributary to Akbar, died in 1562 A. D., 970 A. H.

Kamal Khujandi, کمال خجندی, vide Kamāl-uddin Khujandī.

Kamal-uddin 'Abdul Razzak, Shaikh, شیخ کمال عبدالرزاق, is the author of several works, among which are the following "Tafsīr Tāwīlāt," "Kitāb Isti-lāhāt Sūfia," "Sharah Fasūs-ul-Hikam," "Sharh Manāzib-ul-Sābirīn," &c. He was a contemporary of Shaikh Rukn-uddin 'Alā-uddaula. [He died in 1482 A. D.] 887 A. H. Vide 'Abdul Razzāk.

Kamal-uddin Isma'il, کمال الدین اسمعیل, son of Jamāl-uddin Muhammad 'Abdul Razzāk of Isfahān, a celebrated poet of Persia, styled, Malik-ush-Shu'arā, that is to say, king of the poets, and is the author of a Diwān. In the year 1237 A. D., 2nd Jumādā I, 635 A. H., on the 21st of December, when Oqtāī Khān, the son of Chāngēz Khān, invaded Isfahān, and massacred the inhabitants of that city, he also fell a martyr. It is said that he was tortured to death by the Mughuls who expected to find hidden property in his house.

Kamal-uddin Khujandi, Shaikh, شیخ کمال الدین خجندی, was a great Shaikh and lyric poet, and a cotemporary of Hāfiz, who, though they never saw each other, much esteemed him, considering him and Salmān Sāvajī as amongst the first poets of their time. He is commonly called Kamāl Khujandī, born at Khujand, a town situated in one of the most beautiful and fertile districts of Persia. After having made the pilgrimage to Mecca, he settled at Tabrez, a place which he found extremely agreeable during the reign of the princes of the family of Jalāyer. The principal personages of Tabrez became his pupils, and he led a life of literary ease and enjoyment; but when Tuktamish Khān surprised Tabrez, Shaikh Kamāl was made prisoner, and was carried to Serai in Kapjāk by order of Mangū Khān the grandson of Chāngēz Khān, where he remained four years, after which he was permitted to return to Tabrez, near which city the Sultān Awes Jalāyer built him a house. Kamāl did not sing the praise of princes in Kasīda, nor did he write Maṣnawīs, but only Ghazals, and fragments. He died in the year 1390 A. D., 792 A. H., and was buried at Tabrez. A MS. of the Diwān of Kamāl, which had been the property of a Sultān, is possessed by the Imperial Library at Vienna, and is a great treasure as a specimen of splendid writing, and, also, for the superbly executed miniatures which adorn it, illustrating

the poems. These pictures are not more than a square inch in size: there are two on each side of the concluding verse; and though so small, represent, with the greatest correctness, either allegorically or simply, the meaning of the poet.—*Dublin University Magazine* for 1840.

Kamal-uddin Masa'ud, Maulana, كمال الدين, مسعود شرواني of Shīrwān, a celebrated logician and author of the marginal notes on the "Sharah Hikmat Ain."

Kamal-uddin Muhammad bin-'Abdul Muna'im جوارى, شيخ كمال الدين محمد بن عبد المنعم, جوارى an author who died in 1484 A. D., 889 A. H.

Kamal-uddin Muhammad-al-Siwasi, كمال الدين, محمد السواسي commonly called Humām and Ibn-Humām, author of a commentary on the Hidāya entitled "Fath-ul-Kādir lil 'Ajiz-al-Fakīr." It is the most comprehensive of all the comments on the Hidāya, and includes a collection of decisions which render it extremely useful. He died in 1457 A. D., 861 A. H. *Vide* Humām and Ibn-Humām.

Kamal-uddin Muhammad, Khwaja, كمال الدين محمد, خواجه, ibn-Ghayās-uddīn Shīrāzī, was a physician and a poet, and flourished in the time of Sultān Ibrāhīm Mirzā. For his poetical title he used Ibn-Ghayās.

Kamal-uddin Musa bin-Yunas bin-Malik, كمال الدين موسى بن يونس بن ملك, name of an Imām, who was one of the most celebrated Musalmān doctors.

Kamal-uddin, Shah, كمال الدين شاه, *vide* Lutf-ullāh.

Kamar-uddin, Mir, قمر الدين مير, whose poetical title is Minnat, which see.

Kamar-uddin Khan, wazir, قمر الدين خان وزير, whose original name was Mir Muhammad Fāzil, was the son of Ya'tmād-uddaula Muhammad Amin Khān, wazir, and was himself appointed to that office with the title of Ya'tmād-uddaula Nawāb Kāmar-uddīn Khān Bahādūr Nasrat Jang, by the emperor Muhammad Shāh, after the resignation of Nizām-ul-Mulk Asaf Jāh, in 1724 A. D., 1137 A. H. He was sent under Prince Ahmad on the first invasion of Ahmad Shāh Abdālī to oppose him, but was killed by a cannon ball, while at prayers in his tent during the battle of Sarhind on the 11th March, 1748 O. S., 11th Rabi' I, 1161 A. H.

Kam Bakhsh, شهزاده کامبخش, (prince) youngest son of the emperor 'Alamgīr, a vain and violent young man, who had received from his father the kingdom of the Dakhin, but as he refused to acknowledge the sovereignty of the emperor Bahādūr Shāh, his eldest brother, and struck coin in his own name, that monarch after attempting in vain to win him over by concessions, marched against him with a powerful army to the Dakhin, and defeated him in a battle near Haidarābād, where Kām Bakhsh died of his wounds on the same day in the month of February or March, 1708 A. D., Zil-hijja, 1119 A. H. His mother's name was Udaipūri Muhal, and he was born on the 25th February, 1667 A. D., 10th Ramazān 1077 A. H.

Kambari, قنبري نيشاپوري, or Kanbari, a poet of Naisāpūr, flourished in the time of Sultān Bābar who died 1457 A. D., 861 A. H.

Kami, کامي, whose proper name is Mirzā Alā-uddaula Kazwīnī, was the son of Mir Yahya bin-'Abdul Latīf, and is the author of the work called "Nafāis-ul-Māsīr," a

Biographical Dictionary of Persian poets. It contains notices of about 350 poets in alphabetical order. Most of them flourished in India during the reign of Akbar to whom the book is dedicated. It was finished in 1571 A. D., 979 A. H., but there occur much later dates in it. He is supposed by some to have died in 1563 A. D., 971 A. H., and by others in 1573 A. D., 981 A. H., but the latter date appears to be correct. The discrepancy arises from the chronogram of his death, in which the number of the last word is considered by some to be 60 and by others 70, a difference of ten years. *Vide* Yahya bin-'Abdul Latīf.

Kamil, کامل, author of a poetical work, entitled "Chirāgh-nāma." It consists of Ghazals all of which rhyme in Chirāgh (lamp) and the first letter of every verse of the first Ghazal is | or A, of the second پ or B, and so on.

Kamran Mirza, کامران مرزا, second son of the emperor Bābar Shāh, and brother to the emperor Humāyūn who, after his accession to the throne in 1530 A. D., 937 A. H., conferred on him the government of Kābul, Kandahār, Ghaznī and the Panjāb. He was deprived of his sight by Humāyūn when at Kābul in the year 1553 A. D., 960 A. H., on account of his repeated offences, and continually raising disturbances in the government. The operation was performed by piercing his eyes repeatedly with a lancet. Kāmran bore the torture without a groan until lemon-juice and salt were squeezed into his eyes, when he called out "O Lord my God! whatever sins I have committed I have been amply punished in this world, have compassion on me in the next." Kāmran eventually obtained permission to proceed to Mecca, where he resided three years and died a natural death in 1556 A. D., 964 A. H. He left three daughters and one son named Abū'l Kāsim Mirzā, who was imprisoned in the fort of Gwāliar, and put to death by order of the emperor Akbar his cousin in the year 1565 A. D., 973 A. H.

Kamran Shah, شاه کامران, the present ruler of Hirāt, is the son of Mahmūd Shāh, the son of Timur Shāh, the son of Ahmad Shāh Abdālī. On the death of his father Mahmūd Shāh, in (1829 A. D.) he succeeded him on the throne of Hirāt.

Kandahari Begam, قندهاري بيگم, the first wife of the emperor Shāh Jahān. She was the daughter of Muzaffar Husain Mirzā Safwī, of the royal house of Persia, who was the son of Sultān Husain Mirzā, the son of Bahrām Mirzā, the son of Shāh Ismā'īl I of Persia. When Akbar Shāh, in the third year of his reign, made over Kandahār to Shāh 'Abbās, king of Persia, the latter conferred the government of that province on his nephew Sultān Husain Mirzā, after whose death his son Muzaffar Husain succeeded him. His three brothers came to India in the 38th year of Akbar (1592 A. D.), and Muzaffar Husain followed them afterwards, was received by the emperor with the greatest kindness, and honoured with the rank of 5000, and the jāgīr of Sambhal. His sister Kandahārī Begam, was married in September, 1610 A. D., Rajab, 1019 A. H. to Prince Khurram (afterwards Shāh Jahān) the son of the emperor Jahāngīr, and received the title of Kandahārī Begam, because she was born at Kandahār. The year of her death is unknown. She lies buried at Agra, in the centre of a garden called Kandahārī Bāgh. The building on her tomb, which is in the vault, is converted into a dwelling place; it is a beautiful edifice, and now belongs to the Rājā of Bhartpūr.

Kaus, vide Kaikāūs.

Kaplan Beg, قپلان بيگ, of the Kushchī family, was born in India and served under Khān-Khānān in the Dakhin with great distinction, and was in high favour

with Jahāngir. He is the author of a *Dīwān* and a *Maṣnawī*, the latter is called "*Māh Doṣṭ*," which celebrates the love of Rustam and Rūdāba.

Kapurthala Rajah. *Vide* Nihal Singh.

Ḳara Arsalan, قرا ارسلان, (which signifies in Turkish, a black lion,) was surnamed 'Imād-uddīn, the son of Dāūd, the son of Sukmān bin-Artak. Nūr-uddīn Mahmūd was his son, to whom Sālah-uddīn (Salādin) gave the city of 'Amid or Ḳara 'Amid in Mesopotamia 1183 A. D., 597 A. H. His name is to be found in some of our Biographical Dictionaries under *Cara Arslan*.

Ḳarachar Nawian, قراچار نويان, name of the wazīr and son-in-law of Changēz Khān.

Ḳara Ghuz, قراغز, a Beglarbeg of Natolia whom our historians call Caragossa. He was impaled near Ḳara Hisār by Shāh Ḳulī in the reign of Bāyazīd II, emperor of the Turks.

Ḳara Khan, قرا خان, *vide* Sadr-uddīn bin-Ya'kūb.

Ḳarak Shah, قراک شاه, *vide* Shāh Ḳarak.

Karam, کرم, author of the "*Harbae Haidari*," a history of Ali and his son Husain in verse, composed in 1723 A. D., 1135 A. H.

Ḳara Muhammad Turkman, قرا محمد ترکمان. The Turkman of Asia Minor were divided into two great tribes, the Ḳara Koinlū, and Aḳa Koinlū, i. e., the tribes of "black and white sheep," from their carrying the figures of these animals in their respective standards. Ḳara Muhammad, the founder of the first dynasty, left his small territories, of which the capital was Van, in Armenia, to his son, Ḳara Yūsuf, who though possessed of considerable power, was compelled to fly before the sword of Timur. When that conqueror died, he returned from Egypt, and was victorious in an action with Sultān Ahmad Jalāyer Ilkāni, the ruler of Baghdad, whom he made prisoner and put to death in 1410 A. D., 813 A. H. After this success he collected an army of 100,000 men, and was preparing to attack Sultān Shāh-rukh the son of Amīr Timur, when he was suddenly taken ill and died near Tabrez in 1411 A. D., 814 A. H. He was succeeded by his son Sikandar Turkman, who was defeated by Shāh-rukh in 1421 A. D., 824 A. H. Sikandar after this had several battles with Shāh-rukh, but was at last slain by his son Ḳubād 1437 A. D., 841 A. H., when Shāh-rukh added Rei to his own possessions, and gave Tabrez to Jahān Shāh the brother of Sikandar. Jahān Shāh, after a long reign of 30 lunar years, fell in one of the first actions he fought with Uzzan Hasan, chief of the 'Turkman of the white sheep, in November, 1467 A. D., 872 A. H.

Ḳarari, قراړي, a Persian poet, *vide* Abul Fath Gilāni.

Ḳarā Yūsuf, قرا يوسف, *vide* Ḳara Muhammad.

Karim, کرام, poetical name of Mir Muhammad Kāzīm the son of Fikr. He flourished in the time of Kutbshāh of the Tūrkchī, and is the author of a *Dīwān*.

Karim Khan, کوریم خان, the murderer of Mr. W. Fraser, Commissioner of Delhi. See Shams-uddīn Khān (nawāb).

Karim Khan, کوریم خان, a Pindari chief, who surrendered himself to the British Government on the 15th February, 1818, and received for his support the Tālūka of Burhāpur in the Gurakhpur district, which was held by his descendants up to the mutiny in 1857.

Karim Khan Zand, کوریم خان زند. The history of

Persia, from the death of Nādir Shāh till the elevation of 'Aḳā Muhammad, though it occupies nearly half a century, presents no one striking feature, except the life of Karim Khān, a chief of the tribe of Zand. He collected an army chiefly composed of the different tribes of Zand and Mafi, defeated the Afghāns in several engagements, finally drove them out of the country, and secured to himself the kingdom of Fārs, or the southern division of Persia, while Khurāsān partially remained in possession of the descendants of Nādir Shāh; and the countries bordering on the Caspian Sea were retained by Muhammad Hasan Khān Kāchār, ruler of Māzandarān the great-grandfather of 'Aḳā Muhammad Shāh Kāchār. Karim Khān, after subduing his enemies, enjoyed independent power for twenty-six years; and during the last twenty, viz., from 1759 to 1779, he had been, without a competitor, the acknowledged ruler of Persia. His capital was Shirāz. He died at an advanced period of life on the 2nd March, 1779 A. D., 13th Šafar, 1193 A. H., being nearly 80 years of age. After his death Zakī Khān assumed the reins of government, and was assassinated two months after. Sādiq Khān, brother of Karim Khān took possession of Shirāz after the death of Zakī Khān, and was put to death on the 14th of March, 1781 A. D., 18th Rabi' I, 1195 A. H., by 'Alī Murād Khān, who now became the sovereign of Persia, and died on the 11th January, 1785 A. D., 28th Šafar, 1199 A. H. After his death Lutf 'Alī Khān reigned for some years at Shirāz. He was defeated in 1794 and slain afterwards by 'Aḳā Muhammad Khān Kāchār, who took possession of Persia.

Ḳarmat, قمرط, or Ḳarmatā, a famous impostor, named Abū Zar, who in the year 891 A. D. became the head of a sect called Ḳarmatī or Karamatians, which overturned all the principles of Muhammadanism. He came from Khōzistān to the villages near Kūfa, and there pretended great sanctity and strictness of life, and that God had enjoined him to pray fifty times a day; pretending also to invite people to the obedience of a certain Imām of the family of Muhammad; and this way of life he continued till he had made a very great party, out of whom he chose twelve apostles to govern the rest, and to propagate his doctrines. Afterwards his courage failing him, he retired to Syria, and was never heard of any more. This sect began in the Khilāfat of Al-Mo'tamid; they multiplied greatly in Arabian Irāk or Chaldea, and maintained perpetual wars against the Khalif. In the year 931 A. D., they besieged and took the city of Mecca, filled the well Zamzam with dead bodies, defiled and plundered the temple and carried away the black stone; but they brought it again in 950 A. D., and fastened it to the seventh pillar of the portico, giving out, that they had both taken it away, and brought it back again, by express order from heaven. This sect was dissipated by degrees, and at last became quite extinct. *Vide* Abū-Zarr Ḳarmatī.

Ḳarmatī, قمرمني, or Karamatian, a follower of Ḳarmat, which see.

Karshasp, کرشاسپ, or Garshāsp, the son of Zū, and the last king of the first or Pishdādian dynasty of Persia. *Vide* Zū.

Kart, کرت, kings of the dynasty of,—*Vide* Shams-uddīn Kart I.

Kashi, ملا کاشي, surname of Kamāl-uddīn Abū'l Ghanam 'Abdul Razzāq bin-Jamāl-uddīn, a celebrated doctor, placed amongst the Musalmān saints, was author of several works. He died young about the year 1320 A. D., 720 A. H.

Kashi Rao Holkar, کاشی راوہلکر, the eldest of the four sons of Takóji Holkar, after whose death in 1797 A. D. disputes arose between Káshí Ráo and his brother Mulhár Ráo, and both repaired to the court of the Peshwá at Púna; where, on their arrival, Daulat Ráo Sindhia, with a view of usurping the possessions of the family, espoused the cause of Káshí Ráo, and made a sudden and unexpected attack in the month of September on Mulhár Ráo, whom he slew with most of his adherents. After this Sindhia pretended to govern the possessions of the Holkar family in the name of Káshí Ráo, whom he kept in a state of dependence and appropriated the revenue to his own use. A long contest ensued between Daulat Ráo and Jaswant Ráo Holkar, the brother of Káshí Ráo, and continued till the year 1802, when Jaswant Ráo appears to have taken possession of Indor the territory of his father.

Kashfi, کشفی, the poetical name of Sháh Muhammad Salámat-ulláh. He is the author of a Diwán in Persian which was printed and published before his death in 1279 A. H.

Kashfi, کشفی, takhullus of Mír Muhammad Sálah, who flourished in the reign of the emperor Jahángír, and is the author of a Tarjihband called "Majmú'a Ráz," which he composed in 1621 A. D., 1030 A. H., containing 270 verses. He died in the year 1650 A. D., 1060 A. H., at Aghra and lies buried there.

Kashfi, کاشیفی, the poetical name of Mauláná Husain bin-Álí, also known by that of Wáez or the preacher. He wrote a full commentary on the Qurán in the Persian language. He was a preacher at the royal town of Hirát in Khurásán. He died in 1505 A. D., 910 A. H. *Vide* Husain Wáez.

Kashmir, kings of,—*vide* Sháh Mír.

Kasim, قاسم اكبر آبادي, of Aghra, author of the "Zafar-náma Akbari," or book of the victory of Akbar Khán, the son of Dost Muhammad Khán, which he completed in 1844 A. D., 1260 A. H. It is a poem and contains an account of the late wars in Kábul by the British.

Kasim, قاسم, the poetical name of Hakím Mír Qudrat-ulláh who is the author of a Tazkira or Biography of poets.

Kasim Ali Khan, Mir, صير قاسم عليخان, commonly called Mír Kásim, was the son-in-law of Mír Ja'far 'Alí Khán the Nawáb of Bengal. The English, deceived by his elegance of manners, and convinced of his skill in the finances of Bengal, raised him to the maşnad in the room of his father-in-law in 1760 A. D., 1174 A. H. He, in the latter years of his government, retired to Munger, and actuated by a keen resentment against the English, for their extensive encroachments on his authority, and the commerce of his country, formed the plan of throwing off their yoke, and annihilating their influence in Bengal; but was deposed and defeated, in a battle fought on the Odwa Nála on the 2nd August, 1763 A. D., 22nd Muharram, 1177 A. H., and the deposed Nawáb Ja'far 'Alí Khán was again placed on the maşnad. Kásim 'Alí, incensed to madness at these reverses, fled to Patna from Munger, and there cruelly ordered the massacre of the English in his power: there were 50 gentlemen, Messrs. Ellis, Hay, Lushington, and others, and 100 of lower rank. On the 5th October, they were brought out in parties, and barbarously cut to pieces, or shot under the direction of a German, named Samrú or Sombre. Munger fell to the English early in October. Patna was stormed on the 6th November, and the Ex-Nawáb Kásim 'Alí fled to the wazir of Audh, with his treasures, and the remnant of

his army. On the 23rd of October, 1764 A. D., Major Carnac fought the celebrated battle of Buxar, completely routing the wazir Shuja-uddaula's army. The following day the Mughul emperor Sháh 'Alam threw himself on the protection of the British, and joined their camp with the imperial standard of Hindústán. The British army advanced to overrun Audh. The wazir refused to deliver up Kásim 'Alí, though he had seized and plundered him. Kásim 'Alí made his escape at first into the Rohela country, with a few friends and some jewels, which he had saved from the fangs of his late ally, the wazir, and found a comfortable asylum in that country; but his intrigues rendered him disagreeable to the chief under whose protection he resided, he was obliged to leave it, and took shelter with the Ráná of Gohad. After some years' residence in his country, he proceeded to Jódhpúr, and from thence came to try his fortune in the service of the emperor Sháh 'Alam about the year 1774 A. D., 1188 A. H., but was disappointed, and died shortly after in 1777 A. D., 1191 A. H., at Kotwal an obscure village near Dehli, unpitied even by his own family. With Kásim 'Alí ended, virtually, the powers of the Súbadárs of Bengal.

Kásim Ali Khan, Nawab, نواب قاسم عليخان, uncle to the nawáb of Rámpúr. He was living in Bareli in 1869, and his daughter was murdered on the 22nd December of that year.

Kásim Anwar, Sayyad, سيد قاسم انوار, surnamed Ma'in-uddín Álí, a great mystical poet, called from his knowledge and writings, the "diver into the sea of truth," the "falcon of the transcendent plains," the "profound knower of the world of spirits," the "key of the treasury of secrecy," &c. He was born at Tabrez; and was a member of a considerable family of the tribe of Sayyad, descended from the same stock as the Prophet. In his youth he dedicated himself, under the guidance of Shaikh Sadr-uddín Músá Ardibeli, to the contemplative life and deep study of the Súfis. He then journeyed to Gilán, where he soon acquired great fame; and subsequently went into Khurásán. During his residence at Hirát, he obtained such celebrity, and was surrounded by so many princes and learned men, his followers, that Mirzá Sháhrukh (the son of Amír Timur), moved by jealousy of the Sayyad, and attentive to the danger of the increase of the Súfí creed, commanded him to retire from the capital. In order to mitigate the harshness of this command, Báisanghar, the son of Sháhrukh, a learned and noble prince, took upon himself to make it known to the Sayyad, which he did in the most humane manner, inquiring of him, in the course of conversation, why he did not follow the counsel contained in his own verse. The Sayyad inquired in which verse, and Báisanghar immediately quoted the following:—

"Kásim cease at once thy lay;
Rise and take thy onward way;
Other lands have waited long,
Worthy thy immortal song:
Give the bird of paradise
What the vulture cannot prize;
Honey let thy friends receive,
To thy foes the carrion leave."

The Sayyad thanked him, and immediately set out for Balkh and Samarkand, where he remained for a time. He afterwards, however, returned to Hirát, where as before, he was constantly followed by great and powerful men. His death occurred in the village of Kharjard in Jám near Hirát, where a garden had been bought for him by his disciples, in which he greatly delighted. This event took place in the year 1431 A. D., 835 A. H., and his tomb was erected in the very garden which he so much enjoyed. Amír Alisher afterwards piously endowed it. A book of Odes is the only work he has left behind, in which he uses "Kásim" for his poetical name.

Kasim Arsalan, قاسم ارسلان مشهدی, of Mashhad, a poet who was a descendant of Arsalan Jazib, a general of Sultan Mahmud of Ghazni. He flourished in the time of the emperor Akbar, and was in great favour with that monarch. He died in 1587 A. D., 995 A. H., and has left a Diwan.

Kasim Barid Shah I, قاسم برید شاه, was the founder of the Barid Shahi dynasty in the Dakhin. He was a Turkish or Georgian slave, became by degrees the wazir of Mahmud Shah II, king of the Dakhin, and assumed such power as to take upon himself the entire government of the kingdom. He treated the king as a mere pageant, and about the year 1492 A. D., 898 A. H., by the advice of 'Adil Shah, Nizam Shah and 'Imad Shah, became entirely independent, and leaving to the king only the town and fort of Ahmadabad Bidar, read the public prayers and coined money in his own name. After having ruled his estate for a period of twelve years, during the lifetime of his sovereign, he died in the year 1504 A. D., 910 A. H., and his son Amir Barid succeeded him in office, and assuming still greater power, deprived Mahmud Shah of what little power had been left him by his father. Seven persons of this family have reigned since their establishment in the capital of Ahmadabad Bidar; their names are as follow:

Kasim Barid I,	Began	1492
Amir Barid,	"	1504
Ali Barid; first who assumed royalty,	"	1542
Ibrahim Barid Shah,	"	1562
Kasim Barid Shah II,	"	1569
Ali Barid Shah II,	"	1572
Amir Barid Shah II,	"	1609

Kasim Barid Shah II, قاسم برید شاه, succeeded his brother Ibrahim Barid Shah to the government of Ahmadabad Bidar in 1569 A. D., 977 A. H., and died after a reign of three years in 1572 A. D. He was succeeded by his son Mirza 'Ali Barid II, who was deposed after a reign of 27 years by his relative Amir Barid II who ascended the throne in 1609 A. D., and was the last of this dynasty.

Kasim Beg Halati, قاسم بیگ حالتی, vide Halati.

Kasim Diwana, قاسم دیوانه, a poet who was probably alive in 1724 A. D., 1136 A. H., and is the author of a Diwan.

Kasim Kadiri, Shaikh, شیخ قاسم قادری, also called Shah Kasim Sulaimani, a Musalman saint whose tomb is at Chunar. His son Shaikh Kabir commonly called Balá Pir is buried at Kananj where he died in the year 1044 A. D., 1034 A. H. The shrine of Shah Kasim Sulaimani at Chunar is the only notable Muhammadan endowment in the Mirzapur District supported from the income of rent-free lands and a Ma'ash Rozina pension.

Kasim Kahi, Maulana, مولانا قاسم کاهی, a Sayyad, whose proper name was Najm-uddin and surname Abul Kasim. He was a pupil of 'Abdul Rahman Jami; he accompanied Mirza Kamran, the brother of the emperor Humayun, on a pilgrimage to Mecca from Hirat, and after the death of that prince in 1557 A. D., 964 A. H., he came to India in the reign of the emperor Akbar. For a long period he remained with Bahadur Khan the brother of 'Ali Kuli Khan at Benaras, and after his death he came to Agra, where he passed the remainder of his life, and died there on the 17th of April, 1580 A. D., 988 A. H., aged 110 lunar years. He was buried at Agra at a place called Madar Darwaza.

Maulana Kasim Arsalan another poet and Shaikh Faizi wrote the chronograms of his death. 'Abdul Kadir Badaiuni calls him an atheist and a disgusting cynic.

Kasim Khan, قاسم خان, Subadar of Kabul in the reign of the emperor Akbar Shah. He was murdered by one Muhammad Zamán, who gave out that he was the son of Shahrukh Mirza. He had held possession of Badakhshan for some years, but after his defeat by 'Abdullah Khan Uzbek, he came to Kabul and was confined by Kasim Khan whom he murdered about the year 1600 A. D., and was consequently put to death by Muhammad Hashim the son of Kasim Khan.

Kasim Khan Jawini, Nawab, قاسم خان جوینی, was a nobleman of the court of the emperors Jahangir, and Shah Jahán, and held the rank of 5,000. He was a native of Sabzwár and was married to Manija Begum, the sister of Nur Jahán, consequently he was sometimes in jest called by the officers of the court "Kasim Khan Manija." He is the author of a Diwan, and his poetical name is Kasim. He succeeded Fidaí Khan in the government of Bengal in the first year of Shah Jahán 1628 A. D., 1037 A. H. He slew about 10,000 Portuguese (men and women) and drove the rest from Hugli, of which place he took possession and died three days after, 1631 A. D., 1041 A. H. He had built a very grand house at Agra on 20 bighas of land and on 10 bighas of land the garden was built, of which no traces now remain.

Kasim Khan, Shaikh, شیخ قاسم خان فتحپور, of Fathapur Sikri, entitled Muhtashim Khan, brother of Islam Khan. He was a noble of the rank of 4,000, in the reign of the emperor Jahangir who appointed him governor of Bengal after the death of his brother in 1613 A. D., 1022 A. H. He invaded Asam, and his troops were mostly killed in a night-attack by the Asamis, on which account he was recalled to court and died some time after.

Kasim Shah, قاسم شاه, vide Shah Kasim.

Kasim Shirazi, قاسم شیرازی, a native of Shiraz, and author of the "Timur-nama," a very beautiful poem on the conquest of Amir Timur.

Kasim Sulaimani, قاسم سلیمانی, vide Kasim Kadiri.

Kasim Tibbi, قاسم طبیبی, author of an Inshá.

Kasimi, قاسمی, his proper name is Maulana Majd-uddin, a poet of Khwaf in Khurasan. He is the author of the work "Rauzat-ul-Khuld" which he wrote in imitation of the Gulistan of Sa'di.

Kasimi, قاسمی تونی, (Dervish) of Tun in Persia, who went about like a derwish and wrote poetry. He lived in the 9th century of the Hijra.

Kasir, کثیر عزا, or Kathir Azzá, one of the celebrated Arabian poets of the court of the Khalif 'Abdul Malik. Vide Jamil.

Kassab, قصاب, the poetical name of an author.

Kastalani, قسطلانی, the surname of Ahmad bin-Alfal-Khatib. He is so called because he was born at Kastala. He is the author of several works among which is the history called "Mawahib Ladina" or "Mawahib-ud-Dunai," an accurate history of the first forty years of Muhammad, being the period previous to his assuming the prophetic character. He died in the year 1517 A. D., 923 A. H. Besides him there were other authors of this surname, viz., Ahmad bin-Muhammad al-Kastalani, who died 1527 A. D., 933 A. H., Ahmad bin-Ibrahim bin-Yahya-al-Yazdi-al-Kastalani, and Mulla Maslah-uddin Mustafá

Kastalání who died 1495 A. D., 901 A. H. They were all born at Kástalá, a city in Persia.

Kathir, كثیر, *vide* Kasir.

Katib Chilpi, کاتب چلبی, of Constantinople, author of several works, among which is one called "Kashf-uz-Zanún," and another "Tuhfat-ul-Kabár," this latter work was translated by James Mitchell, Esq. It contains a detailed account of the maritime wars of the Turks in the Mediterranean and Black Seas, and on the Danube. He died in the year of the Christian era 1657 A. D., 1067 A. H. Kátib Chilpi appears to be a Turkish title of Hájí Khalfá, which see.

Katibi, کاتبی ترشیزی, poetical name of Mauláná Shams-uddín Muhammad bin-'Abdullah-al-Naishápúrí and Tarshízí. He wrote a very beautiful hand, on which account he assumed the title of "Kátibi." He came to Hirát in the reign of Báisanghar Mirzá, and afterwards became one of the best poets of the court of the prince Sultán Mirzá Ibráhím of Shírwán, in whose praise he once wrote a panegyric, and received from that prince a present of 10,000 dinars. We have several of his works in the Persian language. In the latter period of his life he fixed his residence at Astrabád, and died there in 1435 A. D., 839 A. H. His works which contain five poems are called "Majma'-ul-Bahryn," the story of Násir and Mansúr, which can be read in two different metres; "Dah Báb," "Husnwa Ishk" and "Bahrám and Gulandám."

Katil, میرزا قتیل, the poetical name of Mirzá Muhammad Hasan. He was a native of Dehlí, and a Hindú of the tribe of Khatrí, but became a convert to Muhammadanism. He was an excellent Urdú and Persian poet, and died at Lakhnau in the time of Ghází-uddín Haidar, then nawáb of that country 1817 A. D., 1232 A. H. He is the author of several works, amongst which are:

Nuskha Shajrat-ul-Amání, dedicated to Mír Amán 'Alí. Nahr-ul-Fasáhat, a Persian grammar. Chahár Sharbat, and a Diwán.

Katran, قطران, *vide* Kitrán.

Kawami Matarzi, قوامی مطرزی, a great poet who was a native of Mutaráz, a city in Persia, and is an author. He was a brother of Shaikh Nizámí Ganjwí.

Kawami Maulana Muzaffar, مولانا مظفر قوامی, a celebrated poet.

Kawam-uddin Hasan, Haji, حاجی قوام الدین حسن, wazír to Sháh Shaikh Abú Is-hák, ruler of Shíráz. He was a man of great liberality, and one of the patrons of the celebrated Persian poet Khwája Háfiz, who has praised him in many of his odes. He died during the seige of Shíráz by Mubáriz-uddín Muhammad Zafar, on Friday the 12th of April, 1353 A. D., 6th Rabi' I, 754 A. H.

Kawam-uddin, Khwaja, خواجه قوام الدین, surnamed Sáhib Ayár, was the wazír and favourite companion of Sháh Shujáá', the son of Mubáriz-uddín Muhammad Zafar, commonly called Muzaffar Sháh, who took Shíráz in 1353 A. D. He was put to the rack and beheaded by Sháh Shujáá' in August, 1363 A. D., Zi-Ka'da, 764 A. H.

Kawela Kāan, قویلا قان, *vide* Kiblai Káán.

Kayomurs, کیومرث, *vide* Kaiomurs.

Kayuk Kāan, کیوک قان, or Kayúk Khán, was the son

of Oktái Káán, the son of Changez Khán. He succeeded his father in January, 1242 A. D., 639 A. H., to the kingdom of Tartary, and his uncle Jughtai or Chughtai Káán to the kingdom of Transoxania, Badakhshán and Káshghar. He reigned one year, and died about the beginning of 1243 A. D., 640 A. H., when Mangú Káán, the eldest son of Túlí Khán, the son of Changez Khán, succeeded him and reigned nine years.

Kāza, قضا, poetical name of Muhammad Hafiz-ulláh Khán.

Kāzi Khan, قاضی خان, he is commonly called by this name, but his full name is Imám Fakhr-uddín Hasan bin-Mansúr-al-'Uzjandí-al-Farghání. He died in 1195 A. D., 592 A. H. He is the author of a work entitled "Fatáwa Kāzī Khán," a collection of decisions which is held in the highest estimation in India. Yúsuf bin-Junaid, generally known by the name of Akhí Chalabí-at-Túkátí, epitomised this work and compressed it into one volume.

Kāzib-ul-Ban, قضیب البان, surname of Shaikh Muhín-uddín 'Abdul Kádír bin-Sayyad Muhammad, an Arabian author who died in 1630 A. D., 1040 A. H.

Kazim, Hakim, حکیم کاظم, a physician who had the title of Házik-ul-Mulk and was the son of the Mujtahid Haidar Alí Tushtari Najafí. He is the author of the work called "Farah-náma Fátima," which he composed in 1737 A. D., 1150 A. H.

Kazim, Hakim, حکیم کاظم, *vide* Sáhib.

Kazim Ali Khan, حکیم کاظم علی خان. He had built a garden at Agra on the banks of the Jamna opposite to Rám Bágh. Some traces of this garden still remain called Hakim ka Bágh. It was built in the year 1551 A. D.

Kazim Zarbaya, کاظم زربایه, a Persian poet who died at Isfahán in the year 1541 A. D., 948 A. H.

Kāzwini, قزوينی, author of the "Ajáeb-ul-Makhlúkat," *vide* Zikaria bin-Muhammad bin-Mahmúd.

Kerat Singh, کیرت سنگه, second son of Mirzá Rájá Jaisingh. He served under the emperor 'Alamgír, and after his father's death was honoured with the rank of 3000. He was living in the Dakhin 1673 A. D., 1084 A. H.

Kesari Singh, کیسری سنگه, rájá of Jaipúr, who lived in the time of Muhammad Sháh, emperor of Dehlí.

Kesho Das Rathor, راجه کیشو داس راتھور, who gave his daughter in marriage to the emperor Jahángír, by whom he had Bahar Bano Begam.

Khadija, خدیجه, Muhammad's wife. Although this is the correct pronunciation of the name, yet, see under Khudyja.

Khadim, خادم, the poetical name of Nazar Beg, a poet. He was a pupil of Muhammad Azfal Sábit, and died some time before the year 1760 A. D., 1174 A. H.

Khadim, خادم, the takhallus or poetical appellation of Shaikh Ahmad 'Alí of Sandíla and son of Muhammad Hájí. He is the author of several works, among which is one called "Anis-ul-'Ushshák," an Anthology. He flourished about the year 1752 A. D., 1165 A. H. See Hasan bin-Muhammad Sharif.

Khaef **Kashmiri** **Khaf**, **خاف کشمیری**, **خاف**,
1877.

Khaef **Khaefi**, **خفي**, poetical title of Mir Abul Hasan Khan,
author of a poem called "Chakkar Darvish."

Khaef Khan, **خفي خان**, whose original name is Muham-
mad Hassan, was the author of the work called "Tarikh
Khaef Khan" which is also called "Muntakhib-ul-Lubab,"
an excellent history of Hindustan, commencing with the
accession of the emperor Bahadur Shah, 1519 A. D., 926
A. H. and continuing to the accession of Muhammad
Shah, comprehending the whole of the reign of the em-
peror Alamgir, also those of Bahadur Shah, Jahandár
Shah, Farrukh-siyar, and Rafi-ud-darjat; all of which,
except the first ten years of 'Alamgir's reign, Colonel
Dew was obliged to pass over, for want of documents.
There are few works in the Persian language (says
Sewant) so worthy of being translated. The author was
a person of good family, who resided at Delhi during the
latter part of the reign of 'Alamgir, where he compiled
his history; but in consequence of the well known pro-
hibition of that monarch, he was obliged to conceal his
intentions, and for some other causes did not publish it
till the 14th year of the emperor Muhammad Shah, 1732
A. D., 1143 A. H. The work was well received, and the
author was honoured with the title of Kháfi Khán, or
the Clandestine Lord.

Khaiyam, **خیام**, vide 'Umar Khaiyám.

Khajū, **خاجو**, vide Khwájū.

Khakan, **خاقان**, the title of Chaghez Khán and his de-
scendants. It means an emperor in the Turkish dialect.

Khakani, **خاقانی**, a celebrated Persian poet surnamed
Ata-ud-din Ibrahim bin-'Alí Shirwání. He was a native
of Shirwan, and the pupil of Fakr al-poet. He flour-
ished in the reign of Kháqán Manúchehr, prince of
Shirwan, who conferred on him the title of Khákání.
He is the author of the book called "Tuhfat-ul-Irákín,"
a poetical description of the two provinces of 'Irák 'Ajam
and 'Irák 'Arab, composed by him while travelling
through them on a pilgrimage to Mecca. He is consid-
ered the most learned of the lyric poets of Persia, and
was called "Sultán ud-Shu'ará" or king of poets. He
is also the author of a Diwán, according to Daulat Sháh,
and the book called "Haft Aqlim," he died at Tabrez in
the year 1180 A. D., 682 A. H., and is buried at Surkháb,
where, close to his tomb, Zahir uddin Faryábi and Sháh
Ghathar Nakhshpuri are also interred. The chronogram
of the year of his death given in the work "Mukhbir-ul-
Wasit," shows that he died in 1180 A. D., 686 A. H.

Khaki, **خاکی**, author of the "Muntakhib-ul-'Arifin." This
book contains the memoirs of three very celebrated Súfi
masters, viz., Khwaja Bahá uddin, Burhán-uddin, and
Jalál uddin. The former of these was reputed a great
saint, and was the founder of an Order of Súfis, distin-
guished by the title of Nakhshbandi. He died at Haráfa
in Persia, 1463 A. D., 867 A. H. The two others were
authors of commentaries on the Kurán, and were held in
much veneration. The above mentioned book was dedi-
cated to Bahá uddin.

Khaki Mirzai, **خاکی میرزای**, author of a Persian Diwán.

Khakhan, **خاکان**, poetical name of Khakr-ulláh Khán, who
died in 1100 A. D., 1108 A. H., and has left a Diwán.

Khalidun, **خالدون**, vide Khalidun.

Khalif or **Khalifas**, **خليفة**, of the house of Muhammad,
see Abú Bakr Siddiq.

Khalif or **Khalifas**, **خليفة اميد**, of the race of Umayya
who reigned at Damascus, vide Mu'áwía I.

Khalif or **Khalifas**, **خليفة عباسي**, of the house of 'Abbás
called 'Abbási or 'Abbásides, who reigned at Baghdád, vide
Al-Saffáh.

Khalif or **Khalifa**, **خليفة**, this Arabic word, which signi-
fies vicar or successor, of which we have formed that of
Khalif or Caliph, is the name of a sovereign dignity
amongst the Musalmáns, which comprehends an absolute
power, and an independent authority over all that re-
gards religion and political government. Not only the
first four immediate successors of Muhammad, but the
rulers of the house of Umayya, written by us Ommaides,
who reigned in Damascus, and the 'Abbásides who reigned
in Baghdád, were also called Khalifas. There were in all
56 Khalifas, 4 of whom were of the house of the prophet,
15 of the house of Umayya, and 37 of the house of 'Abbás.

Khalid ibn-Barmak, **خالد بن برمك**, was the first of
the Barmakides, who acted as wazir to Abú'l 'Abbás
Saffáh. He was the grandfather of Ja'far, wazir to Hárin-
al-Rashid. He died in the year 780 or 782 A. D., 163 or
165 A. H.

Khalid ibn-Walid, **خالد ابن وليد**, who became a prose-
lyte to Muhammadanism in 630 A. D., and afterwards so
terrible to the Greeks; was called from his courage, the
Sword of God. In spreading the doctrines of the Kurán,
and the dominion of the prophet, he committed atrocious
cruelties, and was at last cut off by the plague in 639
A. D., but according to Ockley's History of the Saracens,
Abú Ubeda died that year, and Khálid survived him
about three years, and then died.

Khalid ibn-Yezid ibn-Mua'wia, **خالد ابن يزيد**, he
is reported to have been the most learned of the tribe of
Kuresh in all the different branches of knowledge, and
skilled in the art of alchymy. He died in 704 A. D., 84
A. H.

Khalidi, **خالدي**, surname of Abú'l Faraj, one of the first
poets of the court of the Sultán Saif-uddaula Hamdání.
He was a native of Kháldia or Chaldea, consequently he
is called Kháldi.

Khalidun, **خالدون**, or 'Abdul Rahmán bin-Muhammad
bin-Khálidun, surnamed Alhazramí, was an author and
Kázi of the city of Aleppo when Amir Timur took it,
who carried him away to Samarkand as a slave, where he
died 1405 A. D., 808 A. H.

Khalil bin-Ahmad, **خليل بن احمد بصري**, of Basra,
a very learned man who is said to be the first that wrote
on the art of writing poetry. He wrote several works
and died about the year 175 A. H.

Khalil ibn-Is-hak, **خليل ابن اسحاق**, author of a Mukh-
tasir which goes after his name. This is a work profess-
edly treating of the law according to the Málíki doctrine,
and has been translated into French by M. Perron and
published in the year 1849.

Khalil, **خليل**, the poetical title of Alí Ibráhím Khán,
which see.

Khalil, خليل, the poetical appellation of Mirzá Muḥammad Ibrāhīm, whose title was Asālat Khān. He served under the emperor 'Alamgir, and was living in Patna in 1690 A. D., 1102 A. H. He was a native of Khurāsān, but brought up in India.

Khalil Khan, خليل خان, a manṣabdār of 5000 of the court of Shāh Jahān but of a very bad temper. It was he who instigated 'Alamgir to confine his father Shāh Jahān. He had built a fine house at Agra on the banks of the Jamna, of which some traces are still to be seen.

Khalil, Maulana, مولانا خليل, a poet of Persia, who flourished in the time of Shāh Tahmāsp Safwī, and was living about the year 1539 A. D., 946 A. H.

Khalil Sultan, سلطان خليل, son of Shaikh Ibrāhīm Shīrwānī, ruler of Shīrwān. He reigned about the beginning of the 15th century of the Christian era.

Khalil, Sultan, سلطان خليل, also called Mirzá Khalīl and Khalīl-ullāh, was the son of Mirānshāh, and grandson of Amīr Timur at whose death, he being present with the army at Samarkand, took possession of that country. This prince, who was a person of excellent temper, and had many good qualities, might have preserved the power he had acquired, had not his violent love for Shād-ul-Mulk, a celebrated courtesan, whom he had secretly married, diverted him from the cares of government. He had scarcely reigned four years, when he was seized by the chiefs who had raised him to the throne, and sent a prisoner to the country of Kāshghar in 1408 A. D., 811 A. H., where instead of endeavouring to effect his release and recover his power, he spent the whole of his time in writing verses to his beloved mistress, who had been exposed, by the reverse of his fortune, to the most cruel indignities. He was at last released by Mirzá Shāhrukh his uncle, who had taken possession of his kingdom, and who not only gave him the government of Rei, Kum and Hamdān, but restored his beautiful mistress to his arms. After this he lived two years and a half and died 8th November, 1411 A. D., 18th Rajab, 814 A. H., aged 28 years, and Shād-ul-Mulk, on the occurrence of this event, acted a poniard to her breast: and the lovers were buried in one tomb in the city of Rei.

Khalil-ullah, خليل الله, the Friend of God, a title of Abraham the patriarch.

Khalil-ullah Hirwi, مير خليل الله هروي, a descendant of Shaikh Na'mat-ullāh Walī.

Khalil-ullah Khan, خليل الله خان, entitled Umdāt-ul-Mulk, brother of Asālat Khān Mir Bakhshī, served under the emperor Shāh Jahān, was appointed governor of Dehli about the year 1653 A. D., 1063 A. H., and was raised to the rank of 6000 in the first year of 'Alamgir 1658 A. D., 1068 A. H. He died on the 11th February, 1662 A. D., 2nd Rajab, 1072 A. H.

Khalil-ullah Mirza, خليل الله مرزا, vide Khalīl Sultān.

Khalis, خالص, the poetical name of Imtiyāz Khān of Isfahān, which see.

Khallikan, خليلكان, vide Ibn-Khallikān.

Khamosh, خاموش, poetical name of Rāe Sāhib Rām of Dehli. He was for some time Tahsildār under Mr. J. Duncan in Benaras. He has left a large Diwān.

Khan, خان. This word which appears to be a corruption

of Kāān, is a Turkish title and means powerful lord. The most powerful kings of Turkistān, of Great Tartary and of the Khatāyans have borne this title. Changez, the great conqueror, had no other, and it makes even part of his name, for he is called by the Orientals, Changez Khān. It means the same as Khākān or Kāān.

Khan, خان, the poetical name of Mirzá Sharīf.

Khanam Sultan, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibrāhīm Husain Mirzá in 1593 A. D.

Khanam Sultan, خانم سلطان, a daughter of the emperor Akbar, married to Muzaffar Husain Mirzá, the son of Ibrāhīm Husain Mirzá by Gulrukh Begam.

Khan 'Alam, خان عالم, title of Mirzá Barkhurdār, son of Mirzá 'Abdul Rahmān Dauldī, a nobleman who served under the emperor Shāh Jahān and was raised to the rank of 5000; and in the reign of 'Alamgir he was honoured with the dignity of 6000. In the latter part of his life, he was pensioned by the emperor and received one lac of rupees annually. He had a house and garden in Agra on the banks of the river Jamna built of red stone touching the northern Burj of the Rauza of Tājganj in a spot consisting of 50 bighas. In the latter part of his life he was raised to 6000 by Shāh Jahān and appointed governor of Bihār.

Khan 'Alam, خان عالم, title of Ikhlās Khān, the son of Khān Zamān Shaikh Nizām. He served under the emperor 'Alamgir and was raised to the rank of 5000 in 1689 A. D., 1100 A. H., with the title of Khān 'Alam. In 1696 A. D. the rank of 6000 was conferred on him. After the death of that emperor he espoused the cause of 'Azim Shāh against his brother Bahādūr Shāh, and fell in battle 1707 A. D., 1119 A. H. After his death his son was honoured with the same title.

Khan 'Azim, خان عظم, vide 'Azīm Khān.

Khan Bahadur, خان بهادر, son of Rājā Mittra Jit of Patna. He is the compiler of the work called "Jāma' Bahādūr Khānī," an epitome of European Sciences in the Persian language, including treatises on astronomy, optics, and mathematics, and copious tables of logarithms for natural numbers, sines, tangents, &c., also of a small octavo volume of Perspective called "Ilm-ul-Manāzarat," in the Persian language, which he presented to the Asiatic Society in 1835 A. D., 1251 A. H.

Khanazad Begam, خانزاد بیگم, the sister of the emperor Bābar was five years older than him. Another daughter of 'Umar Shaikh was Mehr Bāno, eight years younger than Bābar. Another daughter was Yadgar Sultān Begam, whose mother's name is Aghā Sultān Ghun-chichī; the fourth daughter was named Ruqia Sultān Begam, whose mother's name was Makhdūma Sultān Begam who was also called Qarā Qūr Begam—the last two daughters were born after the death of their father.

Khanazad Khan, خانزاد خان, vide Khān Zamān Bahādūr and Rūh-ullāh Khān.

Khanazad Khan, خانزاد خان, son of Sarbuland Khān, was governor of Peshāwar in 1723 A. D., 1135 A. H. When the government of Allahābād was conferred on his father by the emperor Muḥammad Shāh in 1732 A. D., 1145 A. H., he was deputed to act for him as governor of that province.

Khan Bahadur Khan, خان بهادر خان, the son of Jalāl-uddīn Khān, the son of Hāfiz Rahmat Khān. Vide Masrūf.

Khande Rao Gaekwar, کھاندی راء گدقوار, rájá of Baroda. He died in 1870 A. D., and was succeeded by his brother Malhár Ráo the present (1875) Rájá of Baroda.

Khande Rao Holkar, کھاندی راء ہلكر, the only son of Malhár Ráo Holkar I. He was killed in a battle at Dig against Súraj Mal Ját in 1754 A. D. many years previous to his father's death, and left an only son Malí Ráo, who succeeded his grandfather and died nine months after. *Vide* Malhár Ráo I, and Ahlia Báí.

Khan Douran I, خان دوران اول, whose proper name is Sháh Beg Khán Kábulí, was an Amír in the time of the emperor Akbar. He received the title of Khán Dourán from Jahángir in the year 1607 A. D., 1016 A. H., and was appointed governor of Kábul. He died in Láhor in the year 1620 A. D., 1029 A. H., aged 90 years.

Khan Douran Khan II, خان دوران خان نصرت جنگ, Nasrat Jang, title of Khwája Sábir, son of Khwája Hisáfi Nakshbandí. He was an officer of state in the service of the emperor Sháh Jahán and held the rank of 7000. He was stabbed one night whilst asleep by a young Kashmirian Bráhmañ whom he had converted to Muhammadanism, and died after a few days on the 12th of July, 1645 A. D., 27th Jumáda I, 1055 A. H., at Láhor. His remains were transported to Gwáliar and buried there in the cemetery of his ancestors.

Khan Douran III, خان دوران نصرت خان سوم, Nasrat Khán, son of Khán Dourán Nasrat Jang. He held the rank of 5000 in the reign of the emperor 'Alamgir. In the latter part of his life he was appointed governor of Orissa, which post he held for several years and died there 1667 A. D., 1077 A. H.

Khan Douran IV, خان دوران چهارم, an amír of the reign of the emperor Farrukh-siyar, who soon after the accession of Muhammad Sháh and the assassination of Sayyid Husain Alí Khán, and imprisonment of his brother Kutb-ul-Mulk, was appointed Amír-ul-'Umrá with the title of Samsám-uddaula in 1721 A. D., 1133 A. H. He was dangerously wounded in battle against Nádir Sháh and died the third day following, the 16th of February, 1739 A. D., 17th Zi-Ka'da, 1151 A. H. His original name was Khwája Muhammad 'Asim. He is also called Abdus Samad Khán Bahádur Jang.

Khan Jahan, خان جهان, title of Husain Kulí Beg, an amír of 5000 in the reign of the emperor Akbar. He was appointed governor of Bengal after the death of Muná'im Khán, about the year 1576 A. D., 984 A. H. He defeated, took prisoner, and slew Dáúd Khán, the ex-king of Bengal who had again rebelled against the emperor, and sent his head to Ágrah, the same year. Khán Jahán died at Tanda in 1578 A. D., 986 A. H., and was succeeded by Muzaffar Khán.

Governors of Bengal.

	A. D.		A. D.
Khán Jahán,	1576	Mukarram Khán, ..	1626
Muzaffar Khán,	1579	Fidai Khán,	1621
Rájá Todar Mal,	1580	Kasim Khán Jobun, ..	1628
Khán 'Azim,	1582	'Azim Khán,	1632
Sháhbáz Khán,	1584	Sultán Shuja',	1639
Rájá Mán Singh, ..	1589	Mír Jumla,	1660
Kutb-uddín,	1606	Shaista Khán,	1664
Jahángir Kulí,	1607	Fidai Khán,	1677
Islám Khán,	1608	Sultán Muhammad	
Kasim Khán,	1613	'Azim,	1678
Ibráhim Khán,	1618	Shaista Khán,	1680
Sháh Jahán,	1622	Ibráhim Khán,	1689
Khánázád Khán, ..	1625	'Azim-us-Shán,	1697

Khan Jahan Barha, خان جهان بارها, title of Sayyid Muzaffar Khán of Bárhá, an officer of the rank of 5000 who died in the time of the emperor Sháh Jahán at Láhor, 1645 A. D., 1055 A. H.

Khan Jahan Kokaltash, خان جهان كوكلتاش, whose proper name was Mír Malik Husain, the son of Mír Aból Ma'álí Khwáfí. He was a nobleman of true dignity, and being the foster-brother of the emperor 'Alamgir, thought himself superior to all the other 'Umrá. He was appointed governor of the Dakhin in 1670 A. D., 1081 A. H., and promoted by that monarch about the year 1674 A. D. from the rank of 700 to that of 7000 horse, and the title of Khán Jahán Bahádur Kokaltash Zafar Jang. His former title was Bahádur Khán. He died on the 24th November, 1697 A. D., 19th Jumáda I, 1109 A. H. He seems to be the author of the "Tárikh Asím," or the invasion of Asám.

Khan Jahan Kokaltash Khan Zafar Jang, خان جهان كوكلتاش خان ظفر جنگ, a title of Alí Murád, a foster-brother of Jahándár Sháh. In the time of Bahádur Sháh, he was honoured with the title of Kokaltash Khán, and when Jahándár Sháh ascended the throne, the rank of 9000 was conferred on him with the title of Khán Jahán Zafar Jang, and the office of Mír Bakhshigari. But he did not long enjoy this high station, for he soon after fell in the battle which took place between his master and Farrukh-siyar 1713 A. D., 1125 A. H.

Khan Jahan Lodi, خان جهان لودی, an Afghán probably of low birth, but with all the pride and unruliness of his nation in India. He is by some said to be a descendant of Sultán Bahlól Lódí, and by others of Daulat Khán Lódí Sháhú Khail. He had held great military charges, was raised to the rank of 5000 in the reign of the emperor Jahángir, and commanded in the Dakhin under prince Parwez at the time of that prince's death. On the accession of Sháh Jahán, he entered into a close intimacy with his late enemies, and seemed to be aiming at independence. He was at last killed together with his son in an engagement with the royal troops on the 28th January, 1631 A. D., 1st Rajab, 1040 A. H., and their heads sent as a most acceptable present to Sháh Jahán. An affecting account of his death may be found in the 3rd Volume of Dow's History. The "Tárikh Khán Jahán Lódí" which is also called "Makhzan Afgháni," contains the memoirs of this chief, written by Haibat Khán in 1676 A. D.

Khan Jahan Makbul, خان جهان مقبول, Malík, entitled Kawám-ul-Mulk, was the prime-minister of Sultán Fíroz Sháh Bárbak who ascended the throne of Dehlí in 1351 A. D. He was originally a Hindú by name Kattú. On his conversion to Muhammadanism in his youth, Sultán Muhammad, the predecessor of Fíroz Sháh, changed his name to Makbúl, and appointed him to the government of Multán. He afterwards became Náib Wazír under the wazírship of Khwája Jahán, whom he at first supported in his attempt to place a son of Sultán Muhammad on the throne, but went over to Sultán Fíroz, on his approach to Dehlí, and was appointed by him wazír of the kingdom. According to the historian Shams Siráj Afif, he died in the year 1374 A. D., 776 A. H., but by others in 772 A. H. After his death his son Jahán Sháh was honoured with his place and title of Khán Jahán by the king, who placed as much confidence in him as he had done in his father. He filled the office of prime-minister for twenty years.

KhanKhanan, خان خانان, this word is a title of honour and means Lord of Lords. Bairám Khán and his son 'Abdur Rahím Khán, both ministers to the emperor Akbar, and several others were honoured with this title.

Khan Mirza, خان مرزا, ruler of Badakhshán, was the son of Sultán Mahmúd Mirzá, the son of Sultán Abú Saíd Mirzá, a descendant of Amír Taimúr. He died in 1521 A. D., 927 A. H., leaving behind a son of seven years of age named Mirzá Sulaimán. Khán Mirzá was a cousin of the emperor Bábar, who on Mirzá's death appointed his own son Humáyún to that government.

Khan Mirza, خان مرزا, surname of 'Abdur Rahím Khán, KhánKhánán in the time of the emperor Akbar.

Khan Zaman, خان زمان, title of 'Alí Kulí Khán, who and his brother Bahádur Khán were the sons of Haidar Sultán Uzbek who was an officer of state in the service of the emperor Humáyún. In the reign of Akbar Sháh, these two brothers for their good services were raised to higher ranks and honoured with the jágir of Jaunpúr and the lower provinces; they at last became rebellious, which induced the emperor to march against them with a large force; a battle ensued wherein both brothers were slain. This event took place on Monday the 9th of June, 1567 A. D., 1st Zil-bijja, 974 A. H., at a place six kos west of Allahábád, which on account of this victory, was named Fathapúr. The date of this transaction is commemorated in the words "Fatha Akbar Mubárik," *i. e.*, May this great victory be prosperous.

Khan Zaman, خان زمان, title of Mír Khalíl, second son of 'Azim Khán the brother of 'Asaf Khán Ja'far Beg, and son-in-law of Yemin-uddaula 'Asaf Khán. He served under the emperor Sháh Jahán for several years, and in the reign of 'Alamgir was raised to the rank of 5000. At the time of his death he was governor of Málwá, where he died 1684 A. D., 1095 A. H.

Khan Zaman Bahadur, خان زمان بهادر, whose former title was Khánazád Khán and proper name Mirzá Amán-ullah, was the eldest son of Mahábat Khán surnamed Zamána Beg. He was an officer of state in the time of the emperor Jahángir, and was appointed governor of Bengal 1625 A. D., 1033 A. H. In the first year of Sháh Jahán, the rank of 5000 was conferred on him with the title of Khán Zamán Bahádur. He was a good poet, and is the author of a work called "Majmú'a" containing the history of all the Muhammadan kings who reigned in different parts of the world before his time, and of a Díwán. He died in Daulatábád in 1637 A. D., 1047 A. H., in which year Bákir Khán died also. His poetical name was Amáni.

Khan Zaman Fatha Jang, خان زمان فتح جنگ, was the title of Shaikh Nizám Haidarábádí. He at first served under Abú'l Hasan ruler of Haidarábád for several years, and then left him and was employed by the emperor 'Alamgir. In the year 1689 A. D., 1100 A. H., he took prisoner Sambha the Marhatta chief together with his wife and children; on which account he was raised to the rank of 7000 with the above title. He died 1696 A. D., 1108 A. H.

Khair-uddin Muhammad, Maulvi, مولوی خیر الدین محمد, author of the history of Jaunpúr.

Khairun Nisa Khatun, خیر النساء خاتون, a poetess, who was the daughter of the Kázi of Samarkand, and lived at Khurásán.

Kharag Singh, Maharaja, مہاراجہ کھری سنگھ, the ruler of Láhor and the Panjáb, was the eldest son of Mahá-rájá Ranjít Singh whom he succeeded on the 27th of June, 1839 A. D., 1255 A. H. He reigned one year and four months, and died on the 5th of November, 1840 A. D., 1256 A. H., aged 46 years. He was succeeded by his son Rájá Nau Nihál Singh, who, after having per-

formed the customary rites at his father's funeral was returning home, and as he passed the Láhor gate, a part of the building gave way and fell over him from which he died. This event took place on the 17th of November the same year. After his death his mother Rání Chánd Kúnwar managed the affairs of her country for two months, when her second son Rájá Sher Singh deprived her of that power, and became the sole manager of the government. He reigned about two years and eight months, and was murdered together with his son Rájá Partáb Singh by Sardár Ajít Singh on the 13th of September, 1843 A. D. Rájá Dalip Singh, the youngest son of Mahárájá Ranjít Singh, who was only ten years of age, was then raised to the maşnad.

Khasha, خاشع, the poetical title of a person who is the author of a Díwán which he completed in 1681 A. D., 1092 A. H.

Khassaf or **Al-Khassaf**, خصاص, *vide* Abú Bakr Aḥmad bin-'Umar-al-Khassáf.

Khatib, خطیب, surname of Shams-uddín Muhammad bin-Ibráhím-al-Málíkí, commonly called Khatib-al-Wazírí, an author who died in the year 1486 A. D., 891 A. H.

Khatun Jannat, خاتون جنت, *i. e.*, the lady of paradise, a title of Fátima, the daughter of Muhammad, and wife of 'Alí.

Khatun Turkan, خاتون ترکان, this name or title means the "Turkish lady," and was always given to princesses of Turkish descent. The wife of Sultán Maliksháh Saljúkí bore the same title. She was the mother of Mahmúd, a boy of four years of age, whom she raised to the throne after the death of her husband in 1092 A. D., 485 A. H., but he died soon after, and Barkayarák his eldest brother mounted the throne. The wife of Sultán Sanjar was also called Khátún Turkán. She died in 1156 A. D.

Khattabi, خطابی, surname of Abú Sulaimán Hamíd bin-Muhammad, an author who died in 998 A. D., 388 A. H.

Khawari, خاوری, poetical title of Mír 'Abú'l Fatha.

Khawas Khan, خواص خان, an amír in the service of Salím Sháh justly renowned for personal courage, strict honour, great abilities in war, and extensive generosity, was long driven about from place to place, on account of his fighting against the king in favour of his brother 'Adil Sháh. He at last took protection with Táji Khán, governor of Sambhal, who to ingratiate himself with Salím Sháh basely assassinated him about the year 1551 A. D., 958 A. H. His body was carried to Dehlí and there interred. His tomb is frequented by the devout to this day, they numbering him among their saints.

Khawas Khan, خواص خان, an amír in the service of the emperor Jahángir. He had a jágir in Kanauj, and died there in the year 1521 A. D., 1024 A. H.

Khawind Shah or **Khawand Shah**, امیر خاوند شاه, also called Mír Kháwand, and Amír Khán, and Sháh, a celebrated Persian historian, known amongst us by the name of Mirkhond as he calls himself in the preface of the life of Muhammad, but his true name at length is Muhammad bin-Kháwand Sháh bin-Mahmúd. He is the author of the work called "Rauzat-us-Safá," the Garden of Purity. He was born towards the close of the year 1433 A. D., or the beginning of 1434 A. D., 836 or 837 A. H. His father's name was Sayyad Burhán-uddín Kháwand Sháh, a native of Mávarunnahr, after whose death he found means to be introduced to the excellent Amír 'Alisher, prime-minister to Sultán Husain Mirzá of Hirát, from whom he experienced every mark of kindness and encouragement, and

to whom he dedicated the above work. He died at Balkh after a lingering illness on the 23rd of June, 1498 A. D., 2nd Zā-Ka'da, 903 A. H., aged 66 years. There is no other Oriental work (says Sir H. M. Elliot) that stands higher in public estimation than the *Rauzat-us-Safá*. This work is written in seven books, the author had just completed the 6th book when he died, and his son Khondamir wrote the 7th book, and finished it in 1523 A. D., 929 A. H.

Khayal, خیال, the poetical title of Mír Muhammad Taqí, author of a work called "Bostán Khayál," the Garden of Imagination. He flourished about the year 1756 A. D., 1176 A. H.

Khayali, خیالی, of Bukhárá, a pupil of Khwája 'Ismat-ullah, and though he spent the greater part of his life in his native country, he was two years at Hirát in the service of Mirzá Ulugh Beg, during whose reign he died and left a *Diwán*.

Khazini, خازنی, an astronomer whose proper name is 'Abdul Rahmán.

Khink Sawar, خنک سوار, vide Sayyad Husain Khink Sawar.

Khirad, خرد, the poetical name of Bákir Káshí, which see.

Khitabi, خطابی, the poetical title of Sháh Ismá'il Safawí I.

Khizir Khan, خضر خان, king of Dehli. Firishta says that both the authors of the "*Tabkát Mahmúd Sháhí*," and of the "*Tawárikh Mubárik*," style him a Sayyad or a descendant of the prophet. His father Malik *Mahmúd* was governor of Multán, and he succeeded him in that office. He defeated Daulat Khán Lodi in a battle, and having taken him prisoner, ascended the throne of Dehli on the 4th of June, 1414 A. D., 15th Rabi' I, 817 A. H. He died after a reign of seven lunar years two months and two days on the 4th June, 1421 A. D., 17th Jumáda I, 824 A. H., and was succeeded by his son Mubárik Sháh. Khizir Khán did not assume the title of emperor, but pretended to hold the empire for Sháhrukh Mirzá, the son of Amír Taimúr, in whose name he struck coins.

The following is a list of the kings of the 4th or Sáddát Dynasty of Dehli.

	A. D.	A. H.
Khizir Khán, a Sayyad, began	1414	817
Mubárik Sháh, son of Khizir Khán, ..	1421	824
Muhammad Sháh, the son of Farid, the son of Khizir,	1434	837
'Alá-uddín, son of Muhammad Sháh, the last of the Sayyads who abdicated in favour of Bahlol Lodi,	1446	849

Khizir Khan, خضر خان, the son of Sultán 'Alá-uddín Khiljí. This prince fell in love with Dewal Deví, the daughter of Rás Karan, rájá of Gujrát, and married her. The history of their loves is written in a poem, entitled, "*Ishkíá*," by Amír Khusró. Vide Kaula Deví.

Khizir Khan, Khwaja, خواجه خضر خان, a descendant of the kings of Káshghar. He served under the emperor Humáyún who gave him his sister, named Gulbadan, in marriage, and appointed him governor of Láhor and afterwards of Behár, where he died about the year 1669 A. D., 966 A. H.

Khizir, Khwaja, خواجه خضر, name of a prophet who, the Orientals say, is still living, and sometimes appears to travellers who have lost their way. He is said to have accompanied Alexander the Great to the dark regions of Zulmát, where he was told he would find the Water of Life.

Khojam, خوجم, the poetical name of Khwája Sultán, the author of a poem in Urdú containing the story of Shamsád Sháh, dedicated to Sa'adat 'Alí Khán, the Nawáb of Lakhnau.

Khondamir, خوندامیر, the son of the celebrated Amír Khawand Sháh (Mirkhond). His full name is Ghayás-uddín Muhammad bin-Hamid-uddín Khond Amír. He is the author of the history called "*Khulasat-ul-Akhhár*," which is considered to be an abridgment of the "*Rauzat-us-Safá*;" this book he wrote in 1498 A. D., 904 A. H., and dedicated it to Amír 'Alisher his patron. He was born, says Sir H. M. Elliot, at Hirát about the year 1475 A. D., 880 A. H., for he states in the preface to the "*Habib-us-Siar*," that when he commenced it in the year 1521 A. D., 927 A. H., he had advanced through seven or eight stages beyond the fortieth year of his life. It was after the name of his patron Karim-uddín Habib-ullah, a native of Ardibel, that he entitled his work "*Habib-us-Siar*." Besides the abovementioned works, he composed the "*Másir-ul-Malúk*," the "*Akhhár-ul-Akhhár*," the "*Dastúr-ul-Wazra*," the "*Mukárim-ul-Akhlák*," and the "*Muntakhib Tárikh Wassá'il*." There are two other works ascribed to him, called "*Gharáib-ul-Asrár*," and "*Jawáhir-ul-Akhhár*." He was compelled to leave Hirát on account of the disturbed state of the country in 1527 A. D., 933 A. H., and afterwards took a journey to Hindústán in company with Mauláná Shaháb-uddín the punster, and Mirzá Ibráhim Kádnúí, esteemed the most literary men of the age. On Saturday the 19th of September, 1528 A. D., 4th Muharram, 935 A. H., they reached the metropolis of Agra, and were introduced to the emperor Bábar Sháh. They were loaded with presents and directed to remain in future about his person. Khondamir accompanied the emperor on his expedition to Bengal, and upon his death attached himself to his son Humáyún, in whose name he wrote the "*Kanún Humáyúní*," which is quoted by Abú'l Fazl in the *Akbar-náma*. He afterwards accompanied that monarch to Gujrát, and died in camp during the emperor's march from Khandesh to Mandú in pursuit of Bahádur Sháh Gujrátí. This event took place in 1535 A. D., 942 A. H., some time after the death of his friend Mauláná Shaháb-uddín, who died the same year. At his own request his body was conveyed to Dehli, and was buried by the side of Nizám-uddín Aulia and Amír Khusró. The last and 7th book of the "*Rauzat-us-Safá*" was written by him.

Khub, خوب, the poetical appellation of Kamál-uddín Shí-stání, the author of a mystical masnawi in the Gujrátí dialect, composed in 1578 A. D., 986 A. H. He also wrote a Persian translation and commentary on it in 1582 A. D., 990 A. H.

Khub-ullah, Shaikh, شیخ خوب الله, of Allahábád, surnamed Shaikh Muhammad Yahia, was the nephew and son-in-law of Shaikh Afzal of that place, whom he succeeded on the masnad of Irshád, that is to say, as a spiritual guide. He died at Allahábád on Monday the 1st of November, 1731 A. D., 1144 A. H., and his son Shaikh Muhammad Násir, whose poetical name was Fazl, succeeded him. Khub-ullah is the author of several works.

Khuda Banda, خدا بنده, vide Muhammad Khudá Banda.

Khuda Banda Khan, خدا بنده خان, son of Amír-ul-

'Umrá Sháistá Khán. In the lifetime of his father he held the Faujdári of Bahráich with the rank of 1000, and after his father's death, in 1694 A. D., he was recalled to the presence, and was married to the daughter of Jumlat-ul-Mulk Asad Khán. In the year 1700 A. D., 1112 A. H. he was appointed governor of Bidar in the Dakhin by the emperor 'Alamgir, and subsequently of Karnatic Bijápúr. After the death of Rúh-ullah Khán II, in 1703 A. D., he was honoured with the post of grand steward of the household with the rank of 2,500 horse. At the time of 'Alamgir's death, he held the rank of 3000. He espoused the cause of 'Azim Sháh against his brother Bahádúr Sháh, and died of his wounds a few days after the battle in June, 1707 A. D., 1119 A. H.

Khudyja, خدیجه, or Khadija, the first wife of Muhammad. She was a widow and dealt in merchandise. She had employed Muhammad for some time to drive her camels, and afterwards married him. Muhammad had several children by her, but all of them died young, excepting three daughters, one of whom was Fátima, who was married to 'Alí. After her marriage with Muhammad she lived 22 years, and died at Mecca three years before the commencement of the Hijrî era, and three days after the death of Abú Tálíb the father of 'Alí, and uncle of Muhammad, in August, 619 A. D., aged 62 lunar years. Mr. Burckhardt informs us that the tomb of Khudyja is still remaining, and is regularly visited by pilgrims. It is enclosed by a square wall, and presents no objects of curiosity except the tombstone, which has a fine inscription in Kufic characters, containing a passage from the Kúrán, from the chapter entitled, "Súrat-ul-Kursî".

Khurdadbih, خردادبه, or Ibn-Khurdáziba, surname of Abú'l Qasim 'Uba'id-ullah bin-Ahmad (or 'Abdullah) Ibn-Khurdáziba. This author has been the object of considerable controversies among the orientalists of Europe. Khurdáziba (the grandfather of our author) was a magian, and was converted to Islám by the Barmakides. Abú'l Qasim (our author) was consequently appointed over the post and intelligence department in the provinces belonging to the Jabal, (mountain); subsequently he came to the court of the Khalifa Mo'tamid, and became one of his privy counsellors. He is the author of several works, among which are—1, "Kitáb Adab-us-Samá," (from which Masa'údí gives a very interesting extract in his life of Mo'tamid); 2, "Kitáb Jambúr Ansáb-ul-Fars" containing the most celebrated Genealogies of the Persians; 3, "Kitáb-al-Masálik-wal-Mumálik," a geographical work on the roads and kingdoms; 4, "Kitáb-al-Sharáb," on drink; 5, "Kitáb-ul-Lahwwal-Maláhi," on playing and amusements; 6, "Kitáb-al-Anwá," on the stars, and 7, "Kitáb-ul-Nudamá-wal-Julasá" on courtiers and companions. The Geography of Ibn-Khurdáziba, says Sir H. M. Elliot, is the only work which we possess of this author, and of this there is only one copy in Europe. The MS. in question is ancient, bearing the date of 1232 A. D., 630 A. H., but it wants in most instances the diacritical points. It is preserved in the Bodleian Library at Oxford, No. 993. Ibn-Khurdáziba died about the year 912 A. D., 300 A. H.

Khurram Bakht, Mirza, مرزا بخت, the son of Mirzá Jahándár Sháh, the son of Sháh 'Alam, king of Dehlí.

Khurram Begam, مرزا بیگم, the wife of Mirzá Sulaimán Badakhshí.

Khurram, Mirza, مرزا خرم, original name of the emperor Sháh Jahán before he came to the throne. Khurram was built by him before he came to the throne.

Khurshed Mirza, Nawab, نواب خورشید مرزا, son-in-law to the late Nawáb Said-'uddaula, eldest son of Nawáb Mumtáz-uddaula, Bahádúr, of Lakhnau. He died on the 19th of January, 1875 A. D. He had a Wasika of 1200 Rs. per annum, which it is stated, will be continued to his widow, a young woman of 20.

Khursindi, خورسندی, a poet of Bukhárá, and author of the "Kanz-ul-Gharáeb," a commentary in verse on the "Mukhtasir" of Ahmad Mansúri, which can be read in different metres.

Khushdil, خوشدل, poetical name of Maulví Mustafa 'Alí Khán.

Khushgo, خوشگو, poetical title of 'Amar Singh of Benaras, which see.

Khushgo, خوشگو, poetical name of Bindrában, a Bania, who was a native of Benaras. He is the author of a Tazkira called "Safinae Khushgo;" the title is a chronogram, and consequently contains the date when he completed it, i. e., in 1734 A. D., 1147 A. H. He was a pupil of 'Arzú, who by Khushgo's request in 1742 A. D., 1155 A. H., made some glosses and added a preface to it. Vide also Amar Singh of Benaras.

Khushi, خوشی, poetical title of a poet.

Khushtar, خوشتر, the poetical name of a poet who was the son of Mirzá Muhammad Afzal Sarkhush.

Khushtar, خوشتر, poetical name of Munshí Jagannáth, a Káyeth of Lakhnau, and author of the Rámáyan in Urdú verse translated from the Bhákhá of Tulshí Dás, in the year 1852 A. D., 1268 A. H. Vide Tulshí Dás and Gir-dhar Dás.

Khushwakt Rae, خوشوقت رای, he was for many years the agent and intelligencer of the British Government at Amritsar after the treaty with Maharájá Ranjit Singh, which was concluded in the year 1809 A. D.

Khusro, Amir, امیر خسرو, one of the most celebrated poets of Hindústán who served under several emperors of Dehlí, and wrote 99 poetical works. His father Amir Mahmúd Saif-uddín, a Turk of the tribe of Láchin, came from Balkh to India and fixed his residence at Patiala where Khusro was born in the year 1253 A. D., 651 A. H. Khusro died six months after the death of Nizám-uddín Aulia, who was his spiritual guide, and was buried close to his tomb at Ghayáspúr in old Dehlí. His death happened in September, 1325 A. D., Ramazán, 725 A. H. Khusro unfortunately lived at a period, says Sir H. M. Elliot, when vice was triumphant throughout Hindústán. He, however, had the happiness, during the last few years of his life, to see a just prince, Ghayás-uddín Tughlak, on the throne, whose virtues he has commemorated in his history, called "Tughlak-náma," and whom he survived but a few months. The following beautiful poems are particularly admired by his countrymen; and in fact they rival those of the most esteemed poets of Persia.

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|----------------------|-------------------|
| 1. Tuhfat-ul-Saghír. | 5. Hasht Bahisht. |
| 2. Shatt-ul-Hayát. | 6. Sikandar-náma. |
| 3. Ghurra-ul-Kamál. | 7. Risala Nasr. |
| 4. Baqia Naqia. | |

Besides these there are several other poems, viz., "Nuh Sipehr," or the nine spheres, a beautiful mystical poem; the "Kiran-us-Sá'dyn" or the auspicious conjunction, a poem in praise of Sultán Mu'izz-uddín Kaikubád, king of Dehlí, and his father Násir-uddín Baghra Khán, king of

Bengal, who came to visit him. The "Maqála" containing memoirs of the first four Khalifas, *viz.*, Abú Bakr, 'Umar, Usmán and 'Alí, with a treatise on the Súfi tenets, written in 1324 A. D., the "Ishkíá," a collection of poems on love subjects; the "Matla-ul-Anwar," on the Súfi doctrines, and his Diwán which is held in great estimation in India, containing poems chiefly on mystical theology and divine love: many of them have been set to music, and are chanted by the devotees or Súfís; frequently producing extravagant ecstasies, termed by them *wajá*, or spiritual delirium. The Khamsa or the five celebrated books of Amír Khusro, which contains about 18,000 verses, are the following:

- | | |
|-------------------|----------------------|
| 1. Hasht Bahisht. | 4. Laili-wa-Majnún. |
| 2. Sikandar-náma. | 5. Shírin-wa-Khusro. |
| 3. Panj Ganj. | |

Khusro is said to have written 99 books, some of which, besides the abovementioned, are the following:

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|--------------------|------------------------|
| 1. Aijáz Khusrowí. | 4. Insháe Amír Khusro. |
| 2. Aina Sikandari. | 5. Jawáhir-ul-Bahr. |
| 3. Khizir Khání. | |

Khusro Malik, خسرو ملك, son of Khusro Sháh, was the last Sultán of the race of Ghaznavides. He ascended the throne at Láhor after the death of his father in 1160 A. D., 555 A. H., was defeated in 1184 A. D., 580 A. H., by Sháháb-uddín Ghorí, then governor of Ghazní, who took him prisoner and sent him to his brother Ghayás-uddín to Firóz Kóh, where he died after some years.

Khusro Malik, خسرو ملك, the brother-in-law of Sultán Muhammad Sháh I, Tughlak, whose sister named Khudá-wandzáda he had married. He had once formed the project of taking the life of Sultán Firóz Sháh the successor of Muhammad Sháh, by concealing a number of persons in the rooms adjacent to where the king sat, but was saved by Dáwar Malik, the son of Khusro Malik, who made a sign to him that danger was to be apprehended, upon which the king left the room and took refuge on the top of the house.

Khusro Parwez, خسرو پرويز, the son of Hurmuz III (or IV), king of Persia of the Sassanian race. He, by the assistance of the Roman emperor Maurice, after defeating Bahrán Chobín, his father's general, who had taken possession of the kingdom, ascended the throne of Persia 591 A. D. The moment he was firmly established on the throne, he fulfilled in the most faithful manner the engagements he had entered into with his ally; and publicly adopted the emperor Maurice as his father; but when that emperor was slain in 603 A. D., he instantly declared war, on the grounds of avenging his father and benefactor. His generals invaded the Roman territories; Dara, Edessa, and other strong places on the frontier, were soon subdued; Syria was completely pillaged, Palestine overrun, Jerusalem taken, and the true cross, which had been enclosed in a golden case, and buried deep in the earth, was discovered, and borne in triumph to Persia. His reign of more than 30 years, was marked by a success never surpassed by the most renowned of his ancestors. Persia was, however, invaded by Heraclius the Roman emperor, who defeated the troops of Khusro wherever he encountered them, and marched, in one direction, as far as the Caspian, in another to Isfahán; destroying in his progress all his splendid palaces, plundering his hoarded treasures, and dispersing, in every direction, the countless slaves of his pleasure. The subjects of Khusro had lost all regard for a monarch whom they deemed the sole cause of the desolation of his country: a conspiracy was formed against him: he was seized by his eldest son Sheroya or Siroes; his 18 sons were massacred before his face, and he was cast into a dungeon, and soon afterwards died or was put to death in 628 A. D.,

7 A. H., after he had reigned 38 years. The glory of the house of Chosroes (Nausherwán) ended with the life of Khusro: his unnatural son enjoyed only eight months the fruit of his crime.

The Muhammadan authors say, that Khusro had received an epistle from Muhammad, inviting him to acknowledge Muhammad as the apostle of God. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplications of Khusro." The historians of Muhammad, says Gibbon, date this embassy in the seventh year of the Hijri which commenced 11th May, 628 A. D. Their chronology is erroneous since Khusro died in the month of February of the same year. Gibbon, Vol. VIII, p. 205.

Khusro Shah, خسرو شاه, a descendant of the ancient kings of Badakhshán, whom Bábar Sháh defeated about the year 1505, and took possession of his country and made it over to his cousin Khán Mirzá.

Khusro Shah, خسرو شاه, surnamed Nizám-uddín, was the son of Bahrán Sháh of Ghazní. He succeeded his father at Láhor in 1152 A. D., 547 A. H., and died there after a reign of seven years in 1160 A. D., 555 A. H. He was succeeded by his son Khusro Malik.

Khusro Shah, خسرو شاه, called also Malik Khusro, a favourite slave and wazír of Sultán Mubárik Sháh Khájí, king of Dehlí, whom he murdered on the 4th April, 1321 A. D., 5th Rabí' I, 721 A. H., and ascended the throne by the title of Násir-uddín Khusro Sháh. He was soon after assassinated on the 26th August, 1321 A. D., 30th Rajab, 721 A. H., by Ghází Beg Tughlak, who, the next day, mounted the throne and assumed the title of Ghayás-uddín Tughlak Sháh I.

Khusro, Sultan, سلطان خسرو, the eldest son of the emperor Jahángír; was born in the month of August, 1587 A. D., Ramazán, 995 A. H., at Láhor. His mother was the sister of Rájá Mán Singh, the son of Rájá Bhagwán Dás, and after the birth of Khusro she got the title of Sháh Begam. He died in the Dakhín on the 16th of January, 1622 A. D., 13th Rabí' I, 1031 A. H., aged 36 lunar years, and his remains appear to have been transported to Allahábád, where he lies buried in a garden surrounded by pukka walls, called the garden of Sultán Khusro, and where his mother Sháh Begam is also buried. The dome over his tomb has an inscription of several Persian verses, and contains the chronogram of the year of his death in the words "Faiz Láek." It is related in the work called "Maáshir Kutb Sháhí" that Khusro was strangled by a man named Razá by the order of Sháh Jahán his younger brother.

Khuzai, خذاع, a celebrated author, descendant from a tribe of Arabs called Khuzáa. *Vide* Abú 'Abdullah Muhammad bin-Husain-al-Khuzái.

Khuzaima, خزيمه, a companion of Muhammad.

Khwaja Baki Billah, خواجه باقى بالله, a Muhammadan saint. *Vide* Muhammad Bakí (Khwája).

Khwaja Hasan, خواجه حسن, *vide* Hasan Sanjari.

Khwaja Hasan Basri, خواجه حسن بسري, *vide* Hasan Basri.

Khwaja Hasan Sadr Nizami, خواجه حسن سدر نظامي, author of the work entitled "Táj-ul-Maáshir" which he dedicated to Sultán Kutb-uddín Eybak, king of Dehlí about the year 1208 A. D., 605 A. H.

Khawaja Hashim Kashmin, خواجہ ہاشم کشمیں, author of a Persian work, entitled, "Zubdat-ul-Mukámat," containing the (pretended) miracles of Ahmad Sarhindí, a Muhammadan saint, and others.

Khawaja Husain Marwi, خواجہ حسین مروی, a native of Marv in Persia, was an excellent poet. He flourished in the time of the emperor Akbar, and wrote chronograms at the birth of Sultán Sháh Murád, second son of the emperor, who was born in the year 1570 A. D., 978 A. H. He put the "Singhasan Battisi" into Persian verse, but did not complete it. He is the author of a Diwán.

Khawaja Husain Sanai, خواجہ حسین سنائی مشہدی, of Mashhad. He and his father were protégés of Sultán Ibráhim Mirzá. He flourished about the beginning of the 11th century of the Hijra, left *Qasidas* and a *Maṣnawī* called "Sadde Sikandar."

Khawaja Husain Sanai, خواجہ حسین سنائی, a Persian poet, and son of Ghayás-uddín Muhammad. He came to India in the time of Akbar, died in 1588 A. D., 996 A. H., and left a thick Diwán.

Khawaja Ibrahim Husain, خواجہ ابراہیم حسین, *vide* Ibráhim Husain (Khawája).

Khawaja 'Imad, خواجہ عماد, *vide* 'Imád Faḳh.

Khawaja Imami, خواجہ امامی, author of a story in Persian, entitled, "Máli Dohafta." He was a cotemporary of Mirzá Kaṭil.

Khawaja Jahan, خواجہ جهان, original name of Malik Sarwar, founder of the race of the kings of the East, or Sharḳi dynasty of Jaunpúr. The different rulers who have governed in the provinces of Jaunpúr and Antarbéd (territories south of Dehlí lying between the rivers Jamna and Ganges) are styled by historians the Sharḳi kings. It appears from the Tawárikh Mubárik Sháhi, that Sultán Muhammad Sháh, son of Firóz Sháh Tughlak, king of Dehlí, created one of his eunuchs, named Malik Sarwar, his prime-minister, and honoured him with the title of Khawája Jahán; that upon the death of Muhammad Sháh, and on the accession of his son Sultán Mahmúd Sháh Tughlak, a boy of ten years of age, in 1394 A. D., 796 A. H., he was appointed governor of the Eastern provinces of the empire, *viz.*, Kanauj, Audh, Kara and Jaunpúr, the latter of which he made the seat of his government. The reign of Mahmúd Sháh was interrupted by serious internal commotions; and Khawája Jahán taking advantage of these circumstances, and perceiving the weakness of the government arising out of the king's minority, assumed the title of Malik-ush-Sharḳ (King of the East), founded an independent kingdom at Jaunpúr, and died in the year 1400 A. D., 802 A. H., after a short reign of six years. He was succeeded by his adopted son Malik Wásil or Karanfál, who assumed the title of Mubárik Sháh Sharḳi, and died in 1402 A. D., 804 A. H. After his death his brother Ibráhim Sháh Sharḳi succeeded him, and died about the year 1441 A. D., 845 A. H., after a reign of more than forty years. He was succeeded by Sultán Mahmúd Sháh Sharḳi, who died in 1452 A. D., 856 A. H., and left the kingdom to his son Muhammad Sháh, who was killed in battle about the year 1458 A. D., 861 or 862 A. H., when Husain Sháh, his brother, succeeded him. He had several battles with Bahlól Lodí, king of Dehlí, and was at last obliged to seek refuge in the court of Sultán 'Alá-uddín, king of Bengal, where he died in 1499 A. D., 905 A. H.

Khawaja Jahan, خواجہ جهان, an Amír of 5000, who died in the time of Jahángir, in the year 1619 A. D., 1029 A. H., at Láhor.

Khawaja Jahan, خواجہ جهان, *vide* Mahmúd Gáwán.

Khawaja Kamgar, خواجہ کامگار, *vide* Ghairat Khán.

Khawaja Kirmani, خواجہ کرمانی, an excellent Persian poet of Kirmánia, surnamed Malik-ul-Fuzlá, or king of the learned. He assumed for his poetical title Khawája and Khwájú; was cotemporary with Sa'dí of Shíráz and a disciple of Shaikh 'Alá-uddín Samnání whom he outlived, and died some years after 1345 A. D., 746 A. H., for he completed his "Gauhar-náma" in that year. He has written about 20,000 verses, and one of his poetical compositions is called "Humáe Humáyún." Mír or Amír Kirmání, and Ahmad Kirmání, were also two Persian poets. *Vide* Kirmání.

Khawaja Mansur Karabuka, خواجہ منصور قرابوقه, a poet of Tús who flourished in the reign of Sháhrukh Mirzá, and was employed by the Prince 'Alá-ud-daula. He died 1450 A. D., 854 A. H.

Khawaja Mansur Shirazi, خواجہ منصور شیرازی, also called Sháh Mansúr, an excellent accountant who served under the emperor Akbar in the capacity of Diwán, and afterwards as his wazír for four years. He was falsely accused of embezzlement by Rájá Toḍarmal, Bírbal and others on account of his being too strict with them, and was imprisoned and afterwards impaled on the 27th February, 1581 A. D., 23rd Muḥarram, 989 A. H., on a supposition that he had been carrying on a correspondence with Mirzá Muhammad Hakím (half brother of Akbar), who had at that time invested Láhor.

Khawaja Masa'ud, خواجہ مسعود, of Bak, *vide* Masa'úd (Khawája).

Khawaja Masa'ud, خواجہ مسعود, a poet who died in the year 1131 A. D., 525 A. H., and left three thick Diwáns, one in the Persian, one in the Arabic, and one in the Hindústání language of that day. He is the earliest Musalmán poet who wrote in Hindústání of whom we have any account.

Khawaja Masa'ud, خواجہ مسعود, a poet of an illustrious family of Kun, and one of the most celebrated writers of Maṣnawís in the last cycle of the Persian poets. He chose the admired subject of Yúsuf and Zalekha for one of his poems. He was called to Hirát, in the time of the Sultán Husain Mirzá, to celebrate the events of his reign in verse, and appears to have devoted himself to the task in rather a laborious manner, for he wrote 12,000 lines of a poem on the subject dictated; and would, no doubt, have added as many more, had not death put an end to his enthusiasm. He was the author of many admired poems; among others, "A Dispute between the Sun and the Moon," and "Between the Pen and the Sword." He flourished about the year 1480 A. D., 885 A. H.

Khawaja Mua'zzam, خواجہ معظم, a man of a very mischievous character, was the brother of Hamída Báno Begam, and husband of Bibí Fátima, the emperor Akbar Sháh's aunt. He was banished the kingdom several times for improper behaviour, but he soon returned; and when in the year 1564 A. D., 973 A. H., he killed his wife, he was thrown into prison, where, by the command of the emperor, he was murdered in 1565 A. D.

Khawaja Muhammad Asim, خواجہ محمد اثم, *vide* Khán Dauran.

Khawaja Muhammad Baki, **خواجہ محمد باقی**, *vide* Muhammad Baki (Khawaja).

Khawaja Muhammad Mukim, **خواجہ محمد مقیم**, *vide* Nizām-uddīn Ahmad.

Khawaja Nasir, **خواجہ نصیر**, author of the works called "Bustān-ul-Kirām," and "Aosāf-ul-Ashraf."

Khawaja Nasir, **خواجہ ناصر**, a poet who was a cotemporary of Salmān Sāwajī.

Khawaja Nasir, **خواجہ ناصر**, whose poetical name is 'Andalīb, was the father of Mīr Dard the poet.

Khawaja Nizam-ul-Mulk, **خواجہ نظام الملک**, minister of Sultān Alp Arsalān. *Vide* Nizām-ul-Mulk.

Khawaja Parsa, **خواجہ پارسا**, surname of Muhammad bin-Muhammad Hāfiz Bukhārī, author of the book called "Fazl ul-Kitāb fil Muhāzarāt," containing the memoirs of all the celebrated Sūfi Shaikhs of the Naqshbandī Order; and of several other books. He flourished in the reign of Shāhrukh Mirzā, and died 1419 A. D., 822 A. H.

Khawaja Rustam Khozyani, **خواجہ رستم خزانی**, *vide* Rustam (Khawaja).

Khawaja Sadr Nizami, **خواجہ صدر نظامی**, author of the book called "Tāj-ul-Māsir." He is also called Khawaja Hasan Sadr Nizāmī.

Khawaja Shakir Nasir-uddin 'Abdullah, **خواجہ شاکر ناصر الدین عبد اللہ**, one of the greatest saints of Turkistān.

Khawaja Wafa, **خواجہ وفا**, Khawaja Sara of Shāh Jahān.

Khawaja Zain-ul 'Abidin 'Ali 'Abdi Beg Nawedi, **خواجہ زین العابدین علی عبدی بیگ نودی**, of Shirāz, was for many years Mustawfī or Secretary. He was particularly distinguished in the Maṣnawī, and composed two Khamasas in imitation of Nizāmī. He is also the author of several other works, one of which is called "Jām Jam-shād," and has left three Diwāns, the first is called "Gharas Ghuras," in this he uses his poetical name of Nawedi, in the second of 'Abdī. He died at Ardibel in 1580 A. D., 988 A. H. See 'Abdī of Tūn and 'Alī Nawedi.

Khawaja Zakaria, **خواجہ زکریا**, son of Khawaja Muhammad Aḥla, a nobleman of the time of the emperor Jahāngir.

Khawaja Kirmāni, **خواجہ کرمانی**, *vide* Khawaja Kirmāni.

Khawannari or Khonnari, **خوانساری**, poetical name of Mīr Abū Fāḥ.

Khawannari, **خوانساری**, *vide* Husain Khonnari.

Khawarizm, **خوارزم**, kings of, *vide* Kutb-uddīn Muhammad, son of Anshikakim.

Kirmāni, **کرمانی**, a native of Kirmān. This is the surname of several authors and amongst others of Ya'kūb

bin-Idrīs, who died in the year 1430 A. D., 833 A. H., *vide* Khawaja Kirmāni.

Kisai, Hakim, **حکیم کسائی**, a celebrated poet and physician of Marv in Persia, who was born on Wednesday the 23rd of March, 953 A. D., 27th Shawwāl, 341 A. H. The year of his death is not known. There was another Kisai whose proper name was Abū Hasan, who was one of the seven eloquent readers of the Qurān, and died 796 A. D., 180 A. H.

Kishna Raja, **کشنا راجہ**, of Mysore, was placed on the masnad on the 30th June, 1799 A. D., *vide* Krishnā Rājā.

Kishtasp, **کشتاسپ**, also called Gashtāsp, the son of Lub-rāsp, fifth king of Persia, of the Kayanian dynasty. He was the first who embraced the religion of the Magi, and built several temples for the worship of fire. *Vide* Gash-tāsp.

Kishun Chand, **کشن چند**, whose poetical appellation was Ikhlās, was the son of Achal Dās Khattrī of Dehli, whose house was the resort of the learned. Kishun Chand, after his father's death, applied himself to poetry and became the author of a Tazkira or biography, entitled "Hamesha Bahār," i. e., Eternal Spring, which he compiled in the year 1723 A. D., 1136 A. H. It contains in alphabetical order, an account of about 200 poets who flourished in India from the time of Jahāngir to the accession of Muhammad Shāh. See Ikhlās Khān Ikhlās Kesh.

Kishun Singh, **کشن سنگھ**, Rājā of Kishun-garh, and eldest brother of Rājā Sūraj Singh Rāthor, who served under the emperor Jahāngir to whom his sister was married. Kishun Singh was slain by his brother Sūraj Singh 1615 A. D., 1024 A. H., in the 10th year of the emperor Jahāngir, who was married to his sister by whom he had Shāh Jahān.

Kitran, **قطران بن منصور اجلی**, or Kutrān bin-Mansūr Ajli, a celebrated poet of Tabrez, was contemporary with the poet Rashīd Watwāt. He is the author of a poem called "Kaus-nāma," which he dedicated to Amīr Ahmad or Muhammad bin-Amīr Kammāj, ruler of Balkh, who was cotemporary with Sultān Sanjar.

Kizal Arsalan, **قزل ارسلان**, (which means the red lion), was the second son of Atābak Eldiguz. He succeeded his brother Atābak Muhammad in the office of prime-minister to his nephew Sultān Tughral III, 1186 A. D., 582 A. H., and in combination with Nāsir, the reigning khalīf of Baghdād, seized and imprisoned Tughral, and resolved to usurp the name as well as the power of a monarch. But the day before that fixed for his coronation, he fell by the blow of an assassin 1191 A. D., 587 A. H., and was succeeded by his nephew Atābak Abū Bakr, the son of Atābak Muhammad.

Kizal Bashi, **قزل باشی**. This is a Turkish word and means, red-headed.

Kizal Bash Khan, **قزل باش خان**, an amīr of 4000, who served under the emperor Shāh Jahān, and died in the year 1648 A. D., 1058 A. H.

Kizal Bash Khan, **قزل باش خان همداغ**, of Hamdān, whose proper name was Muhammad Razā, came to India in the reign of the emperor Bahadur Shāh, and was honoured with the title of Kizalbāsh Khān. He subsequently

served under Mubáriz Khán, governor of Haidarábád, and after his death under Nizám-ul-Mulk 'Asaf Jáh, and died at Dehlí in the year 1746 A. D., 1159 A. H. He was a good musician and knew the Indian and Persian systems of musical compositions. His poetical name is Umaid.

Kochak, كوچك, poetical name of Prince Mirzá Wajih-uddín who died in the East, though his remains were brought to Dehlí and buried close to the Dargah of Sultán-ul-Masháekh which is about 6 or 8 miles distant from Dehlí.

Koukab, كوكب, poetical name of Munshí Mahdí in the service of Nádír Sháh, author of "Durr-i-Nádira," "Tárikh Nádiri" and a poem entitled "Nádír-náma."

Koukab, كوكب, poetical name of a poet who died in the year 1840 A. D., 1256 A. H.

Koula Devi or **Kawaldah**, كولا دیوی, the beautiful wife of Ráe Karan, rájá of Gujráat, which place was taken by Sultán 'Alá-uddín Khiljí in the year 1297 A. D., 697 A. H., and among the captives was Koula Devi whom the king married. Her daughter Dewal Devi also was taken captive in the year 1306 A. D., 706 A. H. A few days after her arrival, her beauty inflamed the heart of the king's son, Khizir Khán, to whom she was eventually given in marriage. The history of the loves of this illustrious pair is written in an elegant poem called "Ishkia," composed by Amír Khurof of Dehlí. Mubárik Sháh, in the second year of his reign, put to death his brother Khizir Khán who was imprisoned at Gwáliar, and took Dewal Devi to be his wife.

Koura Mal, Choudhari, چودھری کورمال, author of the story of Kámrúp, a poem in Persian verse. He died on the 16th of May, 1848 A. D.

Kousari Bukhari, کوثری بخاری, an author who died in the year 1475 A. D., 880 A. H.

Kousi, قوسی, poetical name of Majd-uddín 'Alí, an author.

Krishn, کرشن, a god of the Hindús, was in the world in the time of the Kauras and Pandús, or the 7th century after the commencement of the Kálíjug, according to this shlok, "When something more than 650 years of the Kálíjug were expired, then were the Kauras and Pandús, in whose time the Great War took place."

Krishna Raj Odawar, کرشنا راج اوداور, the lineal descendant of the ancient family of Mysore, whose power Haidar 'Alí Khán had usurped in the year 1761 A. D. But after the defeat and death of Típu Sultán, and the departure of his sons from Seringapatam to Vellore, Mysore was divided between the Nizám and the English. The English took the southern portion, and the city of Seringapatam, by which accession their territory reached from sea to sea. The Nizám took an equal portion on the north-east. Some districts on the north-west, equal in value to more than half of each of their own portions, were offered by the allies to the Marhattas, which they refused to take, and they were divided between the Nizám and the English. The remainder was given to Krishná Rájá, then a child of three years of age, who was raised to the throne of his ancestors, on the 30th June, 1799 A. D., and Purania, a Bráhmaṇ of great ability and reputation, who had been the chief financial minister of Típu, was appointed Díván to the young prince by the British Government. He was afterwards created Knight Grand Commander of the Most Exalted Order of the Star of India. He died on Friday the

27th of March, 1868 A. D., aged 72 years. His adopted son Chamrajaindra Odáwar, has been recognized and proclaimed as Mahárájá of Mysore. The young Mahárájá now being a minor, the government and administration of the territories of Mysore will, during his minority, be conducted under the direction of the Commissioner.

Kuar Singh, کنور سنگھ, or Kúnwar Singh of Jagdispúr, a rebel of 1857, was killed in battle in May or June, 1858.

Kubad, قباد, (Cavades of the Greeks), was the son of Fíróz I, king of Persia of the Sassanian race, and the successor of his brother Palásh. We are told that when his brother Palásh came to the throne, Kubád, who had aspired to it, fled towards the territories of the Khákán, or king of Transoxania; and as he passed Naishápúr, he spent one night with a beautiful young lady of that city, who, when he returned four years afterwards accompanied by a large army, presented him with a fine boy, the fruit of their casual amour. He was delighted with the appearance of the child; and as he was contemplating him, he received accounts that his brother Palásh was no more, and that the crown of Persia awaited his acceptance. This intelligence reaching him at such a moment, made him conclude, that fortune already smiled on his son, whom he, from that day, treated with the greatest favour, and gave the infant prince the name of Nausherwán. Kubád succeeded his brother in 488 A. D., and carried on a successful war against the Roman emperor Anastasius: and died, after a long reign of 43 years, 531 A. D. His son Nausherwán succeeded him.

Kubadi, قبادی, surname of Shís bin-Ibráhím, an Arabian author, who died in the year 1202 A. D., 599 A. H.

Kublai Khan, کبلی خان, (vide Yule's Marco Polo) more properly Khublai, overthrew the Kin dynasty in 1260 A.D., and conquered the whole of China 19 years later; died at Pekin 1296 A. D.

Kudrat, قدرت, the poetical name of Sháh Kudrat-ullah of Dehlí, a Persian and Urdú lyric poet, and author of the work called "Nataej ul-Afkár" and a Diwán. He was living at Murshidábád in 1782 A. D., 1191 A. H. He was one of the most fertile Persian poets; his Diwán consists of 20,000 verses. He died in 1791 A. D., 1205 A. H., at Murshidábád.

Kudrat, قدرت, the poetical name of Shaikh Kudrat-ullah of Bhopal.

Kudrat-ullah, Shaikh, شیخ قدرت الله, Superintendent of Stamps at Bhopal, and author of several works in Persian and Urdú which were published by him in the year 1863 A. D., 1280 A. H., at Bhopal.

List of Books composed by him.

Poetry.

Of Ghazals called,	Diwán Kudrat.
Of Panegyrics or Kasidas, ..	Agwán Kudrat.
Poems,	Gulzár Kudrat.
Ditto,	Izhár Kudrat.
Malcom's History,	Májri Kudrat.
Mutiny of 1857,	Tamasháe Kudrat.
Promiscuous pieces,	Kimiyáe Kudrat.

Prose.

On Miracles,	Ajáebát Kudrat.
On Medicine,	Mujarribat Kudrat.
Letters,	Rukát Kudrat.
Stories,	Hikáyát Kudrat.

Kudsi, قدسي, *vide* Hájí Muhammad Ján Kudsi.

Kudsi Ansari, قدسي انصاري, of Isfahán, whose proper name is Shaikh 'Abdul Karím, was a celebrated learned and pious Musalmán of Isfahán. He died on the 3rd of February, 1615 A. D., 14th Muḥarram, 1024 A. H.

Kudsi Begam, قدسيه بيگم, daughter of 'Asaf Khán wazír, the son of the celebrated Yatmád-uddaula, wife of the emperor Sháh Jahán, niece to the empress Núr Jahán Begam, and mother of the emperor 'Alamgir, *vide* Arjuman Bano Begam and Mumtáz Mahal.

Kuduri, قدوري, surname of Abúl Husain Ahmad bin-Muhammad, a celebrated Musalmán doctor of Baghdád, of the Hanífa sect, who died 1036 A. D., 428 A. H. He is the author of the "Mukhtasir-ul-Kudúri," which is one of the most esteemed of the works which follow the doctrines of Abú Hanífa, and is of high authority in India. It is a general treatise on law, and contains upwards of 12,000 cases. A well-known commentary on the Mukhtasir ul-Kudúri is entitled "Al-Joharat ul-Naiyarat" and is sometimes called "Al-Joharat ul-Munírat."

Kulich Khan, قلیچ خان, title of 'Abid Khán, who came to India in the reign of Sháh Jahán, was raised to the rank of 4000. He died by a cannon ball at the siege of Golkanda on the 8th of February, 1686 A. D., 24th Rabí' I, 1097 A. H. He is the father of Ghází-uddín Khán Firóz Jang I, and grandfather of the celebrated Nizám ul-Mulk 'Asaf Jáh of Haidarábád.

Kulich Khan, قلیچ خان, of Andján, of the tribe of Jání Kurbání, was an amír of 4000, who served under the emperors Akbar and Jahángír from the year 1572 to 1611 A. D., 980 to 1020 A. H. His poetical name was Ulfatí.

Kulich Khan Turani, قلیچ خان تورانی, an amír who served under the emperors Jahángír and Sháh Jahán; was raised by the latter to the rank of 5000, and appointed governor of Kábul and Kandahár. He died 1654 A. D., 1064 A. H.

Kulí Kutb Shah I, سلطان قلی قطب شاه اول, This prince was the founder of the sovereignty of Golkanda. His father Kutb ul-Mulk was originally a Turkish adventurer who came to try his fortune in the Dak-

hin and embraced the service of Muhammad Sháh Bahmani. By degrees he was promoted to high rank; and in the reign of Mahmúd Sháh obtained the title of Kutb ul-Mulk and the Tarafdári or government of Telingána. In 1493 A. D., 899 A. H., he received orders to besiege the fortress of Jámkonda, and as he was reconnoitring, was killed by an arrow from the walls. After his death, his office and titles were conferred by the king on his son Sultan Kulí with the territory of Golkanda, part of Telingána, in Jágir. On the decline of the Bahmani authority, when 'Azúl Sháh and others assumed royalty, he also in the year 1512 A. D., 918 A. H., styled himself Sultan of Telingána under the title of Kulí Kutb Sháh. He was a chief of great abilities and ruled the country for a period of 69 years; 18 of which he governed Telingána in the name of Mahmúd Sháh, and reigned as king 52 lunar years; at the end of which he was assassinated by a Turkish slave supposed to have been bribed by his son and successor, Jamshed Kutb Sháh. His death happened on Sunday the 2nd September, 1583 A. D., 2nd Jumáda II, 989 A. H. The kings of the Kutb Sháhi dynasty who reigned at Golkanda, are as follows:—

1. Kulí Kutb Sháh.
2. Jámshed Kutb Sháh.
3. Ibráhím Kutb Sháh.
4. Muhammad Kulí Kutb Sháh.
5. Muhammad Kutb Sháh.
6. 'Abdullah Kutb Sháh.
7. Abú'l Hasan.

Kulí Kutb Shah II, سلطان قلی قطب شاه, who is also called Muhammad Kulí Kutb Sháh, was the son of Ibráhím Kutb Sháh, upon whose death in June, 1581 A. D., Rabí' II, 989 A. H., he ascended the throne of Golkanda in his twelfth year. In the beginning of his reign he was engaged in war with 'Adil Sháh of Bījápúr, with whom he concluded peace in the year 1587 A. D., giving him his sister in marriage. The air of Golkanda not agreeing with his constitution, he founded a city at about eight miles distance, which he called Bhágnagar, after his mistress Bhágmátí a celebrated courtesan; but being afterwards ashamed of his amour, he changed it to Haidarábád. Sháh 'Abbás, emperor of Persia, courted his alliance, by asking his daughter in marriage for one of his sons; and Kutb Sháh, esteeming connection with so august a monarch as an honour, complied with the request. He was much esteemed for his abilities, was an encourager of literature, and is the author of the work called "Kullíat Kutb Sháh," a very copious volume, containing Hindí, Dakhaní, and Persian Poems, on a variety of subjects. He was the fourth Sultán of the Kutb Sháhi dynasty and reigned 31 years. He died on Saturday the 11th of January, 1612 A. D., 17th Zí-Ka'da, 1020 A. H., and having no son, was succeeded by his brother Muhammad Kutb Sháh.

Kulini, قلینی, *vide* Muhammad bin-Ya'qub.

Kummi, قمي, *vide* Malik Kummi.

Kumri, قمري, poetical name of Siráj-uddín.

Kutb 'Alam, قطب عالم, a celebrated Muhammadan saint, whose original name is Shaikh or Sayyid Burhán-uddín, but he is commonly known by the former; he was the grandson of Makhdúm Jahánián Sayyid Jalál Bukhári. He chose Gujrát for his place of residence, and died there on the 9th of December, 1453 A. D., 8th Zil-hijja, 857 A. H. His tomb is at Batúh, six miles from the city of Ahmadábád in Gujrát. There is a slab kept at the door of his mausoleum, which some say is stone, others think it to be wood or iron. His son named Sháh 'Alam was also a pious Musalmán and is likewise buried at Gujrát.

Kutb 'Alam, قطب عالم, another Musalmán saint whose proper name is Shaikh Núr-uddín Ahmad. He was born at Láhor, and died in the year 1444 A. D., at Pindás in Behar, where he is buried. Shaikh Hisám-uddín, whose tomb is at Kara Mánikpúr, and who is also considered a saint, was one of his disciples.

Kutb Shah, قطب شاه, a title of the kings of Golkanda. *Vide* Muhammad Kutb Sháh and Kulí Kutb Sháh.

Kutb Shah, قطب شاه, a king of Gujrát, *vide* Kutb-uddín (Sultán).

Kutb Shah, قطب شاه, a celebrated Muhammadan saint of Dehli, *vide* Kutb-uddín Bakhtíár.

Kutb-uddin 'Abdul Karim ibn-'Abdul Nur, قطب الدین عبدالکریم بن عبدالنور, is the author of the work called "Sharah Saḥíḥ Bukhári," and of a history

of Egypt entitled "Tārīkh Misr." He died in the year 1333 A. D., 733 A. H.

Ḳutb-uddin 'Allama, Maulana, قطب الدین علامہ, مولانا, a learned Muhammadan poet who was cotemporary with the celebrated Shaikh Sa'dī of Shīrāz, and is the author of several works, among which are the "Tuhfa Shāhī," "Sharah Kullīyat Ḳānūn," and "Sharah Miftāh ul-'Ulūm." He died at Tabrez on Sunday the 7th February, 1311 A. D., 17th Ramaẓān, 710 A. H.

Ḳutb-uddin Bakhtiar Kaki, Khwaja, خواجہ قطب الدین بختیار کاکي, a celebrated Muhammadan saint of Dehlī, commonly called Ḳutb-Shāh, and sometimes called Ushī from his native country Ush near Andjān in Persia. He died at old Dehlī on the 27th of November, 1235 A. D., 14th Rabī' I, 633 A. H. His tomb is still conspicuous in that district, and is visited by devotees. He is the author of a Diwān. Shaikh Farīd-uddin Shakar Ganj was one of his disciples.

Ḳutb-uddin Eybak, قطب الدین ایبک, king of Dehlī, originally a slave of Shihāb-uddin Muhammad Ghōrī, prince of Ghōr and Ghaznī, who raised him to the rank of a chief in his army, and in the year 1192 A. D., 588 A. H., after his victory over Pithaura the Rājā of Ajmer, he left him as his deputy in India. The same year Ḳutb-uddin conquered Mirath and Dehlī and extended his conquest as far as Bengal. After the death of Shihāb-uddin in 1206 A. D., 602 A. H., his nephew Ghayās-uddin Mahmūd who succeeded him, sent Ḳutb-uddin all the insignia of royalty, a canopy, a crown and a throne, and conferred on him the title of Sultān. On the 27th June the same year, 18th Zī-Ḳa'da, 602 A. H., Ḳutb-uddin having invested himself with sovereign power ascended the throne, and made his residence the capital of Dehlī. His reign properly speaking, lasted only four years, though he enjoyed all the state and dignities of a king for upwards of twenty years. He died at Lāhor by a fall from his horse in 1210 A. D., 607 A. H., and was succeeded by his adopted son Sultān 'Arām Shāh. The Jāma' Masjid in old Dehlī, which is famous under the name of "Ḳāwat ul-Islām," and stands close to the Ḳutb Minār, was formerly a Hindū temple, Ḳutb-uddin first converted it into a masjid, and afterwards Shams-uddin Altimsh and 'Ala-uddin Khiljī made some additions to it. The following is a list of the Sultāns of the Slave (or Turk) dynasty of Ghōr who reigned at Dehlī.

A. D. A. H.

1. Ḳutb-uddin Eybak of the first Turk dynasty,	began	1206	602
2. 'Arām Shāh, son of Ḳutb-uddin, ..	"	1210	607
3. Shams-uddin Altimsh,	"	1210	607
4. Rukn-uddin Fīrōz, son of Altimsh, ..	"	1236	633
5. Sultāna Razia, daughter of Altimsh,	"	1236	634
6. Bahrām Shāh, son of Altimsh, ..	"	1240	637
7. 'Ala-uddin Masa'ūd, son of Fīrōz, ..	"	1242	639
8. Nāsir-uddin Mahmūd, son of Altimsh,	"	1246	644
9. Ghayās-uddin Balban (a slave of Altimsh),	"	1266	664
10. Kaikubād, grandson of Altimsh (last of the 1st branch),	"	1286	685
11. Jalāl-uddin Fīrōz Shāh Khiljī, first Sultān of the 2nd branch of the Turk dynasty called Khiljī, which see,	"	1288	688

Ḳutb-uddin Khan, قطب الدین خان, brother of Shams-uddin Auka, entitled 'Azīm Khān. He was an amir of 5000 in the reign of the emperor Akbar; was made governor of Bahroch, and was treacherously slain by Sultān Muzaffar king of Gujrat in 1583 A. D.

Ḳutb-uddin, قطب الدین, a grandson of Shaikh Salīm Chishtī.

Ḳutb-uddin Khan Kokaltash, قطب الدین خان کولکاش, whose original name was Shaikh Khūban, was the son of Shaikh Salīm Chishtī's sister, and foster-brother of the emperor Jahāngīr who raised him to the rank of 5000. He was made governor of Bengal in 1606 A. D., 1015 A. H., and was killed at Bardwān by Sher Afgān Khān, the former husband of Nūr Jahān Begam in 1607 A. D., 1016 A. H. His remains were transported to Fathapūr Sikrī and buried there.

Ḳutb-uddin Mahmud bin-Muhammad Shirazi, قطب الدین محمود بن محمد شیرازی, author of the "Ghurrat-ut-Tāj," (splendour of the crown) and several other works. He died 1310 A. D., 710 A. H.

Ḳutb-uddin Mahmud Langa, قطب الدین محمود لنگا, second king of Multān of the tribe of Langa, who having secured the person of Shaikh Yūsuf his predecessor and son-in-law, sent him to Dehlī and ascended the throne of Multān in the reign of Sultān Bahlōl Lodī. He reigned for a period of sixteen years and died much lamented in 1469 A. D., 874 A. H. He was succeeded by his son Husain Langa.

Ḳutb-uddin Muhammad, قطب الدین محمد, the son of Anūshtakīn, the cup-bearer of Sultān Sanjar Saljūqī. He was installed by the Sultān about the year 1140 A. D., and became the first king of Khwārizm of the race called Khwārizm Shāhī. The following is a list of the kings of this race.

1. Ḳutb-uddin Muhammad.
2. Atsiz, the son of Ḳutb-uddin Muhammad.
3. Alp Arsalān, the son of Atsiz.
4. Sultān Shāh, the son of Alp Arsalān.
5. 'Ala-uddin Takash Khān, his brother.
6. Sultān Muhammad, son of Takash. He was defeated by Chāngēz Khān in 1218 A. D.
7. Jalāl-uddin, the son of Sultān Muhammad, and last king of this race, slain 1230 A. D.

Ḳutb-uddin Muhammad Ghori, قطب الدین محمد غوری, was the son of 'Izz-uddin Ghōrī. He married the daughter of Sultān Bahrām Shāh, king of Ghaznī, and having founded the city of Fīrōzkoh in Ghōr, made it his capital, and assumed all the dignities of a sovereign. At length he was induced to attack Ghaznī. Sultān Bahrām obtaining intimation of his intentions contrived to get him into his power, and eventually put him to death. This is the origin of the feuds between the houses of Ghōr and Ghaznī. Saif-uddin Sūrī, prince of Ghōr, brother of the deceased, raised an army to revenge his death; with which he marched direct to Ghaznī, which was evacuated by Bahrām, who fled to India. After some time Saif-uddin was betrayed into the hands of Sultān Bahrām by the inhabitants of Ghaznī. The unhappy prince had his forehead blackened, and was seated astride on a bullock with his face towards the tail. In this manner he was led round the whole city; after which, being put to torture, his head was cut off and sent to his uncle Sultān Sanjar Saljūqī, while his wazīr Sayyad Majd-uddin was impaled.

Ḳutb-uddin Munouwar, Shaikh, قطب الدین شیع, a Muhammadan saint of Hānsī, who was a grandson of Shaikh Jamāl-uddin Aḥmad. He lived in the time of Sultān Fīrōz Shāh Bārbak, king of Dehlī. He was a contemporary of the celebrated saint Shaikh Nāṣir-uddin

Chiragh Dehlí; both of whom were disciples of Shaikh Nizám-uddin Aulia; and both of whom died the same year. Násir-uddin died on the 16th September, 1356 A. D., 18th Ramazán, 757 A. H., and Kutb-uddin on the 22nd November, 1356 A. D., 26th Zi-ka'da, 757 A. H. The former lies buried at Dehlí and the latter at Hásí.

Kutb-uddin, Sultan, سلطان قطب الدين, also called Kutb Sháh, was the son of Muhammad Sháh, king of Gujrat. After the death of his father in February, 1451 A. D., Muharram, 855 A. H., he ascended the throne of Gujrat, reigned more than eight years, and died on the 25th of May, 1459 A. D., 23rd Rajab, 863 A. H. He was buried in the vault of his father Muhammad Sháh, and was succeeded by his uncle Dáúd Sháh who reigned only a few days and was deposed.

Kutbul-Mulk, قطب الملك, the father of Kulí Kutb Sháh I, which see.

Kutbul-Mulk, قطب الملك, the title of 'Abdullah Khán (Sayyid) which see.

Kutlamish, قتلмыш, a descendant of Saljúk, was taken prisoner by Maliksháh Saljúkí. *Vide* Sulaimán bin-Kutlamish.

Kutlagh Nigar Khanam, قنلق نگار خانم, daughter of Yúnas Khán king of Mughalistán, and sister to Mahmúd Khán, a descendant of the famous Changez Khán. She was married to 'Umar Shaikh Mirzá, and became the mother of Bábar Sháh, king of Dehlí. She died at Kábul on the 4th of June, 1505 A. D., 1st Muharram, 911 A. H.

Kutlak Khan, قتلق خان, the title of Atábak 'Abú Bakr bin-Sa'd bin-Zangí.

Kutran, قطران, *vide* Kítrán.

Kutrib, قطرب, an author who was a cotemporary of Seboya the poet, and received this title from him, but his original name is Muhammad. He is the author of several works. He died 821 A. D., 206 A. H.

Kutyba, قتيبة, the son of Mushní ibn-Amar, was governor of Khurásán in the reign of khalíf 'Abdulmalik. He was slain in the time of Sulaimán, son of 'Abdulmalik in September, 715 A. D., Zil-hijja, 96 A. H.

Kya Muhammad, كيا محمد, *vide* Buzurg Umaid.

Kyjaptu, كيجپتو, second son of Sultán Abka Khán, the son of Halálú Khán, the Tartar king of Persia. He was raised to the throne by the voice of the majority of the Amírs on the death of his brother Arghún Khán in March, 1291 A. D., Rabí I. 690 A. H. The resentment of a personal injury led Báidú Khán, a grandson of Halákú Khán, to rebel against him, and the unfortunate monarch was, after a short struggle, made prisoner, and put to death in January, 1295 A. D., Safar, 694 A. H. Báidú Khán succeeded him.

L.

Labid, لبيد, whose full name is Abú A'kil Labid bin-Rabiat, was one of the most distinguished Arabian poets, and one of the seven whose verses constituted the Mu'al-lakát, a series of prizes suspended in the Ka'ba. He was still an idolater when Muhammad commenced publishing

his laws. One of his poems commenced with this verse: "All praise is vain which does not refer to God; and all good which proceeds not from Him is but a shadow;" no other poet could be found to compete with it. At length the chapter of the Kurán, entitled *Bardt*, was attached to a gate in the same temple, and Labid was so overcome by the verses at the commencement, as to declare that they could only be produced by the inspiration of God, and he immediately embraced Islámism. When Muhammad was apprised of the conversion of Labid, the finest genius of his time, he was exceedingly delighted, and requested him to answer the invectives and satires of Amra-alkys and other infidel poets who wrote against the new religion and its followers. The following sentence is also attributed to him, which is the finest which ever fell from the lips of an Arab:—"All is vain which is not of God." Labid is said to have lived to the age of 140 years, and died at the city of Kúfa in 141 of the Hijra (758 A. D.) (There is some mistake in the year of his death.)—*Ockley's History of the Saracens*. Labid is supposed to be the friend and tutor of Amra-alkys, commonly called Kaisand Majnún, the lover of Lylu.

Lachhmi Narayan, لچھمي ناراین, of Benares. He is the author of a biography or Tazkira called "Gul-e-Ra'ná."

Lachhmi Ram, لچھمي رام, a Hindú who was a poet and had adopted the word "Surúr" (happiness) for his poetical appellation.

Lachhmi Bai, لچھمي بائی, the wife of Malhár Ráo, rájá of Baroda, who married her under suspicious circumstances; a child was born in 1874 and it has been recognised as legitimate.

Laddardeo, لدرديو, a rájá of Telangana who became tributary to Sultán 'Ala-uddin Sikandar Sání in the year 1310 A. D., 710 A. H.

Ladli Begam, لادلي بيگم, was the daughter of Shaikh Mubárik of Nágór, and sister to Abú'l Fazl the minister of the emperor Akbar. She was married to Nawáb Islám Khán who had been governor of Bengal about the year 1608 A. D., 1017 A. H. She died at Ágrah, and is supposed to have been buried there in the cemetery of her father, which is now called (1844) Rauza Ladlí.

Laila, or Laili, لیلی, the name of the mistress of the celebrated Majnún, whose original name was Kais. These two lovers are very famous throughout the East. Laili was the daughter of a neighbouring Chief. She was equally accomplished with her lover; and nothing seemed likely to disturb the happiness which their permitted attachment promised, till the avarice of her father destroyed at once all their hopes. Laili was commanded to think of Kais no more, as she was destined to be the bride of one more rich and powerful; and in spite of the grief and remonstrances of the unfortunate pair, they were separated. Kais became insane from disappointment, and his name was therefore changed to Majnún, (the distracted). Death at length put a period to his miseries, and his faithful mistress soon followed him, leaving her cruel parent to his late and vain remorse, and the memory of these victims of avarice to eternal honour and regret. *Vide* Majnún.

Lais, or Laith, لیت, is the proper name of a brazier, who by his valour raised himself to the highest posts in the dominions of Darham, who then reigned in Sajistán. He left three sons, Ya'kúb, A'mrú, and 'Alí, of whom the

first, called Ya'kúb bin-Lais, was founder of the dynasty of the Safarides.

Lal Chand, لال چند, whose poetical name was Uns, is the author of a Persian *Díwán*. He died in the year 1852 A. D., 1268 A. H.

Lal Khan, لال خان, a celebrated songster of India who died in the fourth year of the emperor Jahángir's reign, 1609 A. D., 1018 A. H.

Lal Kunwar, لال کنور, the favourite mistress of Jahándár Sháh, emperor of Dehlí. This woman had been a public dancer, and her family were of the same discreditable class: yet they were exalted to high stations by the emperor, to the exclusion of the nobles, whom they were also allowed on several occasions to insult with impunity.

Laludin, لالودین, the younger Nawáb of Najibábád who turned a rebel in 1857, and was hanged in April 1858.

Lal Singh (Raja), لال سنگه راجا, a Sikh Chief and paramour of Rání Chánd Kúnwar. After the death of Rájá Jawáhir Singh, the office of prime-minister remained vacant for some time and was disposed of by lot to Lál Singh in November 1845. Lál Singh lived at Ágrah as a state prisoner for several years before the outbreak.

Lama'i, لامعی, (also called Lámá'í Bukhárí because he was a native of Bukhára), his proper name is Mahmúd bin-'Usmán, and he is the author of the works called "Sharaf-ul-Insán," "Ibrat-náma," and "Shama'wa-Parwána," in the Turkish language. He died 1533 A. D., 940 A. H. He was a pupil of Sozní.

Laek, or **Layek**, لایق, the poetical name of the author of the poem called "Dastúr Himmat," containing the story of Kámrúp in Persian verses which he dedicated to Himmat Khán Bahádúr his patron. He completed this work in 1685 A. D., 1096 A. H., and found the chronogram of that year to be contained in Himmat Khán.

Largeiran Gun, لرگیرن گون, vide Ahlíá Báí.

Lashkar Khan, لشکر خان, a nobleman of the court of the emperor Jahángir.

Lashkar Khan, لشکر خان, a nobleman of the court of Jahángir and Sháh Jahán who held the manáb of 5000. He had built his house near Naikí Mandí on a spot of ground of 20 bigas which had a large gate.

Latif-unnisa Begam, لطیف النساء بیگم, a widow of the late Nawáb Shams ul-'Umra and Wikár ul-'Umra's mother, died at Hydarábád Dakhin on the 24th August, 1864 at the good old age of 74 lunar years. She survived her husband only sixteen months, and thirteen days. She was buried with great pomp in the sepulchre of her husband.

Lilawati, لیلاوتی, vide Bhaskar Acháryá.

Lisani (Maulana), مولانا لسانی, poetical name of Wajih-uddin 'Abdullah Shírází, a son of Mír Muhammad Mushk-farósh. He died at Tabrez according to Khushgo in 1583 A. D., 991 A. H., and left a *Díwán* containing 4000 verses.

Lodi, لودی, a tribe of Patháns or Afgháns in India. Vide Khán Jahán Lodí.

Lonkaran, لنکران, vide Ráe Lonkaran.

Luhrasp, لهراسپ, the son-in-law of Kaikáuś, and successor of Kaikhusro, king of Persia. He was the fourth king of the Kayanian dynasty; and obliged both the rulers of Tartary and of China to do him homage. In his time Bakht un-Nasar (Nebuchadnezzar) the governor of 'Irák, took Jerusalem, and carried away into bondage such of its inhabitants as were not put to the sword. Luhrásp is stated to have reigned 120 years, and was succeeded by his son Kishtásp or Gashtásp, who is believed to be Darius Hystaspes of the Greeks.

Luhrasp, لهراسپ, original name of Mahábat Khán, the second son of the celebrated Mahábat Khán Jahángirí. He had been governor of Kábul for several years in the time of the emperor 'Alamgir, but was recalled to the presence about the year 1670 A. D., and shortly after ordered to command the army of the Dakhin in the room of Mahárája Jaswant Singh who was recalled to court. Vide Mahábat Khán Luhrásp.

Lukman Hakim, لقمان حکیم. He flourished about a thousand years before the Christian era, and is said to have been cotemporary with David the king of Israel. He is the greatest of the Oriental moralists, and held in the highest esteem by the Orientals for his wisdom and virtues; even Muhammad speaks of him in the 31st chapter of the Kurán which is called "Súra Lukmán," with profound reverence. Lukmán's wisdom, like Solomon's, is supposed to have been of divine origin. One day as he was in his room, working at his trade (he was a carpenter) several angels invisibly entered and saluted him. Lukmán, hearing voices, looked around him, but not seeing any one, made no reply. The angels then said: We are messengers from God, thy Creator and ours, who hath sent us to thee to inform thee, that He designs to make thee a monarch and His vicegerent on earth. Lukmán answered: If it be the absolute will of God that I shall become a monarch, that will must be accomplished; and I trust that He will grant me grace to execute His commands faithfully; but if the liberty of choice be given me, I should prefer abiding in my present condition; the only favour that I ask from God being, that He would preserve me from offending Him, for were I to offend Him, all the dignities of the earth would be but a burden to me. This reply was so agreeable to God that He at once bestowed on Lukmán the gifts of Knowledge and Wisdom to a degree hitherto unparalleled. The Maxims of Lukmán are ten thousand in number; and "any one of these," says an Arabian commentator, "is of much greater value than the whole world." His wisdom and the striking morality of his fables, are so like those of Æsop that he is considered by some as the same personage.

Lutf, لطف, the poetical name of Mír Amman, a Hindústání lyric poet, and one of the learned natives formerly attached to the College of Fort William. He is the author of the "Bágh-o-Bahár," a simple version of the "Nautarz Murassa" in Urdú, completed in 1802 A. D., 1217 A. H.

Lutf 'Ali Khan, لطف علی خان, the eldest son of Ja'far Khán, king of Persia, whom he succeeded in the year 1788 A. D.; had several battles with the troops of Aka Muhammad Khán Kachár, by whom he was defeated, taken prisoner, and afterwards murdered in 1795 A. D. He was the last prince of the Zand family.

Lutfullah, لطف الله, a Muhammadan gentleman, who was born in the ancient city of Dháránagar, in Málwá, on Thursday the 4th of November, 1802 A. D., 7th Rajab, 1217 A. H. His father Maulvi Muhammad Akram, was a Muhammadan of the sacred order, a descendant of Sháh

Kamāl-oddin, who was a great saint of his time in the province of Málwā, being the spiritual guide as well as general preceptor of Sultān Mahmūd Khiljī, during a period of 30 years. After his death, the Sultān built a magnificent mausoleum at the western gate of the city, and endowed therein a shrine to the memory of the holy man; opposite to it he caused to be raised another edifice, surmounted by a superb dome, which was intended as a resting-place for his own mortal remains, and there they still repose. Lutfullah proceeded to England as secretary to Mir Jafar 'Alī the son-in-law of Mir Afzal-oddin, Nawāb of Sūrat in March 1844, and after his return from England he wrote his adventures in 1854, entitled the "Autobiography of Lutfullah" in English, and dedicated it to Colonel W. S. Sykes, F. R. S., London, and published in June 1857.

Lutfullah Khan, لطف الله خان, son of Sa'dullah Khān, wazīr of the emperor Shāh Jahān. After his father's death in 1656 A. D., 1066 A. H., though he was then only eleven years of age, the manṣab of 700 and 100 sawārs were conferred on him. In the reign of the emperor 'Alamgīr, he was raised to a higher rank, and died at the time when that emperor was engaged in conquering the fort of Gandāna in the Dakhīn. This event took place on the 28th December, 1702 A. D., 18th Shabān, 1114 A. H.

Lutfullah Maulana, مولانا لطف الله, a native of Nai-shāpūr in Persia. He was an excellent poet and flourished in the time of Amīr Timur. The poet Shaikh Azurī has mentioned him in his work called "Jawāhir ul-Asrār." He is the author of the "Tārīkh Shāhrukh," which is an abridgment of the history of Amīr Timur, with memoirs of the first nine years of the reign of his son and successor Shāhrukh Mirzā to whom he dedicated the work 1413 A. D., 816 A. H., and died the same year.

Lutfullah Muhammad Muhaddis bin-Ahmad, لطف الله محمد محمّد بن احمد, author of the work called "Asmān Sakhsun," a rhymed abridgment of the "Tazkira Daulat Shāhī." We are informed in the preface that Fāzī Kirmānī rendered the Tazkira of Daulat Shāh in Persian verses in the reign of Akbar and altered the division of the original, making ten periods instead of seven; Lutfullah, who was a contemporary of Aurangzib 'Alamgīr, remodelled this version and added two periods more to make the number correspond with the signs of the Zodiac; and in allusion to it, he gave it the above title. It consists of 250 verses; every verse contains the name of a poet.

Lutf-un-nisa Begam, لطف النساء بیگم, the wife of Sirāj-uddaula, nawāb of Bengal. She was murdered in the time of Nawāb Sa'ad 'Alī Khān with several other women of the house of the late Nawāb in June 1760.

M.

Madani, مدنی, a celebrated historian who was a native of Madhwa in Persia.

Madan Pal, Maharaja, مدنپال مہاراجہ, G. C. S. I., of Kāshī, died of cholera on the 17th August, 1869. This crown has descended Rājputāna of one of the best native princes. The Maharaja having died without a son, the

Government of India has recognised Lachhman Pāl, the son of his younger brother Bishan Pāl as successor to the Rāj of Karaulī. This young man had not long been at Karaulī, when he became the subject of an ailment from which he died in a few days. His death certainly wears a somewhat suspicious appearance.

Madari Mal, مداری مل, a Hindū and author of the work "Badāya ul-Fanūn," containing forms of letters on different subjects, in Persian.

Madar Shah, مدار شاہ, a celebrated Muhammadan saint whose tomb is at Makanpūr in Kanauj. *Vide* Shāh Madār.

Madhogarh, مادھوگرہ, a fort built by Mādhōjī Sindhiā in Agrah with stones, brick and sand.

Madhoji Bhosla, مادھوجی بھوسلہ, the third rājā of Berar of the Bhosla family, was the son of Raghojī Bhosla I. He succeeded his eldest brother Rānōjī or Jānōjī Bhosla in 1772 A. D., and died at an advanced age on the 29th May, 1788 A. D. He was succeeded by his son Rāghōjī Bhosla II, the fourth rājā of Berar or Nāgpūr.

Madho Ram, مادھورام, a learned Hindū who is the author of a book of Letters which goes after his name, called "Inshāe Mādhō Rām," containing forms of letters on different subjects in Persian.

Madho Rao I, Bilal Peshwa, مادھوراول بالال پیشوا, second son of Bālājī Rāo Peshwā whom he succeeded as nominal Peshwā in 1761 A. D., under the regency of his uncle Raghunāth Rāo. He died in November, 1770 A. D., and was succeeded by his brother Nārāyan Rāo.

Madho Rao II, Peshwa, مادھوراولانی پیشوا, of the Marhāṭas, also called Sewājī Mādhō Rāo, was the posthumous son of Nārāyan Rāo Peshwā, who was murdered in August, 1772 A. D., by his paternal uncle Raghunāth Rāo also called Rāghōbā, who usurped the maṣnad. A few months after this event, Nārāyan Rāo's widow was delivered of a son, who was named Sewājī Mādhō Rāo, and was raised to the maṣnad, on which he continued until his death which took place on the 27th October 1795 A. D., by a fall from the terrace of his palace. He was succeeded by Chinnājī 'Apā, the younger son of the Marhāṭa chief Raghunāth Rāo.

Madho Rao, مادھوراول, or Mādhōjī Sindhiā, rājā of Gwālīār, was the son of Rānōjī Sindhiā. He succeeded his brother Jīpā Sindhiā in 1759 A. D. to the management of his patrimonial inheritance, of which Ujjain was the capital; and by a train of successful operations was enabled to appropriate to himself a considerable part of the province of Málwā, belonging to the government of Pāna, as well as to extend his domains over a great part of Hindūstān; and to obtain possession of the person and nominal authority of the emperor Shāh 'Alam, of whom he was ostensible minister. He died on the 12th February 1794 A. D., without male issue, and was succeeded by his grand-nephew and adopted son Daulat Rāo Sindhiā. He had built a small fort close to a place called Gazar Tijāra in Agrah, and named it Mādhōgarh, the ruins of which were still to be seen about the year 1830 A. D.

Madho Singh Kachhwaha, مادھو سنگھ کچھواہہ, the son of Rājā Bhagwān Dās and brother-in-law of Jahāngīr.

Madho Singh Kachhwaha, مادھو سنگھ کچھواہہ,

succeeded Ishuri Singh his father to the government of Jaipur in the year 1760 A. D. He died in 1778 A. D. and was succeeded by his son Pirthi Singh, a minor, who was soon after deposed, and his brother Partap Singh ascended the gaddi the same year, and died in 1803 A. D.

Mael, مایل, the poetical name of Mirzá Kutb-uddin, a nobleman of the reign of the emperor 'Alamgir. He was an excellent poet, but latterly became distracted and died eight days after Mullá Násir 'Alí, in the month of March 1697 A. D., Ramazán, 1108 A. H. His brother Mirzá Nizám-uddin surnamed Tála was also an elegant poet.

Maftun, مقنون, poetical name of Momin 'Alí a poet.

Maftun, مقنون, the poetical title of Ghulám Mustafa, a brother of Razi-uddin Sarúri who was usually called Ghulám Murtazá. He is the author of a Diwán. He died at the age of 30, about the year 1755 A. D., 1168 A. H.

Maghmum, مغنوم, poetical name of Rámjas, a Hindú of Lakhnau, and author of an Urdú Diwán. He was employed by Mumtáz-uddaula, Mr. Johnson, and was living in 1785 A. D., 1199 A. H.

Maghrabi Shaikh, شيخ مغربي, poetical appellation of Muhammad Shirin. He was a friend of Kamál Khujandi, and like him a profound Súfi. He died at Tabrez 1416 A. D., 819 A. H., and is buried at Surkháb. Having been given to the most disgusting vices during his lifetime, he is considered as a saint. He is the author of a Diwán called "Kasáed Maghrabi," and several other works.

Mahabat Jang, مهابت جنگ, vide 'Alí Wardí Khán.

Mahabat Khan, مهابت خان, whose proper name was Zamána Beg, was the son of Ghór Beg, a native of Kábul. He had attained the rank of a commander of 500 under Akbar, and was raised to the highest dignities and employments by the emperor Jahángir. He enjoyed a high place in the opinion of the people, and was considered as the most eminent of all the emperor's subjects. In the month of February, 1626 A. D., Jumáda II, 1035 A. H., he seized the emperor's person, (because he (the emperor) never consulted him, but followed the advice of his wife Núr Jahán in all affairs), and carried him to his own tents where he remained a state prisoner for some time, but was soon released after a severe battle, by his wife Núr Jahán. In the second year of the emperor Sháh Jahán, the government of Dehli was conferred on him. He died in the Dakhin in 1634 A. D., 1044 A. H., and his corpse was conveyed to Dehli and buried there. After his death his eldest son Mirzá Amán-ullah received the title of Khán Zamán, and his second son Luhrásp was honoured with the same title of Mahábat Khán.

Mahábat Khán had his house built on the bank of the river Jamna on a plot of land of 50 bigas in Agrah, though little of it now remains, there are some parts of its ruins still to be seen.

Mahabat Khan, مهابت خان, whose original name is Luhrásp, was the second son of the celebrated Mahábat Khán of the reign of Jahángir after whose death in 1634 A. D., 1044 A. H., he received this title. He was twice made governor of Kábul, and had the command of the army in the Dakhin. He died in 1674 A. D., 1085 A. H., in the reign of 'Alamgir on his way from Kábul to the presence. Vide Luhrásp.

Mah Afrid, ماء آفرید, daughter of Fíroz the son of Yezdjard, the last monarch of the Sasánian dynasty of Persian

kings, and mother of Yezid III, twelfth khalif of the house of Umayya.

Maham Anka, ماهم انكه, mother of 'Azim Khán. Vide 'Azim Khán.

Maham Begam, ماهم بیگم, a granddaughter of Shaikh Ahmad Jám. She was married to the emperor Bábar Sháh, and became the mother of Humáyún. She was living about the year 1561 A. D., 969 A. H., as appears from an inscription on the gate of an old Madrasa (or college) and masjid constructed by her in that year near the fort of old Dehli called Dín Panáh. The numerical words of the inscription from which the year of the building is known, are "Khair Manazil" or the Mansions of Bliss. She must have been then more than 70 years of age.

Maha Singh, مها سنگه, the grandson of Rájá Mán Singh Kachhwáha of Ameir (now Jaipur), and son of Partap Singh. He served under the emperor Jahángir, and died in 1617 A. D. He was the father of Mirzá Rájá Jai Singh. Vide Mán Singh.

Maha Singh, مها سنگه, a Sikh Rájá of Láhor, who was the father of Mahárájá Ranjít Singh. He extended his rule and died in 1792 A. D., when his wife became regent with Lakhpát Singh minister.

Mah Bano, ماه بانو, sister of Khán 'Azim Kóka. She was married to 'Abdul Rahím Khán, Khán Khánán, son of Bairám Khán about the year 1572 A. D., 980 A. H., and died 1597 A. D., 1005 A. H.

Mahbub 'Ali Khan, محبوب علي خان, His Highness Asaf Jah Muzaffar ul-Mulk Nizám-uddaula Nawáb Mir Mahbúb 'Alí Khán Bahádúr Fatha Jang is the Nizám of Haidarábád Dakhin.

Mah Chuchak Begam, ماهه چوچک بیگم, one of the wives of the emperor Humáyún, and mother of the prince Farrukh Fál, surnamed Muhammad Hakim.

Mahdi, مهدي, the first khalif of the Fátimites in Africa. His son who succeeded him was named Káem-bi-amr-ullah.

Mahdi, مهدي, the third khalif of the house of 'Abbás, vide Al-Mahdí.

Mahdi 'Ali Khan, مهدي علي خان, the grandson of Ghulám Husain Khán, the historian. He resided in Behar in 1801 A. D.

Mahdi 'Ali Khan, Hakim, حَكِيم مهدي علي خان, prime-minister of Násir-uddin Haidar, king of Audh. The Iron Suspension Bridge over the Kálinadí at Khodáganj near Fathagarh which was seven years in progress was built at his expence for Rs 70,000, and finished in July, 1836 A. D. He was dismissed from his post in 1832 A. D., which was again restored to him on the accession of Muhammad 'Alí Sháh in 1837 A. D. After this he lived only a few months and died in December, 1837 A. D.

Mahdi, Imam, امام مهدي, surnamed Abú'l Kásim Muhammad, the last of the twelve Imáms who are held in the highest veneration by the Muhammadans. The first of these was 'Alí, and the last Mahdí, the son of Hasan 'Askarí who was the eleventh Imám. He was born at Sarmanrai in Baghdád on Friday the 29th of July, 869 A. D., 15th Sha'bán, 255 A. H., and when he

Nizám Sháh Bahmaní, king of the Dakhin. In the reign of Muhammad II, the duties of Wakil-us-Sultánat were conferred on him. His enemies lost no opportunity of poisoning the king's mind, and at last they brought this great man to destruction by contriving an infamous forgery, upon which the king without investigating the matter, ordered him to be put to death in the 78th year of his age. This event took place on the 5th of April, 1481 A. D., 5th Safar, 886 A. H. Mahmúd had great learning and much judgment in composition of prose and verse. A little before his death, he had written a poem in praise of Muhammad Sháh. He is the author of the "Rauzat ul-Inshá," and some poems. Mauláná 'Abdul Rahmán Jámí corresponded with him, and some of his letters are to be seen in his works.

Mahmud ibn-Masa'ud, محمود ابن مسعود, author of a work called "Zinat-uz-Zamán."

Mahmud Khan Langa, محمود خان لنگا, the fourth king of Multán, son of prince Firóz, succeeded his grandfather Husain Langa on the throne in August, 1502 A. D., Safar, 908 A. H. He reigned 23 years. In 1524 A. D., 931 A. H. some time before his death the emperor Bábar Sháh having conquered the country of the Panjáb proceeded to Dehlí, from whence he wrote an order to Husain Arghún, governor of Thatta informing him that he intrusted him henceforward with the directions of affairs in Multán. That chieftain in consequence, crossed the Indus and marched with a large army to Multán; but before his arrival the king died and was succeeded by his son Husain Langa II.

Mahmud Khan, محمود خان, nawáb of Bijnor and a rebel of 1857. He was the great-grandson of Zabita Khán the son of Najib-uddaula Amír ul-Umrá. *Vide* Sa'd-ulláh Khán.

Mahmud Khwarizmi, Maulana, مولانا محمود خوارزمي, a poet of Khwárizm.

Mahmud, Mulla, ملا محمود, of Jaunpúr, the son of Muhammad Fárúqí, was the author of the work called "Shams Báziḡha," and of the "Hawáshí Faríd fi Sharah ul-Fawá'id," which he wrote in 1632 A. D., 1042 A. H., and died in 1652 A. D., 1062 A. H.

Mahmud Parsa, Khwaja, خواجه محمود پارسا, a poet who flourished in the time of Prince 'Alá-uddaula, and Sultán Abú Sa'id Mirzá, and died 1477 A. D., 822 A. H.

Mahmud Sa'id, Erchi, محمود سعيد, author of the "Tuhfat-ul-Majális;" he was a contemporary of Shaikh Ahmad Khattú whom he mentions therein.

Mahmud Shah, محمود شاه, one of the sons of Timur Sháh, the son of Ahmad Sháh 'Abdálí, who being driven from Kábul by Dost Muhammad Khán, took possession of Hirát which country he ruled for some years, and after his death in 1829 A. D., his son prince Kámran succeeded him.

Mahmud Shah I, Bahmani, محمود شاه بهمني اول, the fifth Sultán of the race of Bahmaní kings of the Dakhin, was the youngest son of Sultán 'Alá-uddin Hasan. He was raised to the throne at Kulbarga after the assassination of his brother Dáúd Sháh in May, 1378 A. D., Muharram, 780 A. H., reigned 19 lunar years 9 months and 24 days, and died of a putrid fever on the 20th

April, 1397 A. D., 21st Rajab, 799 A. H. He was succeeded by his son Sultán Ghayás-uddin Mahmúd, was a patron of literature, had a taste for poetry, and wrote elegant verses himself. In his reign the poets of Arabia and Persia resorted to the Dakhin and were benefitted by his liberality. Mír Faiz-ulláh Anjú, who presided in the seat of justice, once presented him with an ode, was rewarded with a thousand pieces of gold, and permitted to retire, covered with honours, to his own country. In his time the celebrated poet of Shiráz, Khwája Háfiz, determined to visit the Dakhin; but was prevented by a train of accidents.

Mahmud Shah II, Bahmani, محمود شاه بهمني ثاني,

the fourteenth Sultán of the race of Bahmaní kings of the Dakhin, succeeded his father Muhammad Sháh II on the throne at Ahmadábád Bedar in March, 1482 A. D., Safar, 887 A. H., in the twelfth year of his age. He reigned 37 lunar years, and died on the 18th December, 1517 A. D., 4th Zil-hijja, 923 A. H. The reign of this prince though a long one, passed in troubles and civil wars, and the royal authority fell from the house of Bahmaní. On his death the governors in their respective provinces threw off the small portion of allegiance which they latterly paid to the late king, and proclaimed their independence. He was succeeded by his son Sultán Ahmad Sháh II.

Mahmud Shah I, محمود شاه بيقرة اول, surnamed Baikara

the son of Muhammad Sháh and brother of Kutb-uddin or Kutb Sháh, was raised to the throne of Gujrát after the deposition of Dáúd Sháh his uncle in June, 1459 A. D., Sha'bán, 863 A. H. He caused the city of Ahmadábád to be surrounded by a wall and bastions in 1487 A. D., 892 A. H.; and on its completion had the sentence *من دخله كان امنا* in commemoration of the date of that event, inscribed on one face of the fortification, the meaning of which is, "Whosoever is within is safe." He made two expeditions to the Dakhin, reigned 55 lunar years, and died on the 23rd of November, 1511 A. D., 2nd Rámazán, 917 A. H., in the 70th year of his age. He was buried in Sarkij or Sarkich near Ahmadábád in the mausoleum of Shaikh Ahmad Khattú. He was succeeded by his son Muzaffar Sháh II.

Mahmud Shah II, محمود شاه ثاني, whose former name

was Násir Khán, was the third son of Muzaffar Sháh II. He was raised to the throne of Gujrát after the murder of his eldest brother Sikandar Sháh in May, 1526 A. D., Sha'bán, 932 A. H. He reigned about three months, after which his brother Bahádur Sháh returning from Jaunpúr, deprived him of his kingdom and mounted the throne on the 20th August the same year, 15th Zi-Ḳa'da, 932 A. H. Mahmúd Sháh died in 1527 A. D., 933 A. H.

Mahmud Shah III, محمود شاه ثالث, was the son of Latíf

Khán the brother of Bahádur Sháh. He was raised to the throne of Gujrát after the death of Mirán Muhammad Sháh in April, 1537 A. D., Zi-Ḳa'da, 943 A. H. In his reign, about the year 1540 A. D., 947 A. H., the fort of Súrat (Surat) on the shore of the sea, was completed by Khudáwanda Khán, before which time the Portuguese were in the habit of attacking the Muhammadans along that coast. Mahmúd Sháh reigned about 18 years, and was slain on the 16th of February, 1554 A. D., 13th Rabi' I, 961 A. H., while he was asleep, by one Daulat, at the instigation of Burhán, private chaplain to the king, who hoped by that means to ascend the throne of Gujrát. The same year died also Salím Sháh king of Dehlí, and Nizám Sháh Bahrí the Sultán of Ahmadnagar in the Dakhin. The words "Zawál Khusróán," *i. e.*, Destruction of Kings, commemorate the date of this event. Mahmúd Sháh was buried in the vault of Sultán Mahmúd Baikara, close to the mausoleum of Shaikh Ahmad Khattú, and was succeeded by Ahmad Sháh II.

Mahmud Shah I, Khilji, محمود شاه خلجي اول, was the son of Khān Jahān Khiljī styled Malik Mughis and 'Azim Humāyūn the prime-minister of Hoshang Shāh, after whose death Mahmūd in conjunction with his father, having succeeded in poisoning his sovereign Muhammad Shāh the son of Hoshang Shāh, ascended the throne of Mālwa on Tuesday the 15th of May, 1436 A. D., 29th Shawwāl, 839 A. H. He reigned 34 lunar years, and died on the 27th of May, 1469 A. D., 19th Zi-Ka'da 873 A. H., aged 68 years. The numerals of the two Persian words

جنت نشين give the year of his death. He was succeeded by his son Ghayās-uddīn Khiljī who reigned 33 years and left his kingdom to his son Sultān Nāsir-uddīn. He reigned 11 years and 4 months and was succeeded by his son Sultān Mahmūd II, who was defeated and slain by Sultān Bahādūr Shāh of Gujrāt in 1531 A. D., 937 A. H., and Mālwa incorporated with the kingdom of Gujrāt.

Mahmud Shah II, محمود شاه ثاني, the third son of Sultān Nāsir-uddīn, after whose death he ascended the throne of Mālwa on the 3rd May, 1511 A. D., 3rd Safar 917 A. H. Mālwa was taken by Bahādūr Shāh king of Gujrāt on the 26th February, 1531 A. D., 9th Shabān 937 A. H., and Mahmūd Shāh taken prisoner with his seven sons and ordered into confinement. He was sent to the fort of Champaner, but died or was murdered on his way to that place, and the kingdom of Mālwa became incorporated with that of Gujrāt. After the death of Bahādūr Shāh, one Kādir Khān and after him Shujāa Khān ruled over Mālwa for some years, and after the demise of the latter his son Bāz Bahādūr reigned till the year 1570 A. D., 978 A. H., when that kingdom was entirely subdued by the emperor Akbar.

Mahmud Shah Purbi, محمود شاه پوربي, succeeded his father Firōz Shāh to the throne of Bengāl in 1494 A. D., 899 A. H. He reigned about one year and was murdered by Siddi Badr who succeeded him and assumed the title of Muzaffar Shāh in 1495 A. D., 900 A. H.

Mahmud Shah Sharki, سلطان محمود شاه شرقي, ascended the throne of Jaunpūr after the death of his father Sultān Ibrāhīm Shāh Sharki in 1440 A. D., 844 A. H. He reigned about 17 years and died in 1457 A. D., 862 A. H., when his eldest son Bhukhan Khān succeeded him, and assumed the title of Muhammad Shāh Sharki.

Mahmud Shah Tughlak, سلطان محمود شاه تغلق, surnamed Nāsir-uddīn, was the son of Muhammad Shāh, the son of Firōz Shāh Tughlak. He was raised to the throne of Dehlī after the death of his brother Humāyūn Shāh in April, 1394 A. D., Jumāda II, 796 A. H., at the age of ten years. His minority and the dissensions of the nobles encouraged many of the surrounding chiefs to revolt and become independent. In his time Amīr Timur invaded India, and defeated Mahmūd Shāh in a battle fought (according to Firishta on the 15th of January, 1399 A. D., 7th Jumāda I, 801 A. H.) and according to Sharaf-uddīn Yezdi, on Tuesday the 7th of Rabi' II, 801 A. H., corresponding with the 17th December, 1398 A. D., when Mahmūd fled to Gujrāt, and Timur the next day took possession of Dehlī:

On the eighth of Rabi'-us-Sāni, with the sun in Capricorn, Timur died Dehlī won.

Timur soon after his conquest of Dehlī returned to Persia with an immense treasure from India. After the departure of that conqueror, Nasrat Khān, son of Fatha Khān, the son of Firōz Shāh took possession of Dehlī, and ascended the throne with the title of Nasrat Shāh. He was succeeded in 1400 A. D., by Ikbal Khān, after whose

death Mahmūd Shāh, who was then at Kanauj, returned, and ascended the throne of Dehlī the second time in December, 1405 A. D., 22nd Jumāda II, 808 A. H. But the governors of provinces no longer acknowledged allegiance to the throne, having established their independence during the civil war. Mahmūd Shāh died on the 4th of March, 1413 A. D., 29th Zi-Ka'da 815 A. H., and was succeeded by Daulat Khān Lodī. With Sultān Mahmūd the empire of Dehlī fell from the race of the Turks who were adopted slaves of Sultān Shahāb-uddīn Ghōri.

Mahmud, Sultan, سلطان محمود غزنوي, the celebrated king of Ghazni, was the eldest son of Sultān Nāsir-uddīn Subaktagin. His father at his death, 997 A. D., 387 A. H., unmindful of the superior right of Mahmūd (who was then employed in the government of Khurāsān) bequeathed his kingdom to Isma'il, a younger son. Isma'il attempted to confirm himself in the power to which he was raised, but on the approach of Mahmūd, after a vain attempt at resistance, he was compelled to throw himself upon the clemency of his offended brother. Mahmūd reigned more than 33 lunar years, during which time he made twelve expeditions into India; took Lāhōr, Dehlī, Kanauj and other parts of Hindūstān; many hundred temples of the Hindūs he levelled with the ground; many thousand idols he demolished, and broke to pieces the famous idol of Sōmnāth, the fragments of which he distributed to Ghazni, Mecca and Medina. He was born on the 16th December, 967 A. D., 9th Muharram 357 A. H., and died on Thursday the 23rd of Rabi' II, 421 A. H., which year and date is inscribed on his tomb at Ghazni, corresponding with the 30th April, 1030 A. D. On a tombstone of white marble lies the mace of Mahmūd of such a weight that few men can wield it. He was succeeded by his son Muhammad, who reigned only five months, and was deposed and deprived of sight by his brother Masa'ūd who ascended the throne.

Mahmud, Sultan, سلطان محمود, the son of Muhammad (Sultān), the son of Malik Shāh, which see.

Mahmud, Sultan, سلطان محمود غوري, of Ghōr. Vide Ghayās-uddīn Mahmūd Ghōri.

Mahmud Tabrezi, محمود تبریزی, author of the "Miftāh ul-Ya'jāz," or the Key to Miracles, describing the happiness of those who have obtained the light of Sūfism and other mysteries. Written in 1482 A. D., 887 A. H.

Mahmud Tistari, شايخ محمود تستري, a native of Tistar a town in Persia, and author of the poem called "Gulshan-e-Rāz," which he wrote in 1317 A. D., 717 A. H. He died in the year 1320 A. D., 720 A. H., and was buried at Tistar his native country.

Mahtab Bagh, مهتاب باغ, name of a place or garden, which Shāh Jahān had commenced building on the other side of the Jamna opposite to the Rauza of Tājganj and similar to it where he intended he should be buried after his death, but 'Alauddin his son took away all the materials for the construction of some other buildings after his father's death; some of its ruins are still to be seen.

Maili, ميلي هروی, poetical appellation of Mirzā Muhammad Kulī of Hirāt who came to India in 1571 A. D., 979 A. H., and is the author of a Diwān.

Majahid Shah Bahmani, مجاهد شاه بهمني, vide Majāhid Shāh.

Maimuna, ميمونة, the daughter of Hārith or Hāris, was one of the wives of Muhammad, who married her in the eighth year of the Hijri, *i. e.*, in 629 A. D. This was doubtless another marriage of policy, for Maimūna was 51 years of age, and a widow, but the connexion gained him two powerful proselytes. One was Khālid, the son of Walid, a nephew of the widow, who by his prowess obtained the appellation of "The Sword of God." The other was Khālid's friend, 'Amrū the son of 'As; the same who assailed Muhammad with poetry and satire at the commencement of his prophetic career. Maimūna was the last spouse of the prophet, and, old as she was at her marriage, survived nearly all his other wives. She died many years after him in a pavilion at Sarif, under the same tree in the shade of which her nuptial tent had been pitched, and was there interred. This event took place about the year 671 A. D., 51 A. H.

Maisana, ميسنة, the Bedouin bride of the khalif Mu'āwīa I, and the mother of Yazid, was a daughter of the tribe of Kalab; a tribe remarkable for the purity of dialect spoken in it. She was married to Mu'āwīa whilst very young; but this exalted situation by no means suited the disposition of Maisana, and amidst all the pomp and splendour of Damascus, she languished for the simple pleasures of her native desert. She was an excellent poetess, and had pleased Mu'āwīa's fancy to that degree with some of her verses, that he made her go back into the desert amongst her own relations, and take her son Yazid along with her, that he also might be brought up a poet. This part of his education succeeded, for he was reckoned to excel in that way, though his chief talent consisted in making himself a drunken wretch. Maisana did not revisit Damascus till after the death of Mu'āwīa, when Yazid ascended the throne.

Majd Hamkar Farsi, مجد همکر فارسي, also called Majd-uddīn Haibat-ullāh, *vide* Majd-uddīn Hamkar.

Majd, Maulana, مولانا مجد, author of the work called "Rauzat ul-Khuld."

Majd-uddaula, مجد الدوله, a Sultān of the race of Boya called Boyaites, was the son of Fakhr-uddaula, the brother of 'Azd-uddaula, Sultān of Fars and Irāk. He had for a short time governed Khurāsān and assumed a regal state, but was taken prisoner in Rei, by the victorious Sultān Mahmūd of Ghazni in 1029 A. D., 420 A. H. He had been raised by the death of his father in August, 997 A. D., Sha'bān 387 A. H. when very young, to the government of the city and the surrounding country. During the minority of this prince, all the power was in the hands of his mother. Mahmūd commanded one of his officers to inform the lady, that she must submit to his authority, or prepare for war. "Had such a message been sent," replied the heroine, "in the life of my deceased lord, it must have occasioned great embarrassment. That is not the case now. I know Sultān Mahmūd; and from his character, am assured he will never undertake an expedition without calculating all the chances. If he attack and conquer a weak woman, where is the glory of such an achievement? If he be repulsed, the latest ages will hear of the shame of such a defeat!" Mahmūd, either swayed by the above reasons, or others of more weight, did not prosecute his designs upon Rei, till Majd-uddaula was of age, and had assumed the reins of government. He then advanced an army; by the leader of which the prince was deluded to an interview, and seized: his treasures and dominions passed into the hands of Mahmūd; who sent him, and his family prisoners to Ghazni.

Majd-uddaula, مجد الدوله, title of 'Abdul Majid Khān, which see.

Majd-uddin Ahmad ibn-Muhammad Sajawandi, مجد الدين احمد ابن محمد سجاوندی, author of a commentary or Tafsīr called "Ain ul-Ma'ānī." There is another work of the same title on Sūfism written by Shahāb-uddīn Burhānpūrī.

Majd-uddin Baghdadi, مجد الدين بغدادی, a pupil and disciple of Shaikh Najm-uddīn Kubrā. He is stated to have been a very religious and upright man, and was employed as a physician to Sultān Muhammad surnamed Kutb-uddīn king of Khwārizm. It is said that he privately got married to the mother of the Sultān, who no sooner heard of it, than he ordered Majd-uddīn to be thrown into a lake where he died. This circumstance took place 1219 A. D., 616 A. H., and a short time after, the Sultān was defeated and his country pillaged by Chāngiz Khān.

Majd-uddin Bilkani, مجد الدين بيلقانی, an author.

Majd-uddin Hamkar Farsi, مجد الدين همکر فارسي, also called Majd-uddīn Haibat-ullāh and Majd Hamkar, *i. e.*, Majd the weaver. His poetical title is Majd and Rihī. He was a native of Shīrāz and derived his descent from Anúsherwān. He was in high favour with the Atābak Sa'd Abū Bakr bin-Zangī and a cotemporary of Sa'dī. Under Abākāān, the Tartar king of Persia, he was made governor of Shīrāz where he died upwards of 90 years of age in 1287 A. D., 686 A. H., and left a Dīwān in Persian. In his time, people used to call him the king of poets.

Majd-uddin Isma'il, Shaikh, شيخ مجد الدين, was Kāzī of Shīrāz in the reign of Shāh Shaikh 'Abū Is-hāk Khwāja Hāfiz who praises him in one of his odes, and has found the year of his demise to be contained in the words "Rahmat Hak" *i. e.*, the mercy of God. He died on Wednesday the 29th of July, 1355 A. D., 18th Rajab, 756 A. H.

Majd-uddin Khalil, مجد الدين خليل, a poet who was a contemporary of Khāqānī and wrote poetry in his praise.

Majd-uddin Muhammad bin-Ya'kub bin-Muhammad, مجد الدين بن محمد بن يعقوب بن محمد, commonly called Fīrōzābādī, is the author of the much-esteemed and very copious Lexicon in Arabic called the "Kāmūs," or "Bahr ul-Muhīt," The Ocean, dedicated to bin-Abbās, prince of Arabia Felix. He died 1414 A. D., 817 A. H., *vide* Fīrōzābādī.

Majd ul-Mulk, مجد الملک, a nobleman of the court of Sultān Abkā Khān. He was put to death at the instigation of Shams-uddīn Muhammad commonly called Sāhib Dīwān, on suspicion of sorcery, in the reign of Sultān Ahmad Khān, in August, 1282 A. D., 20th Jumāda I, 681 A. H., and not long after Shams-uddīn had to undergo the same fate.

Majir, مجیر, *vide* Mujir.

Ma'jiz, معجز, *vide* Nizām Khān Ma'jiz.

Ma'jizi, معجزی, a poet who was a cotemporary of Rukn-uddīn Kābāī, and master of the poet Badr-uddīn Jājurmī.

Majju Khan, Nawab, مجو خان نواب, a chief of the rebels who caused himself to be proclaimed Nawāb of Murādābād, and instigated the people to murder and plunder Europeans, was captured with his son in the latter part of April, 1858 A. D.

Majlisi, مجلیسی, *vide* Muhammad Bákir Majlisí.

Majnun, مجنون, this name was given to a person whose proper name was Kais, after he had fallen in love with Lailá or Laili. The meaning of the word is a madman; also a man who is transported by love either divine or profane. *Vide* Laili. Majnún lived in the time of the khalif Hashám of the house of Umayya, about the year 721 A. D., 103 A. H.

Majnun, مجنون, the poetical title of two poets, one of Dehlí and the other of Lakhnau.

Majruh, مجروح, takhallus of Munshí Kishun Chand, a Kashmirian, who was living in 1782 A. D., 1196 A. H., at Lakhnau.

Majzub, مجذوب, Mirzá Muhammad Majzúb of Tabrez. He is the author of several Masnawís and also of a Diwán which he completed in 1653 A. D., 1063 A. H.

Majzub, مجذوب, poetical name of Mirzá Ghulam Haidar Beg, an adopted son of the celebrated poet of India, Souda; was living at Lakhnau in 1800 A. D., 1215 A. H., and had written two Diwáns in Urdú.

Majzub, مجذوب, poetical title of Najábat 'Alí Sháh an Urdú poet who died in the year 1819 A. D., 1234 A. H.

Makanna', مقنع, *vide* al-Makna' or Makanna.

Makbul, مقبول, named Makbúl Ahmad. He is the author of the "Núr-náma," and "Káf-náma," also of a Masnawí in Urdú called "Dard Ulfat." He was living at Lakhnau in 1853 A. D., 1270 A. H.

Makhдум Jahanian Jahangasht, مخدوم جهانیان, *vide* Shaikh Jalál.

Makhдум Sharki, مخدوم شرقی, author of the "Kitáb un-Nawáfiz."

Makhfi, مخفی, the poetical title of the princess Zeb-un-Nisá Begam, daughter of the emperor 'Alamgir. She is the author of a Diwán and of a Tafsír or Commentary on the Qurán. Makhfi was also the takhallus of Núr Jahán Begam. *Vide* Zeb-Un-Nisá Begam.

Makin, مکین, poetical name of Mirzá Muhammad Fákhir a native of Dehlí, who came to Lakhnau in 1759 A. D., 1173 A. H. He is the author of a Diwán. He died in the year 1806 A. D., 1221 A. H.

Makna', مقنع, *vide* al-Makna' or Makanna.

Makrizi, مقریزی, author of the work entitled "Kitáb us-Sulúh." He lived about the year 1229 A. D., 626 A. H.

Makrizi, مقریزی, whose proper name is Taqí-uddín Ahmad was an eminent Arabic historian and geographer, born in 1366 A. D., in Makriz near Balbec. He early devoted himself to the study of history, astrology &c., at Cairo, where also he afterwards held the offices of inspector of weights and Imám of different mosques. Some of his works have been translated into French and Latin. He died in 1442 A. D., aged 82 years.

Maktabi, مکتبی, a school-master of Shíráz, who is the

author of a poem called "Laili wa-Majnún," composed in 1490 A. D., 895 A. H.

Maktub Khan, مکتوب خان, superintendent of the library of the emperor Sháh Jahán.

Makunda Bramhchhari, مکندہ برمچاری, a famous

Bráhma ascetic. The Hindús insist that the emperor Akbar was a Hindú in a former generation. The proximity of the time in which this famous emperor lived, has forced them, however, to account for this in the following manner:—"There was a holy Bráhma of the above name, who wished very much to become emperor of India, and the only practicable way for him was to die first, and be born again. For this purpose he made a desperate *Tapassia*, wishing to remember then every thing he knew in his present generation. This could not be fully granted; but he was indulged with writing upon a brass plate a few things which he wished more particularly to remember; then he was directed to bury the plate, and promised that he should remember the place in the next generation. Makunda, went to Allahábád, buried the plate and then buried himself. Nine months after he was born in the character of Akbar, who, as soon as he ascended the throne, went to Allahábád, and easily found the spot where the brass plate was buried." (*Mill's British India*, Vol. II, page 152.) The translation of the inscription on the brass plate, is as follows: "In the Sambat year 1598 on the 12th day of the 2nd fortnight of the month of Mágh, I Makunda Bramhchhari, whose food was nothing but milk, sacrificed myself at Parág (Allahábád) the grand place of worship, with the design that I should become the ruler of the whole world." The above date corresponds with the 27th of January, 1542 A. D., and Akbar was born on Sunday the 15th of October the same year, being three or four days less than nine lunar months after the above circumstance.

Maldeo Rao, مالديو راو, a rájá of Márwár of the Ráthor tribe of rájpúts, and a descendant of Jodhá Ráo who founded Jódhpúr. He acquired a pre-eminence in Rájputána in 1532 A. D., and is styled by Firishta, "the most potent prince in Hindústán." Powerful as he was, however, he was compelled to succumb to the emperor Akbar, and to pay reluctant homage at the court of the Mughal. After his death his son Udai Singh succeeded him.

Malhar Rao Gaekowar, ملهار راو گایکھوار, Rájá of Baroda succeeded to the ráj after the death of his brother Khánde Ráo on the 29th November, 1870, aged 42. His father was called Maharájá Kharide Ráo Gaekowar, Sona Khas-khail Shamsher Bahádur, G. C. S. I. He is fifth in descent from Piláji, the second Gaekowar and sixth from Damaji the first Gaekowar. When Sir Seymour Fitzgerald sent a peremptory message directing his brother Khánde Ráo to replace his minion (Diwán) by some man of character, the Gaekowar fell into so violent a rage, that the conflict of passion deprived him of life. At that time Malhar Ráo the present ruler was a prisoner. He had been confined for years on suspicion of having attempted his brother's life, and from his captivity at Padra he was called to a throne by the British Government. Colonel Phayre narrowly escaped lately being poisoned by him.

Malhar Rao Holkar I, ملهار راو هولكر. The Holkar

family are of the Dhúngar or Shepherd tribe. The derivation of the name Holkar or more properly Halkar, is from Hal a village, and Kar an inhabitant. Malhar Ráo who was the first prince of this family, was an officer in the service of the first Peshwá Báji Ráo, and was one of the earliest Marhatta adventurers in the expe-

ditions to the northward; he killed Girdhar Bahádur Súbadár of Málwá in 1726 or 1729 A. D. The time when he obtained any local authority was in 1728 A. D., the district of Indor was assigned to him by the Peshwa in jágir about the year 1733. He was present at the battle of Panipat 14th January 1761, died in 1768 A. D., and was succeeded by his wife Ahlia Bai, who resigned the military power to Tokaji Holkar. The original family being thus extinct, Ahlia Bai, Khánde Ráo's widow, elected Takóji Holkar the nephew of Malhár Ráo to the principality. He had four sons, Káshi Ráo and Malhár Ráo by his wife, and Jaswant Ráo and Etoji by his mistress.

The Holkar Family.

1. Malhár Ráo Holkar I.
2. Mallhi Ráo, grandson of ditto, succeeded under regency of Ahlia Bai, his mother, and died in 1767 A. D.
3. Takóji Holkar.
4. Káshi Ráo.
5. Jaswant Ráo.
6. Malhár Ráo II.
7. Hari Ráo Holkar.

Malhar Rao Holkar, ملهار راو هاکر, a son of Takóji Holkar, rájá of Indor, killed in battle against Daulat Ráo Sindhia in September, 1797 A. D. *Vide* Káshi Ráo.

Malhar Rao Holkar II, ملهار راو هاکر, the adopted or illegitimate son and successor of Jaswant Ráo Holkar the son of Takóji Holkar. He succeeded his father as rájá of Indor in 1811 A. D. After the battle of Mahadpúr, a peace was concluded by Government with Malhár Ráo on the 6th January, 1818 A. D. He died in 1834 and was succeeded by Martand Ráo his adopted son who was soon after dispossessed by Hari Ráo Holkar, and after him succeeded by Khánde Ráo who dying without issue, the East India Company assumed the right of nominating Mulkerji Ráo.

Malika Bano Begam, ملکه بانو بیگم, the eldest daughter of 'Asaf Khán, wazír, and sister of Mumtáz Mahal. She was married to Saif Khán surnamed Mirzá Safi, son of Amánat Khán; he was an amír of 5000, and died in Bengal 1639 A. D., 1049 A. H. Malika Bano died in 1640 A. D., 1050 A. H., during the reign of Sháh Jahán.

Malika Jahan, ملکه جهان, a princess of Dehlí married to Husain Sháh Sharfi, king of Jaunpúr.

Malika Jahan, ملکه جهان, a wife of the emperor Jahán-gír and daughter of Rawal Bhím of Jisalmír whose brother's name was Rawal Kalyán.

Malika Zamana, ملکه زمانه, the daughter of the emperor Farrukh-siyar, married to Muhammad Sháh, emperor of Dehlí in 1722 A. D., 1135 A. H. The year of her death is not known, but she lies buried in a small tomb out of the Kábul gate of Dehlí.

Malik Alashtar, ملك الاشتر, a Saracen chief who served under 'Abú 'Ubaida and subsequently under 'Alí. He was poisoned on his way to Egypt by order of Muáwia I, in 658 A. D., 38 A. H.

Malik Ambar Habshi, ملك عنبر حبشي, an Abyssinian, who rose from the condition of a slave to great

influence and command in the Dakhin. When Ahmad-nagar was taken by prince Dániál in 1600 A. D., 1009 A. H., Malik Ambar and Rájú Minnán a Dakhin chief, divided the remaining territories between them, leaving to a nominal Sultán, Murtazá Nizám Sháh II whom they had placed on the throne on the capture of Bahádur Nizám Sháh, only the fortress of Ousa with a few villages for his support. About this period several commotions happening in the Dehlí Government, owing to the rebellion of Sultán Salim, the death of Akbar, and revolt of Sultán Khusró, successively, Ambar had leisure to regulate his country, levy great armies, and even dared to seize several of the imperial districts. When the authority of the emperor Jahángir was established, he sent frequent armies to the Dakhin, but Ambar was not to be subdued. He at length gave up the places taken from the Mughals to the prince Sháh Jahán, to whose interest he became attached, and continued loyal till his death which took place in the year 1626 A. D., 1035 A. H., in the 80th year of his age. He was buried in Daulatábád, under a splendid dome which he had erected. After his death Fatha Khán his son succeeded him.

Malik Aziz, ملك عزيز, *vide* Malik ul-Azíz 'Usmán, or 'Abú'l Fatha 'Usmán.

Malik Dinar, ملك دينار, a Turk of the tribe of Ghuz. He in 1187 A. D., 583 A. H., dispossessed Bahráh Sháh the last prince of Kirmán of the family of Kádard Saljúki, and put an end to that dynasty.

Malik Fakhr-uddin, ملك فخر الدين, king of Bengal commonly called Púrbí. The first Muhammadan chief who invaded Bengal was Malik Muhammad Bakhtiyár, in the reign of Kutb-uddin Eybak, king of Dehlí, 1191 A. D., 587 A. H. After him the several governors of that country were appointed from that capital. Malik Fakhr-uddin was originally a soldier in the service of Kadar Khán, governor of Bengal, whom he put to death in the reign of Tughlak Sháh about the year 1338 A. D., 739 A. H., proclaimed himself king, and declared his independence of the throne of Dehlí. He reigned two years and five months, when he was defeated, taken prisoner in a pitched battle in 1340 A. D., and put to death by Malik 'Alí Mubárik, who had also proclaimed himself king under the title of Alá-uddin.

Malik ibn-Anas, امام مالك ابن انس, one of the four learned doctors of the Sunnis, who are the founders of their faith. He was born at Madina in 714 A. D., 95 A. H., and died there in the reign of the khalif Hárún al-Rashíd, on Sunday the 28th June, 795 A. D., 7th Rabí' II, 179 A. H., and was buried in the cemetery called Al-Bakía. He is the founder of the second Sunni sect, and is sometimes called 'Imám Dár ul-Hijrat,' from the circumstance of his birth and death occurring at the city of Madina. In his youth, he had the advantage of the society of Sihl bin-Sa'd, almost the sole surviving companion of the Prophet; and it is supposed that from him he derived his extreme veneration for the traditions. He is the author of the Arabic work called "Muwatta'" being a collection of Traditions, and is always looked upon as next in point of authority to the six Sahíbs.

Malik ibn-Nawera, مالك ابن نويره, the chief of those who refused to pay the Zakát (or that part of a man's substance which is consecrated to God, as tithes, alms, and the like, and the payment of which is strictly enjoined by the Muhammadan law). He was a person of considerable figure, being the chief of an eminent family among the Arabs, and celebrated for his skill in poetry, as well as his manly qualities and horsemanship. He was murdered by order of Khálid ibn-Walid in the year 633 A. D., 12 A. H.

Malik 'Imad, ملك عماد, a poet who was a cotemporary of Imám Muhammad Ghazzálí.

Malik, Imam, امام مالك يعنى ابن انس *vide* Imám Malik or Malik Ibn-Anas.

Malik Jahir, ملك جاهر, also called Náth Bhanjan. In the well-known town of Mhow in Azimgarh, there is a place which obtains the distinguished title of "Náth Bhanjan" from the great exploits of a saint called Malik Jahir who ejected the evil genins Deo Náth, together with the original Hindús, and colonized the place with Muhammadans. The story is thus related: During the reign of Jahángir, king of Dehli, about 1609 A. D., one Abhimán Singh, a Rájput of the Jatran tribe, having separated from his brethren, owing to the inadequacy of the share allotted to him in his hereditary possessions, took service under that monarch, and on his having embraced the religion of Muhammad, Jahángir granted to him the whole Zamindári of Azimgarh, under the title of Rájá Abhimán Singh 'Alí Muhammad Nazir-uddaula Khán. From that period up to the time the Nawáb of Audh resumed the grant, the Muhammadans had the supremacy over the Hindús, but in 1801 A. D., when the district was ceded to the British, the Hindús taking courage came and resided there; since then there have always been feuds between the parties.

Malik Kummi, Mulla, ملا ملك قمي, a native of

Kumm in Persia. He was an excellent poet, and came to the Dakhin in the year 1579 A. D., 987 A. H. He was at first employed by Murtazá Nizám Sháh, and then by Burhán Nizám Sháh, kings of Ahmadnagar. Subsequently he went to Bijápúr where he was much respected, and the highest honours conferred on him by the king of that place Ibráhim 'Adil Sháh II. He gave his daughter in marriage to Mulla Zahúrí a celebrated poet of that court. Mulla Malik died in 1616 A. D., 1025 A. H., and Zahúrí one year after him. He was called Malik ul-Kalám or the king of poetry. He is the author of a Diwán and several Masnawís.

Malik Mansur Muhammad-bin-'Usman, ملك منصور محمد بن عثمان

third Sultán of Egypt of the race of Ayyúb, succeeded his father in November, 1198 A. D., and died in 1200 A. D., when Malik 'Adil Saif-uddin the son of Ayyúb succeeded him and reigned 18 years.

Malik Mansur, ملك منصور, *vide* Núr-uddin 'Alí.

Malik Moizz-uddin, Eaibak, ايبيك ملك معز الدين, a

Turkomán slave of the Ayyúbite dynasty who married the Queen Malika Shajrat ul-Dar, the last of the Ayyúbite family and reigned in Egypt. He began his reign in 1250 A. D., 655 A. H., and was murdered in 1257 A. D., 655 A. H. His descendants ruled the country for nearly a hundred years.

List of the Sultáns or Mamlúks who reigned in Egypt and Hamath in Syria, after the Sultáns of the Ayyúbite family.

	A. D.	A. H.
Malik Moizz Azz-uddin Eaibak Turkmaní		
Sáhahí began to reign,	1250	648
" Mansúr Núr-uddin 'Alí bin-Moizz (imprisoned by Muzaffar,		655
" Muzaffar Kut uz-Moizzi (11 months),		657
" Táhir Rukn-uddin,		658
" Sa'id Muhammad Násir-uddin,		676
" 'Adil Badr-uddin (4 months),		678
" Mansúr Abúl Ma'ali Kaládun Sálahí,		678

Malik Ashraf Sáláh-uddin Khalíl,	A. H. 689
" Násir Muhammad bin-Kaládun (reigned 44 years),	693
" 'Adil Kutbagha Mansúri,	
" Mansúr Hisám-uddin, reigned 2 years died 698 A. D.,	
" Muzaffar Rukn-uddin, reigned 10th died 709 A. D.,	
" Mansúr Abú Bakr (2 months),	
" Ashraf Kuchak (8 months),	
" Násir Ahmad, died 745 A. D.,	
" Sáláh Ismaíl 'Abúl Fida, the author of an abridgement of Universal History down to his time. He succeeded his brother Násir Ahmad in 1344 A. D., 745 A. H.,	

In process of time, the old Mamlookes grew proud, insolent and lazy: and the Borgites, a new Militia and slaves of the old Mamlookes, taking advantage of this, rose upon their masters, deprived them of the government and transferred it to themselves about the year 1382 A. D. The Borgites also assumed the name of Mamlookes; and were famous for their valour and ferocity. Their dominion lasted till the year 1517, when they were invaded by Salím I the Turkish Sultán, who defeated them, took possession of their country, and beheaded Tuman Bey the last of the Borgites with 30,000 prisoners.

Malik Muhammad Jaesi, ملك محمد جاسي, a poet who was a native of Jáes and the author of the story of Padmáwat in Hindi verse. He lived in the time of the emperor Jahángir.

Malik Nasir Khan Faruki, ملك نصيرخان فاروقي,

son of Malik Rájá, after whose death in April, 1399 A. D., 801 A. H., he also like his father assumed the ensigns of royalty at Khándesh, and built Burhánpúr. Learned men were invited from all parts, and literature was much promoted. He seized the fort of Asír from 'Asá Ahír, reigned 40 lunar years, and died on the 21st September, 1437 A. D., 20th Rab' I, 841 A. H. He was buried in the family vault at Tálner by the side of his father, and was succeeded by his son Mirán 'Adil Farúki.

Malik Raja Faruki, ملك راجه فاروقي. The first per-

son who assumed independence in the province of Khándesh was Malik Rájá, the son of Khán Jahán Farúki, whose ancestors were among the most respectable nobles at the Dehli court, in the reigns of Alá-uddin Khiljí and Muhammad Tughlaq. At the death of his father he was very young, and inherited only a small patrimony. About the year 1370 A. D., 772 A. H., he was appointed governor of Khándesh by Fíroz Sháh Tughlaq, and the jagír of Tálner conferred on him. After the death of that prince when Diláwar Khán Ghorí assumed independence in Málwá, an intimate connection took place between the latter and Malik Rájá, so much so, that Diláwar Khán gave his daughter in marriage to Malik Nasir the son of Malik Rájá. He reigned 29 lunar years and died on the 28th April, 1399 A. D., 22nd Shabán, 801 A. H. He was buried at the town of Tálner, and was succeeded by his son Malik Nasir Khán.

The following are the names of the kings of Khándesh.

- | | |
|-------------------------------|-----------------------------|
| 1. Malik Rájá. | 7. 'Adil Khán II ('Azim Hu- |
| 2. Malik Nasir Khán. | mayún 'Alam Khán). |
| 3. Mirán 'Adil Khán. | 8. Mirán Muhammad Sháh. |
| 4. Mirán Mubárik. | 9. Mirán Mubárik II. |
| 5. 'Adil Khán I or 'Alí Sháh. | 10. Mirán Muhammad. |
| 6. Dáúd Khán. | 11. Rájá 'Alí Khán. |
| | 12. Bahádur Sháh. |

Malik Sarwar, ملك سرور, *vide* Khwāja Jahán.

Malik Shah, جلال الدين ملكشاه, surnamed Jalál-uddín

was the third Sultán of the first dynasty of the Saljúkís or Saljúkides. He succeeded his father Alp Arsalán in December, 1072 A. D., 465 A. H., and reigned twenty years. His right to the crown was disputed by his brother Kádír Beg, also called Kádard (which see) prince of Kirmán; but that chief was defeated and taken prisoner, and afterwards poisoned or put to death. Malik Sháh subdued almost the whole of Syria and Egypt: and being more fortunate than his father, not only conquered Bukhára, Samarkand and Khwárizm, but received homage from the tribes beyond Jaxartes. After the death of his wazír Nizám ul-Mulk, he moved from Isfahán to Baghdád, with the design of transplanting the khalíf Al-Muk-tadí, and fixing his own residence in the capital of the Moslem world. The feeble successor of Muhammad obtained a respite of ten days; and before the expiration of the term, the Sultán was summoned by the angel of death. He died in the 38th year of his age in the month of November, 1092 A. D., Shawwál, 485 A. H., a few days after Nizám ul-Mulk his wazír, who was assassinated by a follower of Hasan Sabbáh. The greatness and unity of the Saljúkian empire expired in the person of Malik Sháh. He invented an era called Tárikh Malik-sháhí or Jalálí (Jalalian Era). This Era, according to Dr. Hyde commences 15th March, 1079 A. D., corresponding with the 11th Ramazán 471 A. H. Malik Sháh left four sons Barkayáraq, Muhammad, Sanjar and Mahmúd, all of whom attained power in their turns. Mahmúd the youngest, was only four years of age when his father died: but the ambition of his mother, the Sultána Khátún Turkán, placed the crown upon his infant head. However, she was soon compelled to resign, and after some time they both died, and Sultán Barkayáraq succeeded him.

Malik Sharki, Mirza, مرزا ملك شرقي, an author.

Malik ul-Afzal, ملك الافضل نور الدين علي, surnamed

Núr-uddín 'Alí, the eldest of the seventeen sons of Sálah-uddín Yúsf ibn-Ayyúb. On the death of his father at Damascus in 1193 A. D., 589 A. H., he took possession of that kingdom, whilst his brother Malik ul-'Azíz 'Usmán obtained that of Egypt, and their brother Malik uz-Záhir continued to hold Aleppo. Damascus was afterwards besieged and taken by his uncle Malik ul-'Adil Saif-uddín Abú Bakr (the Saphadin of Christian writers). Núr-uddín 'Alí in a poetical address to the khalíf Násir, lamented the similarity of his own fate to that of the khalíf 'Alí ibn-Abú Tálib (his namesake) in being thus excluded from his rights by Abú Bakr and 'Usmán; the khalíf in his reply consoled him by the assurance that in him he should find the Násir (protector) whom 'Alí had sought in vain; but the intercession of the khalíf was unavailing to procure the restitution of any part of his territories. In 1198 A. D., however, on the death of his brother, the Sultán of Egypt, Núr-uddín became Atábak, or guardian, to his infant nephew Malik ul-Mansúr, and attempted by the aid of his brother, the Sultán of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Saif-uddín retaliated by invading Egypt, and expelled the young Sultán and his guardian, 1199 A. D. The unfortunate Núr-uddín now retired to Samosata, where he died apparently without issue. He was born in June, 1171 A. D., whilst his father was acting as wazír to the Egyptians. He died suddenly in February, 1225 A. D., Safar 622 A. H., and was buried in Aleppo. *Vide* Núr-uddín 'Alí (Malik ul-Afzal).

Malik ul-'Azíz 'Usmán, ملك العزيز عثمان, *vide* 'Abú'l Fatha 'Usmán.

Malli or Mallhi Rao Holkar, مالی باملهی راولکر, Rájá of

Indor was the son of Khánde Ráo, and grandson of Malhár Ráo I whom he succeeded in 1766 A. D., and died after a reign of nine months. After his death the original family being extinct, Ahliá Báí, the widow of Khánde Ráo, elected Takojí to the ráj.

Mallu 'Adil Shah, ملو عادل شاه, of Bijápúr, succeeded his father Ismá'il 'Adil Sháh in August, 1534 A. D., Safar, 941 A. H., and was on account of his shameful vices, blinded and deposed after an inglorious reign of only six months by order of his grandmother, and his younger brother Ibráhim was raised to the throne of Bijápúr in the beginning of the year 1535 A. D., 941 A. H.

Mallu Khan, ملو خان, entitled Kádír Sháh, was the ruler of Málwá when Sher Sháh took it about the year 1542 A. D., 949 A. H., and made it over to one of his own officers named Shujá't Khán or Shujá'a Khán Súr, which see, as also Kádír Sháh.

Maluk Shah, ملوك شاه, the father of the historian Shaikh 'Abdul Kádír of Badáon. He died in 1561 A. D., 969 A. H. He is the author of the work called "Jiláe ul-Khawátir."

Malul, ملول, the poetical name of Sháh Sharaf-uddín, a dervish of Murádábád. He wrote two Persian Díwáns in which he used the takhallus of Ilhám. He is also the author of a poem called "Haft Mykhána," which he composed in 1777 A. D., 1191 A. H.

Malwa, مالوه, kings of, *vide* Diláwar Khán.

Mamluk, مملوك, this word signifies in Arabic, a slave in general; but in particular, it means the Turkish and Circassian slaves, whom the kings of the posterity of Sálah-uddín (Saladin) had instructed in military exercises, and who at last made themselves masters of Egypt, and are sufficiently known to us by the name of Mamlukes. These Mamlukes reigned in Egypt 275 lunar years, that is to say, from 1250 to 1517 A. D., 648 to 923 A. H., when Salím I, emperor of the Turks, entirely subdued and exterminated them. The first king of this dynasty was Malik Maizz 'Azz-uddín Eybak, which see.

Mamnun, ممنون, poetical title of Mír Nizám-uddín, a son of Kamar-uddín Khán Minnat. He flourished in the time of Akbar Sháh II, king of Dehli, and is the author of two Persian and Urdú Díwáns. His ancestors were of Sonpat, but he was a native of Dehli. He was employed by the English Government as a Sadar-us-Sadúr at Ajmer. He died in the year 1844 A. D., 1260 A. H.

Mamun, مامون, the son of Hárún al-Rashíd, *vide* Al-Mámún.

Manbhaoti Begam, من بهاوتي بیگم, one of the concubines of the emperor Akbar. She built at Agra on a spot of 40 bighas a garden of which no sign remains now.

Mangu Kaan or Khan, منگوکان یا منگوخان, emperor of Tartary, was the eldest son of Túli Khán, the son of Changez Khán. He succeeded his cousin Kayúk Khán, the son of Oktái Khán, over the kingdoms of Tartary and Persia about the year 1243 A. D., 640 A. H. He died after a reign of sixteen years in 1258 A. D., 654 A. H., and was succeeded in the kingdom of Tartary by his son Káblái Khán; his brother Halákú Khán became the sole master of Persia.

Mani, مانی, whom we call Manes, was the founder of the sect of the Manichæis or Manicheans. In the reign of Shâhpûr, the son of Ardisher, king of Persia, about the year 277 A. D., a painter, named Mânî, having learned from the conversation of some Christians, that the Redeemer had promised to send a Comforter, after him, formed the wild design of passing for the Paraclete; and, as no opinions are so absurd, as not to be embraced, he soon drew together a multitude of proselytes. Shâhpûr was enraged at this imposture, and wished to punish the author of it; but Mânî found means to escape, and fled as far as the borders of China, having first told his followers, that he was going to heaven, and promised to meet them in a certain grot, at the end of the year. In this retreat he amused himself with painting a number of strange figures and views, which at the year's end, he shewed to his disciples, as a work given to him by angels. He was a very ingenious artist, and had a lively fancy, so that his pictures, which were finely coloured, easily persuaded the credulous multitude, in the infancy of the art in Asia, that they were really divine; they were bound together in a book called Artang, which is often alluded to by the Persian poets. Mingling the pure doctrines of Christianity with paganism, he taught that there were two principles of all things, coeternal and coeval, that is, God and the Devil, that from the former all good, and from the latter all evil proceeded. The good being, he called, the author of the new testament, the bad of the old. God, he added, created the soul, the devil, the body. He pretended also to work miracles, and was therefore sent for by Shâhpûr to cure his son, but his pretended power failed him, the child died in his arms, and the disappointed father ordered the prophet to be flayed alive, and his skin stuffed with chaff to be hung up at the gates of the capital, where Epiphanius who refuted his doctrines, saw it. Some say this impostor was put to death in the reign of Bahráim, grandson of Shâhpûr.

Mani, مانی, a poet, who although called Kâsagar Mâzandarânî, i. e., a porcelain manufacturer of Mâzandarân; yet his talents introduced him to Muhammad Muhsin Mirzá, a son of Sultân Husain Mirzá, in whose service he was killed by the Uzbaks in 1507 A. D., 913 A. H. He is the author of a Diwân.

Ma'ni, معنی, the poetical name of Râe Bijai Mal, a brother of Imtiyâz, was living in 1760 A. D., 1174 A. H., and did military service under Nawâb Shujâ'-uddaula.

Manija Begam, مانچہ بیگم, sister of Nûr Jahân Begam, vide Kasim Khân Jawenî.

Manik Pal, مانک پال, rájá of Karoulî. He died in 1805 A. D., and was succeeded by a boy then 13 years of age. In December, 1817 A. D., the Karaulî chief signed a treaty, and put himself under the protection of the British Government.

Manka al-Hindi منكه الهندي. Ibn-Abu Usaibia in his work, entitled Ayûn al-Anba, on the physicians of India, says, that Manka of India was one of the most distinguished philosophers in the sciences of India, and was well acquainted both with the language of India and Persia. It was he who translated the book of Shânâk the Indian, treating on poisons, from the Indian to the Persian language. He lived in the days of Hârûn al-Rashid, and came during his reign, from India to Irâk, and attached himself to him.

Manni Ram Seith, مئے رام, the great banker of Mathura, died in July, 1836 A. D.

Mannu Lal, منوال, a Hindû, who is the author of the work called "Guldastâe Nashât."

Manohar Das, منوہر داس, vide Tousani.

Mansa Ram, منسہ رام, father of Rájá Chyete Singh of Banaras. He possessed originally but half the village of Gangapûr, by additions to which, in the usual modes of Hindústân, he laid the foundation of the great zamindari of Banaras. He died in 1740 A. D., and was succeeded by his son Balwant Singh.

Man Singh, مان سنگہ, a rájá of Gwáliar who lived in the time of Sultân Sikandar Lodî and his son Sultân Ibrâhîm Lodî, and died about the year 1518 A. D., 924 A. H. He was a prince of great valour and capacity. His son Bikarmájît succeeded him in the rájáship and was living at the time the emperor Babar conquered India.

Man Singh, مان سنگہ, son or nephew of Rájá Bhagwân Dâs Kachhwahâ, ruler of Amer in Ajmer now called Jaipûr and Jainagar. He was appointed governor of Kâbul by the emperor Akbar in 1587 A. D., 995 A. H., and in the next year of Behâr, Hájipûr and Patna, and after the death of his father in 1589 A. D., 998 A. H., he was honoured with the title of rájá and rank of 7000, and made governor of Bengal. He had 1500 concubines, and every one of them had children; but they all died before him. Mân Singh died in the ninth year of the emperor Jahângir 1614 A. D., 1023 A. H., in the Dak-hin, and sixty of his concubines burnt themselves with his corpse. His second son Rájá Bhão Singh succeeded him and died of drinking. The eldest son of Mân Singh was Rájá Partap Singh who died before his father and left a son named Mahâ Singh who served under the emperor Jahângir, and after the death of his grandfather and uncle was honoured with the title of Rájá. Mân Singh had built a house on the banks of the river Jamna of which at present towards the river only two broken Burj are to be seen. The Muhalla Mânpanah close to the Jamna Masjid at Agra is still very well-known. He died at Berâr in 1617 A. D., 1026 A. H. His son Mirzá Rájá Jai Singh served under Shâh Jahân and 'Alamgir. He was poisoned by his son Kirat Singh about the year 1625 A. D. After him his son Râm Singh was reduced to a mansab of 4000; Bishun Singh, reduced to a mansab of 3000, and after him came Jai Singh Sawai, son of Bishun Singh, which see.

Man Singh, مان سنگہ, rájá of Jodhpûr or Mârwar, was a descendant of rájá Jaswant Singh Râthori, the earliest rájá of this country on record. He succeeded rájá Bhâm Singh in 1803 or 1804 A. D. Disasters or disappointments either soured the temper or affected the reason of Mân Singh, who became one of the most sanguinary monsters that ever disgraced the gaddî. His death was announced on the 20th of September, 1843 A. D. The Mârwar succession question was settled in favour of Ahmâdnagar on the 7th November, 1843, the choice falling not on the young heir of that house, but on his father Takht Singh, who was unanimously elected, and whose son accompanied him as prince royal. Takht Singh is a descendant of the Herori Jaswant. Several of the Zanana ladies and three or four slave girls became Sutti.

Man Singh, Raja, مان سنگہ راجا, of Audh. His title was Mahârájá Sir Mân Singh Bahâdur Kayam Jung, K. C. S. I. He died at Ajuddhia on the 11th October, 1870 A. D. He was Vice-President of the British Indian Association, a post which he held with great success.

Mansur, منصور, a khalif of Baghdâd, vide Al-Mansûr.

Mansur, منصور, the son of Báikara Mirzá, and father of Sulṭán Husain Mirzá of Hirát.

Mansur, منصور, a poet, who is the author of a *Díwán* in which are some *Kasidas* in praise of Sháh Abbas II, who died in 1666 A. D., 1077 A. H., and of Abbas Kuli Beg.

Mansur I, Samani, Amir, امير منصور ساماني, a prince of the race of the Samanides, was the son of Amír Nuh I, and brother to Amír 'Abdul Malik whom he succeeded 961 A. D., 350 A. H. He compelled the Dīlamí ruler of Fars and 'Irāk to pay him an annual tribute of 150,000 *dinars* of gold: and the peace, by which this tribute was fixed was cemented by his marriage with the daughter of Rukn-uddaula, the reigning prince of that family. Amír Mansúr died after a reign of 15 lunar years on the 15th of March, 976 A. D., 11th Rajab, 365 A. H., and was succeeded by his son Amír Nuh II. His wazír Abú 'Alí bin-Muhammad translated into Persian the *Tārīkh Tabarī*.

Mansur II Samani, Amir, امير منصور ثاني, succeeded his father Amír Nuh II, in 997 A. D., 387 A. H., on the throne of Khurásán. He occupied it for a short period (little more than a year) which was marked with disgrace and misfortune. He was obliged to fly before his rebellious nobles, who afterwards deprived him of his sight and elevated his younger brother, 'Abdul Malik II, to the throne 998 A. D., 388 A. H.

Mansur 'Ali Khan, منصور علي خان, Nawáb of Audh, *vide* Safdar Jang.

Mansur 'Ali Khan, Sayyad, منصور علي خان سيد, the present Nawáb of Murshidábád. He was living in 1868.

Mansur Hallaj, منصور حلاج, the surname of Shaikh Husain Halláj, a celebrated ascetic, who was a native of Baiza, and originally a cotton-thresher. The Musalmáns differed in their opinions about the character of this person. Some took him to be a saint, and gave out that he performed miracles; others believed him to be a sorcerer or a juggler, and that he only deceived people with his tricks. He was, however, condemned and sentenced by the khalif of Baghdád, Maḩtadir, and was put to death, because he used to proclaim "An-ul-haḩ," i. e., "I am the truth," or in other words, "I am God." When they had taken him to the place of execution, they first cut off both his hands, and then his legs; they plucked out his eyes, cut out his tongue, and separated his head from his body. They then burned his mangled corpse to ashes, and threw it into the Tigris. This circumstance took place in the year 919 A. D., 306 A. H., but according to Ibn-Khallikán, on the 24th Zi-Ka'da, 309 A. H., corresponding with 26th March, 922 A. D. Shaikh Husain is commonly called Mansúr Halláj though it is the name of his father. He is considered by the Súfis to be one of their most eminent spiritual leaders, who, they believe, had attained the fourth or last stage of Súfism. An inspired Súfi is said to have demanded of the Almighty why he permitted Mansúr to suffer? The reply was, "This is the punishment for the revealer of secrets."

Mansur ibn-Alkaem ibn-Almahdi, منصور ابن القايم, a prince of Africa who died on Friday the 19th of March, 953 A. D., Friday 29th Shawwál, 341 A. H.

Mansur, Shah, منصور شا, *vide* Sháh Mansúr.

Mansur, Khwaja, خواجه منصور, *vide* Khwája Mansúr.

Manu, من, the son of Brahmá, the first male according to the Hindús. Kapil was Manu's grandson, and the author of the Sankh Shastar in which he mentions the Gíta, which relates of transactions, which took place at the end of the Dwápar, and the beginning of the Kaljug. Manu is the author of the Institutes that goes by his name; it is said that it existed in the Satjug according to this shlóka, "When 1010 years of the Satjug were expired, I Manu, at the full moon of the month Bhadr, by the command of Brahmá finished this Shastar."

Manuchehr, منوچهر, one of the ancient kings of Persia of the first or Pishdádian dynasty, who succeeded Faredún. He was a good and pious monarch: but the great prosperity which attended his reign was chiefly owing to the wisdom and courage of his prime-minister, Sám, the son of Narimán, whose descendants Zál and Rustam, even during this reign obtained a celebrity which has led Persian historians and poets to speak only of those events that are connected with their biography. Manúchehr died after a reign of 120 years, and was succeeded by his son Nauzar, in the latter part of whose reign died Sám, the son of Narimán. After the death of Sám, Pashang the king of Túrán invaded Persia with a force of 30,000 men, commanded by his son, Afrásiáb. Two engagements and two single combats took place, Nauzar himself was discomfited by Afrásiáb, who soon afterwards took him prisoner and slew him. This happened in the seventh year of the reign of that unfortunate monarch.

Manuchehr, منوچهر, *vide* Kábús.

Manuchehr, Malik or Khakan, ملك منوچهر يا خاقان, ruler of Shírwán whose panegyrist was Khákání the poet. He was a descendant of Bahrám Chobín, and his title was Khákán, hence the takhallus of Khákání. Manúchehr reigned about the year 1180 A. D., 576 A. H., of the Christian era.

Manuchehr, منوچهر, (prince) he was the son of Shaikh Ibráhím, ruler of Shírwán who died in 1417 A. D., 820 A. H. His panegyrist was Kátibí who wrote a chronogram on his death which happened in the year 1412 A. D., 815 A. H., five years before his father.

Manuchehr, منوچهر, *vide* Tousaní.

Manuchehri, منوچهری, who had the sobriquet of Shast Galla. His name was Hakím Najm-uddín Ahmad bin-Ya'kúb bin-Manúchehri. He lived at the court of Sulṭán Mahmúd of Ghazni and of his two sons Masa'úd and Muhammad. He acquired much wealth, and hence his sobriquet of Shast Galla, i. e., sixty flocks of sheep. He died in 1090 A. D., 483 A. H., and left a *Díwán* in Persian.

Manwi, Maulwi, مولوي معنوي, an author.

Manzari, منطري سمرقندی, of Samarkand, a poet who was in the service of Bairam Khán at Agrah, and wrote a poem called "Sháhnámí Khayál," which contains an account of the war of Sikandar Sháh Súr, &c.

Marghinani, مرغینانی, his proper name was Burhán-uddín 'Alí bin-Muhammad, but he derived this title from his native country Marghinán a city in Máwarun-nahr. He is the author of the "Hidáya," and several other works. His death happened in 1197 A. D., 593 A. H. *Fide* Burhán-uddín 'Alí.

Maria, مارية, one of the wives of Muhammad by whom he had a son named Ibráhím who died when an infant. She was called Kabtí or Egyptian, because she was sent as a present to Muhammad by Makoukas, king of Alexandria. She died in 637 A. D., 16 A. H.

Mariam, مريم. This word in Arabic signifies Mary, and is only applied to the Virgin Mary. The Kurán, in the chapter called Al-Amrán, or the family of Amrán, and in Súra Mariam, confounds Mary the mother of Jesus with Mariam the daughter of Amram and sister of Moses and Aaran. In the book called Al-Sahíh, there is a tradition, that the Apostle of God said, among men there have been many perfect; but among women only four: 'Asia, the wife of Pharaoh; Mary, the daughter of Amrán, Khudyja, the daughter of Khawlyid and Fátima, daughter of Muhammad.

Mariam Makani, مريم مكاني, a title of Hamída Báno Begam, the mother of the emperor Akbar, which she received after her death. See Hamída Báno.

Mariam Zamani, مريم زماني. She was the daughter of Rájá Behari Mál Kachwaha, was married to the emperor Akbar Sháh. Her proper name is not known. She was the mother of the emperor Jahángir; she died at Agrah in the time of her son Jahángir in 1623 A. D., 1032 A. H., and the mausoleum at Agrah in Sikandra which was erected by her son over her grave, is called by the people of Agrah, Rauza Mariam.

Ma'ruf, معروف, poetical name of Iláhi Bakhsh Khán, younger brother of Fakhr-uddaula Nawáb Ahmad Bakhsh Khán, son of Mirzá 'Arif Khán. He died in the year 1242 A. H., and left two Diwáns in Urdú.

Ma'ruf Karkhi, معروف كركخي, he was by birth a Christian, but being convinced that there are not three Gods as the Christians say, but one, he became a convert to Muhammadanism, and his parents followed his example. He afterwards became a very pious Musalmán; was contemporary with Dáúd Táí and Ibráhím Adham, and became master of Sarí Sakatí. He died in the reign of Mámún, the son of Hárún al-Rashíd on the 31st of August, 815 A. D., 20th Muharram, 200 A. H., and lies buried in a place called Karkh in Baghdád. The heart of Ma'ruf (that is to say the letter R, which is the numeral for 200) is the chronogram for the Hijri year of his demise.

Marwan ibn-Hafsa, مروان ابن حفصة, an eminent Arabian poet, on whom the khalíf Mahdí, on one occasion, bestowed the sum of 70,000 dirhams (£1600) as a reward for merit.

Marwan I, مروان ابن الحكم, son of Hakam, was the fourth khalíf of the race of Umayya. He was proclaimed khalíf at Damascus after the death of Mu'áwia II, in 684 A. D., 64 A. H. He was also called, "Ibn-Taríd," the son of the expelled, because Muhammad had banished his father Hakam for divulging a secret. He died after a reign of 298 days on the 12th April, 685 A. D., 2nd Ramazán 65 A. H. He is said by some authors to have been poisoned by his wife, Zainab, the widow of Mu'áwia II. Her, he had married, with a promise that her son Khálid should succeed him, but afterwards altering the succession in favour of his own son 'Abdul Malik, young Khálid reproached him with his breach of promise: upon this Marwán calling him bastard, the child complained to his mother, who to be revenged for this affront, is said to have poisoned him or smothered him with a pillow.

Marwan II, مروان الحمار, surnamed Himár or the ass,

was the son of Muhammad the son of Hakam, and the fourteenth and last khalíf of the house of Umayya. He was nephew to Marwán I. After deposing Ibráhím the son of Walid II, he ascended the throne of Damascus in 745 A. D., 26th Zil-hijja, 132 A. H., and was defeated and slain on the 5th August, 750 A. D. in a battle fought against Abú'l Abbás al-Saffáh who was previously proclaimed khalíf by the inhabitants of Kúfa on Friday the 29th of November, 749 A. D., 13th Rabí II, 132 A. H. Marwán before his accession to the throne, had been governor of Mesopotamia, and had received, by his Georgian warfare, the honorable epithet of the ass of Mesopotamia or Al-Himár, a warlike breed of asses, that never fly from an enemy.

Masa'ud I, سلطان مسعود اول, son of Sultán Mah-

múd of Ghazní. He after cruelly depriving his brother Muhammad of sight, mounted the throne of Ghazní 1030 A. D., 421 A. H. He made several incursions into India to maintain the tranquillity of those possessions which his father had subdued. But he had no time to attack others: all his means were required to defend himself from a formidable tribe of Tartars, called Saljúki, who had, for a considerable time past, made predatory incursions into Khurásán, and other parts of his dominions. He carried on a petty war against different branches of this powerful tribe for some time, and with various success, till he was completely defeated in a great action fought in Khurásán with Tughral Beg Saljúki on Friday the 16th of June, 1038 A. D., 9th Ramazán, 429 A. H., and was obliged to fly towards Láhor, which he resolved to make the future capital of his government. On his march, he was deposed by his mutinous army, and his brother Muhammad Makahúl the blind, was again placed on the throne. Masa'ud remained in confinement for several years, and was afterwards assassinated by Ahmad the son of Muhammad Makahúl 1041 A. D., 433 A. H.

Masa'ud II, سلطان مسعود ثاني, son of Sultán

Maudúd, a child of four years old, was raised to the throne of Ghazní after the death of his father in December, 1049 A. D. but was soon deposed after a nominal reign of six days, and Abú'l Hasan 'Alí, the son of Sultán Masa'ud I, was proclaimed emperor.

Masa'ud III, سلطان مسعود ثالث, the son of Sultán

Ibráhím ascended the throne of Ghazní after the death of his father in 1098 A. D., 492 A. H. He reigned over Ghazní and Láhor 16 years; had for his wife the sister of Sultán Sanjar, the Saljúkide who had made peace with his father. Sultán Masa'ud died in 1114 A. D., 508 A. H., and was succeeded by his son Sherzád or Sher-nazád.

Masa'ud IV, سلطان مسعود رابع, the son of Sultán

Muhammad Saljúki, and brother of Tughral II, whom he succeeded to the throne of Hamdan. He began to reign about the year 1134 A. D., 529 A. H., and died 1152 A. D., 1st Rajab, 547 A. H., Atábak Eldiguz was his minister.

Masa'udi, مسعودی, the famous historian who visited

India, Ceylon and the coast of China in the year 915 A. D. He is the author of the work entitled "Ma'dan ul-Jawáhir" Mines of Gems, of which the first part has been well translated by Dr. A. Sprenger. The first of his compositions is "Akhbár uz-Zaman," an enormous work of at least twenty volumes; the second is the "Kitáb ul-Ausath," being the complement to the Akhbár; and the third "Mines of Gems" or as some call it the "Meadows of Gold," forming at the same time the extract and the supplement of the two others. He died 956 A. D., 345 A. H. In describing the early discoveries of his countrymen inside the Great Pyramid in Egypt,

he says, that some of them found in the lowest part of the Pyramid a vase containing a quantity of fluid of an unknown quality. They also discovered in a large hall a quantity of golden coins put up in columns, every piece of which was of the weight of 1000 dinars. In another place they found the image of an old man, made of green stone sitting upon a sofa, and wrapped up in a garment. Before him were statues of little boys. Having proceeded further they met with the image of a cock made of precious stones and placed upon a green column. Continuing their researches they came to a female idol of white stone and lions of stone on each side. This, he says, occurred in the time of Yarid bin-'Abdullah, supposed, says Colonel Howard Vyse, to have been a king of Egypt.

Masa'ud Ghazi, Salar, مسعود غازی, a celebrated

Muhammadan martyr commonly called Ghazí Miyain, whose tomb is at Bahráich in Audh. He was the son of Sálár Sáhú, and related to Sultán Mahmúd of Ghazní; his mother being that monarch's sister. He had forcibly taken possession of a Hindú temple in Bahráich, upon which the Hindús surrounded him from all sides, a battle ensued in which Masa'ud Ghazí was slain, and several of his adherents cut to pieces. This circumstance took place on the 15th of June, 1033 A. D., 14th Rajab, 424 A. H., at which time he was only 19 years old. To commemorate his martyrdom a festival takes place every year at Bahráich on the first Sunday in the month of Jeith, which falls exactly on the 29th day after our Easter Sunday, and very seldom on any other day. The festival terminates with the flying of kites.

Masa'ud Hisari, Maulana, مولانا مسعود حساری, a poet who was living in the commencement of Akbar's

reign, and wrote the chronogram of the emperor Humáyún's death which took place in 1556 A. D., 963 A. H.

Masa'ud, Khwaja, خواجه مسعود of Bak, a place near

Bukhára. It is said that he was for some time a king in Máwarun-nahr, but a dervish at heart. He is the author of several works on Súfyism, one of which is the "Umm al-Nasáeh." He has also composed a Díwán which he called "Núr ul-Aín," the light of the eye, containing more than 3,000 verses.

Masa'ud, Khwaja, خواجه مسعود, vide Khwája Masa'ud,

Masa'ud Sa'd Salman, مسعود ساد سلمان, a poet

and native of Jurján. He flourished in the time of Manúchehr, ruler of that country, about the year 1060 A. D., 452 A. H. He is the author of a Díwán in Arabic and Persian.

Mas-hafi, مصحفی, an Urdú poet of Lakhnau, whose proper

name is Ghulám Hamdání. His native country was Amroha in the district of Murádábád. He died about the year 1824 A. D., 1240 A. H. He is the author of several Díwáns and biographies in Persian and Urdú.

Masha-ullah, ماشا الله, the surname of an author who is also styled "Al-Misrí," or the Egyptian. It is also the name of a Jew, who was a great astronomer, and lived in the time of the khalífs Al-Mansúr and Al-Mámún.

Ma'shuk 'Ali, Maulana Muhammad معشوق علي مولانا محمد

of Jaunpúr, a learned Musalmán and author of several works in prose and poetry. He died in the year 1862 A. D., 1268 A. H.

Masih, مسیح, the poetical name of Hakím Rukná Káshí, which see.

Masih, مسیح, whose proper name was Hátim, is the author

of the poem called "Kissae Manúchehr," containing the story of Manúchehr, which he composed in 1660 A. D., 1070 A. H., and dedicated it to Sháh Jahán the emperor of Dehlí.

Masiha, مسیح, poetical title of Hakím Muhammad 'Alí Khán, who is the author of an Urdú Díwán.

Masihai, Akhund, اخوند مسیحی of Káshán, whose

poetical name is Sáhib, a man who possessed every ornament of learning and accomplishments, had been a pupil and son-in-law of 'Aká Husáin of Khwánsár, and gained the admiration of all mankind by his good qualities and agreeable society. He composed much in verse, and has left elegant compositions in prose. He died at Isfahán in the beginning of the 18th century.

Masihi, مسیحی, a Turkish poet of great repute at Constantinople, who flourished in the reign of the emperor Sulaimán II, styled the Lawgiver. His works are preserved in the archives of the Royal Society. Masihi died in 1512 A. D., 918 A. H.

Masihi, Mulla, ملا مسیحی, also called Masihái, was the

poetical name of Sa'd-ulláh, an adopted son of Muḡarrab Khán. He was a native of Pá nipat, and flourished in the time of the emperor Jahángír. He translated the "Ramáyán," which contains the battle of Rám Chand with Ráwan the ten-headed monster, from Hindí into Persian verse.

Masihi, مسیحی, vide Rukn-uddín Masa'ud Masihi.

Masir, مسیر, poetical name of prince Mirzá Hamáyún Kadr, the son of Mirzá Khurshaid Kadr, vide Tashkír.

Masjidi, مسجدی, poetical title of a poet of Persia.

Masjid Moth, مسجد موت, built by Mían Bhúya at Dehlí. Vide Bhúya.

Maslah-uddin, مصالح الدين, proper name of the celebrated Shaikh Sa'dí of Shíráz, vide Sa'dí.

Maslah-uddin al-Lari, مصالح الدين لاری, a native of

Lár in Persia, and author of the work called "Mirat ul-Adwár," the Mirror of the World.

Masruf, مصروف, poetical title of Nawáb Khán Bahádur

Khán, the son of Jalál-uddin or Zulfiḡar Khán, the son of Háfiz Rahmat Khán of Bareli. He is the author of a Díwán. He rebelled against the British in 1857, and consequently was obliged to leave his native country and go to Mecca.

Masrur, مسرور, the poetical title of Walí Muhammad Khán who was governor of Lár under Sháh Tahmásp II of Persia.

Mast, مست, the poetical appellation of Zulfiḡar 'Alí, which see.

Ma'sum 'Ali Shah, Mir, معصوم علي شاه مير, a celebrated Súfi teacher, who was a disciple of Sayyad

'Alí Razá, a native of the Dakhin. During the reign of Karím Khán, he went from India to Shíráz, where his

followers soon amounted to more than thirty thousand. The orthodox priests took alarm, and prevailed on the mild Karīm Khān to banish the saint from his capital, but his reputation was increased by the act of power which proclaimed him dangerous. After Karīm Khān's death, Mīr Ma'sūm, who resided in a small village near Isfahān, deputed his first disciple, Fayāz 'Alī, to teach in that city. That holy person soon died, and was succeeded in his office by his son Nūr 'Alī Shāh: who, though young in years, was, (to use the phrase of his historian), "old in piety." The number and rank of Mīr Ma'sūm's followers excited alarm in the priests of Isfahān, who transmitted so exaggerated an account of the vile heresies of the Sūfis to 'Alī Murād Khān, the king, and recommended him so strongly to support the faith, by punishing those whose opinions were alike hostile to true religion and good government, that the monarch, the moment he received their representation, sent orders to cut off the noses and ears of some among the most zealous of the obnoxious sect; and as a further disgrace, to shave the beards of all who had adopted their opinions. The ignorant soldiers intrusted with the execution of this mandate, were not very capable of discriminating between true believers and infidels: and we are assured by a contemporary writer, that many orthodox Muhammadans had their noses and ears cut off, and their beards shaved on this memorable occasion.

Mīr Ma'sūm 'Alī and Nūr 'Alī Shāh, after wandering from one place to another, re-visited Kirmān, where Mushtāq 'Alī, the most pious of his disciples, was put to death. At Kirmānshāh Nūr 'Alī Shāh was placed in confinement: and Mīr Ma'sūm was murdered when at prayers in the midst of his followers. This sect, however, notwithstanding the efforts of their enemies, continued to increase in numbers; and Nūr 'Alī Shāh, with all who adhered to him, were banished the kingdom. His avowed disciples were at this period about sixty thousand; but many more were supposed to be secretly devoted to him. He is said to have been poisoned at Mausul. It is related that two inhabitants of Kirmānshāh, who were distinguished by an extraordinary appearance of zeal, dressed his dinner on the day that he was suddenly attacked by violent spasms, which in a few hours terminated his existence. Their flight led all to suspect them of having poisoned him. Nūr 'Alī died at 9 o'clock on the morning of the 3rd June, 1800 A. D., 10th Mu-harram, 1215 A. H. He expired close to the grave of the prophet Jonas, within a league of Mausul.

Matin, معین, the poetical name of Shaikh 'Abdull Raza bin-'Abdullāh Matin. He was a native of Isfahān, but of Arabic origin. He came to India in the reign of the emperor Muhammad Shāh, and subsequently went to Lakhnau, where he assumed the garb of a dervish and received a pension from Burhān ul-Mulk Sa'adat Khān. Having lost his pension owing to the change of rulers, he proceeded to Bengal where he died in 1761 A. D., 1175 A. H., and left a Diwān of 5000 verses.

Ma'tmid Khan, معتمد خان, vide Ma'tmid Khān.

Matrazi, مطرزي, surname of Muwayyad, the grandfather of Shaikh Nizāmī of Gauja. He was a poet and an author.

Maudud Chishti, Khwaja, خواجه مودود چشتي, son of Khwāja Yūsaf the son of Sama'an. His father who died in 1067 A. D., aged 84 lunar years, lies buried at Chisht. Khwāja Maudūd is the founder of a religious sect called Chishtī, of which Khwāja Mo'in-uddīn Chishtī, whose tomb is at Ajmir, was a follower. Maudūd died on the 8th May, 1153 A. D., 1st Rajab, 527 A. H.

Maudud, Sultan, سلطان مودود, the son of Sultān Masa'ūd I of Ghazni. He was at Balkh when his father was murdered by Ahmad the son of the reigning Sultān, Muhammad Makahūl; he immediately proclaimed himself king and marched to revenge his father, and having defeated the Sultān's army on the banks of the Indus, made Muhammad and his sons prisoners, and put them all to death 1041 A. D., 433 A. H. The dynasty of Ghazni lost, during the reign of Maudūd, all their possessions in Persia. Maudūd died at Lāhor on the 23rd of December, 1049 A. D., 24th Rajab, 441 A. H., having reigned upwards of nine years.

Mauji, موجي بدخشاني, of Badakhshān, whose proper name was Muhammad Kasim Khān, is the author of a "Yūsaf Zalekha," containing 6000 verses. He died at Agra in 1571 A. D., 979 A. H.

Maulana 'Alī, مولانا علي, the son of Mahmūd Kirmānī, commonly called Shahāb. He is the author of a History entitled "Maāsir Mahmūdī" which he dedicated to Sultān Mahmūd Shāh I, Khiljī, king of Mālwa, who reigned from 1436 to 1469 A. D.

Maulana Hasan, مولانا حسن, a learned Musalmān who died in the time of Sultān Salīm Shāh of Dehlī in the year 1549 A. D. His tomb, which has a Persian inscription in verse, is still to be seen in the Roman Catholic Burial-ground at Agra.

Maulana Husain, مولانا حسين, was a disciple of Khwāja Abū'l Wafā who died in 1432 A. D., 836 A. H. Maulānā Husain is the author of the work called "Maqsud Akṣa," and of the "Sharah Kaṣida Burda."

Maulana Maghrabi, مولانا مغربي, vide Maghrabī.

Maulana Majd, مولانا مجد, vide Majd (Maulānā).

Maulana Nasir, مولانا ناصر, vide Nāsir Bukhārī (Maulānā).

Maulanae Rum, مولانا روم, vide Jalāl-uddīn Rūmī.

Maulud Muhammad, مولود محمد, author of a Persian work on Physic, called "Bahr ul-Munāfa," the Sea of Profit, dedicated to Tipū Sultān.

Maulwi Rumi, مولوي رومي, vide Jalāl-uddīn Rūmī.

Mauzun, موزون, poetical appellation of Rājā Rām Narāin of Patna, which see.

Mawasi, مواسي, a celebrated poet of Persia, who flourished at the court of Malik Shāh Saljūkī about the end of the eleventh century of the Christian era, and received the designation of Malik ush-Shu'arā, king of poets, and the dignity of an Amīr. The poet Khākānī made him his model in versification; and so renowned were his odes, that more than a hundred poets endeavoured to imitate his style.

Mazani, مازني, whose proper name is Abū 'Uṣmān, was an excellent Arabic Grammarian. He died in 863 A. D., 249 A. H.

Mazani, مزني, or Al-Mazani, vide Abū Ibrāhīm Ismā'īl.

Mazdak, مزدك, name of a famous impostor, a native of Persia, surnamed Zandīk, that is to say, the impious. He lived in the reign of Kubād the father of Naushervān the Just. He was imprisoned and afterwards put to death by order of the latter.

Mazhar, مظہر, author of a poem containing the story of "Chandar Badan," which he dedicated to Aurangzib emperor of Dehli.

Mazhar, مظہر, the poetical designation of (Mirzá) Ján Jánán, which see.

Mazhari, Maulana, مولانا مظہری کشمیری, a poet of Kashmir who flourished in the time of Akbar.

Mazhar ul-Hakk, مظہر الحق, poetical name of Abú 'Abdullah Muhammad Fázil, author of the "Mukhbir ul-Wásilín," a poem containing the chronograms of the most celebrated persons among the Muhammadans. He flourished in the time of the emperor 'Alamgir and died in 1696 A. D., 1106 A. H., *vide* Abú 'Abdullah Muhammad Fázil.

Mazmun, مضمون, the poetical appellation of Shaikh Sharaf-uddín a descendant of Shaikh Farid-uddín Shakkarganj. When he was past forty, he took up his abode in the mosque at Sháhjahánábád called Zinat ul-Masájid, and led the life of an ascetic. He was a pupil of Mazhar and 'Arzú, the latter called him "Sháir-i-Bedána," because he had lost all his teeth. He died about the year 1745 A. D., 1158 A. H.

Mehr, مہر, poetical title of Mirzá Hatim 'Alí Beg of Aghra, formerly a Munsif of Chunár. He is the author of a Díwán and a book called "Panjae Mehr." He was still living at Aghra in 1873 A. D.

Mehr, مہر, poetical name of Nawáb Amín-uddaula Sayyad 'Aghá 'Alí Khán, a son of Mo'tmid-uddaula 'Aghá Mír, the ex-Nawáb of Lakhnau. He was living at Kahnápúr in 1856, and is the author of an Urdú Díwán.

Mehri, مہرے, poetical name of an author.

Mehr Nasir, مہر نصیر, *vide* Mirzá Mehr Nasir.

Mehrun-nisa Begam, مہر النساء بیگم, 5th daughter of 'Alamgir. Her mother's name was Aurangabadí Mahal. She was born in August, 1661 A. D., 3rd Safar 1072 A. H., and married to Prince Ezid Bakhsh, the son of Sultán Murád Bakhsh, and died in 1704 A. D., 1116 A. H.

Mehrun-nisa, مہر النساء, daughter of Núr Jahán by Sher Afgan Khán. She was married to Shahriar, the youngest son of Jahángir.

Mian Mir, میان میر, *vide* Shaikh Mír of Láhor and Sháh Mír.

Minhaj us-Saraj Jurjani, منہاج السراج جورجانی, a native of Junjan or Georgia, was an elegant poet and author of the "Tabkát Násirí," which he wrote in 1252 A. D., and dedicated to Násir-uddín Mahmúd king of Dehli who reigned from 1246 to 1266 A. D. He is also called Kází Sadr Jahán Minháj-uddín Jurjání. *Vide* Abú 'Umar Minháj.

Minnat, منت, poetical name of Mír Kámar-uddín Minnat, a native of Dehli. Warren Hastings conferred on him the title of "Malik-ush-Shu'ará," or the king of poets at the recommendation of the Nawáb of Murshidábád. He visited the Dakhan and received 5,000 rupees for a Kásida or panegyric which he wrote in praise of the Nizam of Haidarábád. He died at Calcutta in 1793 A. D., 1208 A. H., and left 150,000 verses in Persian and Urdú. Among his compositions is a "Chamanistán" and a "Shakaristán."

Mir, میر, this word is an abbreviation of Amír, which in Arabic signifies, a chief, prince and commander. The Sayyads of India are also called Mir.

Mir, میر, the poetical designation of Mír Muhammad Taqí, a Hindústání poet who flourished in the time of the emperor Sháh 'Alam, and whose poetry is mostly Rekhta. He was a native of Akbarábád and nephew to Siráj-uddín 'Alí Khán 'Arzú. He is the author of six Díwáns and a Tazkira or biography of poets. He died at Lakhnau in the year 1810 A. D., 1225 A. H., *vide* Faiz, and Taqí (Mír).

Mir Akhund, میر اخوند, *vide* Kháwánd Sháh.

Mir 'Alam, میر عالم, title of Mír Abú'l Kásim, the prime-minister of the Nizám of Haidarábád. This nobleman for upwards of thirty years had taken a lead in the administration of affairs in the Dakhin. He died in the month of November, 1808 A. D., and was succeeded by Munír ul-Mulk.

Mir 'Ali, میر علی, surnamed Dámád, or the bridegroom (because he was married to a favourite sister of the great Sháh 'Abbás), was the teacher of a system of philosophy much more pure and sublime than had hitherto been known. His immortal scholar Sadra has, by his numerous works, proved himself superior to Aristotle in abstract science, though that great philosopher had been hitherto the master of his preceptor and all his predecessors in those branches of learning.

Mir Amman, میر امن, a Hindústání lyric poet, whose poetical name was Lutf, which see.

Miran, میرن, surname of Mír Sádik, the son of Nawáb Ja'far 'Alí Khán of Bengal, *vide* Mír Sádik.

Miran 'Adil Khan Faruki, میران عادل خان فاروقی, third king of Khándesh, succeeded his father Malik Nasir Khán in September, 1437 A. D. He reigned more than three years, expelled the Dakhanís from Khándesh in 1440 A. D., and was murdered in the city of Burhánpúr on Friday the 28th of April, 1441 A. D., 8th Zil-hijja, 844 A. H. He was buried at Tálner by the side of his father, and succeeded by his son Mírán Mubárik Khán I.

Miran Ghani, میران غنی, commonly called 'Adil Khán Fárúqí I, succeeded his father Mírán Mubárik Khán in May, 1457 A. D., Rajab, 861 A. H. to the government of Khándesh, which province under his rule attained a degree of prosperity which it had never known under any of its former rulers. This prince added considerably to the fortifications of Asir, and constructed the strong outwork called Malaigaph; he also built the citadel of Burhánpúr, and raised many magnificent palaces in that town. He died after a reign of 48 lunar years on Friday the 8th September, 1503 A. D., 14th Rabi' I, 909 A. H., and was buried at his particular request near the palace of the Daulat Maidán in Burhánpúr. He was succeeded by his brother Dáúd Khán Fárúqí.

Miran Husain Nizam Shah, میران حسین نظام شاہ, ascended the throne of Ahmadnagar in the Dakhin after the murder of his father Murtaza Nizám Sháh in June 1588 A. D., Rajab, 996 A. H. He being of an impetuous and cruel disposition, began his reign by tyranny and oppression, and was deposed and murdered after a reign of ten months and three days on the 18th of March, 1589 A. D., 11th Jumáda I, 997 A. H., and his cousin Ismá'il Nizám Sháh, the son of his uncle prince Burhán Sháh (who was then at the court of the emperor Akbar at Dehli), was raised to the throne.

Miran Mubarik Khan Faruki I, میران مبارک خان

فاروقی, succeeded his father Mirán 'Adil Khán Fárúki in the government of Khándesh in April, 1441 A. D. He reigned, without undertaking any foreign conquest, or drawing upon himself the hostility of his neighbours, for a period of nearly 17 lunar years. He died on the 17th May, 1457 A. D., 12th Rajab, 861 A. H., was buried at Tálner, and succeeded by his son Mirán Ghani, commonly called 'Adil Khán Fárúki I.

Miran Mubarik Khan Faruki II, میران مبارک خان

فاروقی, succeeded his brother Mirán Muhammad Khán in the government of Khándesh in 1536 A. D., 943 A. H. He reigned 32 lunar years and died on the night of Wednesday the 24th of December, 1566 A. D., 6th Jumáda II, 974 A. H., and was succeeded by Mirán Muhammad Khán Fárúki II.

Miran Muhammad Khan Faruki I, میران محمد خان

فاروقی, succeeded to the government of Khándesh after the death of his father 'Adil Khán II, in 1520 A. D., 926 A. H., and after the demise of Bahádur Sháh king of Gujrát and Málwá, who was murdered by the Portuguese at Diu in February, 1537 A. D., he (Muhammad Khán) being the son of Bahádur Sháh's sister, was proclaimed by his mother, in concert with the nobles, king of Gujrát and Málwá, and was formally crowned at Mándó with the title of Mirán Muhammad Sháh; but his reign in those provinces was of short duration, for he died suddenly on the 24th of April, 1537 A. D., 13th Zí-Ka'da, 943 A. H. His body was conveyed to Burhánpúr, and interred in the vault of his father, 'Adil Khán II. His brother Mirán Mubárik Khán II succeeded him in the government of Khándesh, and Mahmúd Sháh (son of Latif Khán the brother of Bahádur Sháh) to the throne of Gujrát.

Miran Muhammad Khan Faruki II, میران محمد خان

فاروقی ثانی, succeeded Mirán Mubárik Khán II in the government of Khándesh in December, 1566 A. D., and died after a reign of ten years in 1576 A. D., 984 A. H. He was succeeded by his brother Rájá 'Alí Khán.

Miran Shah, Mirza, میرزا میران شاه, the eldest surviving son of Amír Taimúr (Tamerlane) was born in the year 1367 A. D., 769 A. H. He had the government of 'Irák, 'Azurbeján, Dayárbikr and Syria during the lifetime of his father, and after his death he reigned 3 years 3 months and 7 days over those countries, when he was slain in a battle against Kara Yúsaf the Turkmán on the 20th of April, 1408 A. D., 24th Zí-Ka'da, 810 A. H., aged 41 lunar years 7 months and 10 days. He had several sons, viz., Abú Bakr Mirzá, 'Alí Mirzá, Umar Mirzá who succeeded him, Mirzá Khalil, Sultán Muhammad Mirzá, Mirzá Ayjal and Mirzá Sayúrghamish.

Mir Bakir Damad, میرباقر داماد, he was called Dámád because he was the son-in-law of Sháh 'Abbás I, king of Persia. He is the author of the work entitled "Ufk ul-Mubín," and the marginal notes on the "Sharah Mukhtasar Usúl". He died in the year 1630 A. D., 1040 A. H., vide Muhammad Bakir Dámád.

Mir Buzurg, میربزرگ, author of a work on Súfyism called "Durr ul-Ma'rfat."

Mir Dard, میرداد, vide Dard (Mír).

Mir Haidar, میرحیدر, vide Haidar (Mír).

Mir Haidar Rafiki Mua'mmai, میرحیدر رفیقی

معماي, the punster and poet, flourished in the time of Sháh Ismá'il Safwí II of Persia, and was living about the year 1577 A. D., 985 A. H., vide Haidar Mua'mmái, and Rafi-uddin Haidar Ráfa'i.

Mir Haji, میرحاجی. The convict Mír Háji, the murderer of Captain Douglas and others during the mutiny at Dehli, was executed on Tuesday morning the 29th of December, 1868 A. D., in front of the Láhor Gate of the city of Dehli, facing the apartments which were the scene of the murders for which he suffered death.

He was brought from jail to the place of execution under a strong Police Guard; he mounted the scaffold with a firm step; while the rope was being adjusted he muttered in a low voice "Brethren, remember your Kalma," and then repeated in the same low tone two or three times "La illah" &c., &c., soon after which the trap fell, and all was over, almost without a struggle. After hanging the usual time, the body was made over to the friends of the convict.

Mir Husaini, میرحسینی, author of the Zád ul-Musáfirin.

Vide Husain bin-Hasan al-Husaini.

Mir Ja'far, میرجعفر, nawáb of Bengal, vide Ja'far 'Alí Khán.

Mir Jumla, میرجملة, title of Mír Muhammad Amin of Sháhristán in Persia, came to India in the time of Jahángir 1618 A. D., 1027 A. H., and served under him for several years. In the reign of Sháh Jahán, he was raised to the rank of 5000 with the title of Mír Jumla. He died on the 22nd of August, 1637 O. S., 10th Rab' II, 1047 A. H.

Mir Jumla, میرجملة, title of Mír Muhammad Sa'id the prime-minister of 'Abdullah Kutb Sháh of Golkanda. He had formerly been a diamond merchant and had been known and respected throughout the Dakhin for his wealth and abilities long before he attained high station. His son, Muhammad Amin, a dissolute and violent young man, had drawn on himself the resentment of 'Abdullah Kutb Sháh, and had involved his father in a dispute with the court at Dehli. Mír Jumla in the year 1656 A. D., 1066 A. H., threw himself on the protection of the emperor Sháh Jahán, in whose service he remained; became the chosen counsellor of the prince Aurangzib, and afterwards one of the most useful instruments of his ambitious designs. On the accession of Aurangzib 'Alamgir, he was sent in pursuit of Sultán Shujáa' and appointed governor of Bengal. The title conferred on him by 'Alamgir, was Mu'azzam Khán, KhánKhánán Sipah Sálár. He held the rank of 7000. In the fourth year of the emperor 1662 A. D., he went on an expedition against the kingdom of Asám. He marched from Dacca in Bengal about the month of February, and entered Asám by Ghorághát; from thence he proceeded with very little opposition to the capital Ghar-gáon, which he took and plundered; but the rainy season setting in soon after, which inundated great part of the country, his supplies were cut off by the Asámians, and his troops becoming sickly, it was with great difficulty the army effected its retreat. The unfortunate general fell a victim to the climate a few days after his re-entering Bengal. He died at Khizarpúr in Kúch Behár on the 31st March, 1663 A. D., 2nd Ramazán, 1073 A. H. The history of this expedition was written by Shaháb-uddin Ahmad Tálásh in 1663 A. D., 1073 A. H.

Mir Jumla, میرجملة, title of 'Abdullah a nobleman and private favourite of the emperor Farrukh-siyar, was

promoted for some time to the Súbadárí of Bihár. In the first year of the emperor Muhammad Sháh, he was appointed to the rank of Sadr us-Sudúr, and died in the 13th year of his reign, about the year 1731 A. D., 1144 A. H.

Mir Khund, میرخواند, *vide* Kháwánd Sháh.

Mir Mannu, میرمنو, *vide* Mo'in ul-Mulk.

Mir Masum, میرمعصوم بهکوی, of Bihkar, was an officer of the rank of 1000 in the time of Akbar and Jahángír, but an excellent poet. He is the author of a Diwán, and a Masnawí called "Ma'dan ul-Afkár," written in imitation of the "Makhzan ul-Asrár," and of a history of Sindh, called "Tárikh Sindh." He died at Bihkar in 1606 A. D., 1016 A. H.

Mir Muhammad Khan Talpur, میرمحمد خان تالپور, one of the Ex-Amírs of Sind. He was lately one of the members of the Bombay Legislative Council. He died at Haidarabád (Sind) on the 17th of December, 1870 A. D. Much respected, his remains were followed to the family mausoleum by the Commissioner, the Judge, and the Collector, of the district. He lies in the place originally intended for his late father, Mir Murád 'Alí, who preferred lying out in the open air, where the sun and moon could shed their light on his grave. He died in his 60th year. There now remain only three of the once numerous Talpúr family at Haidarabád, all aged men at whose death in the course of time the once troublesome family will be extinct. The conquest of their territory and the overthrow of their power, furnish one of the most remarkable and interesting episodes in British Indian history.

Mir Muhammad, Munshi, منشی میر محمد, author of a collection of Letters.

Mir Muhammad, Sayyad, سید میر محمد, the great Mahdawí of Jaunpúr.

Mir Mu'izzí, میرمعزی, *vide* Amír Moizzí.

Mir Murtaza, میرمرتضی المدعو بعلم الهدی, surnamed Al-Mad'ú bi-ilm il-Hudá. He died on the 25th September, 1044 A. D., 30th Safar, 436 A. H.

Mir Razi, میررضی, a poet who received a lakh of Rupees from a prince of Dehlí for a Ghazal he composed.

Mir Sadik, میرصادق, commonly called Mírán, was the son of Mir Ja'far 'Alí Khán, nawáb of Bengal. He was killed by lightning when asleep in his tent on the night of the 2nd July 1760 A. D., 18th Zi-Ka'da, 1173 A. H. He had killed several women of his harem with his own hand. Being reproached by the British Resident with the murder of one of the women, he answered, "What, shall not I kill an old woman, who goes about in her litter to stir up people against my father?"

Mir Sharaef 'Allama, میرشرف علامه, *vide* Sharíf Jurjani.

Mir Sayyad Jama Baf, میرسیدجامه بان, the weaver, was an excellent poet of Persia who came to India in 1562 A. D., 969 A. H. in the time of the emperor Akbar, and died in the year 1565 A. D., 973 A. H. His compositions mostly were Rubáís, consequently he is sometimes called Mir Rubá'í.

Mir Taki, میرتاکي, *vide* Mír.

Mirza, میرزا, is an abbreviation of Amírzáda, which in Persian signifies, the son of a prince or nobleman. It is

also written Mirzá, which has been adopted in this work. The descendants of Amír Taimúr were all called Mirzá's till Bábar Sháh, who assumed the honorable title of Bád-sháh, and the princes were called Sultáns and Salátíns.

Mirza, میرزا, *vide* Mirzá.

Mirza 'Ali Beg, میرزا علی بیگ, *vide* 'Alí Beg (Mirzá).

Mirza 'Ali, Nawab, نواب میرزا علی. He was execu-

ted at Dehlí on Tuesday the 9th July 1844 A. D., for the murder of two dancing-girls in that city. The Fatwá was given by Mauláná Sadr-uddín Khán Bahádur, Sadr us-Sudúr.

Mirza Haidar, میرزا حیدر, *vide* Haidar (Mirzá) also called Haidar Doghlát.

Mirza Hasan, میرزا حسن, *vide* Hasan (Mirzá).

Mirza 'Isa, میرزا عیسی, and Mirzá Inayat-ullah, governors of Tatta in the time of the emperor Sháh Jahán, where they died. Their tombs are magnificent edifices built of yellow marble, beautifully carved, with flowers in bas-relief, and surpassing all the buildings of the place. The inscription gives the year of 1648 A. D., 1058 A. H.

Mirza Jan, میرزا جان, whose poetical name was Jání, was the father of Mirzá Ján Jánán.

Mirza Jangli, میرزا جنگلی, Nawáb Sa'ádat 'Alí's second brother.

Mirza Jana, میرزا جانا, and Mirzá Gházi, two Wazírs who lived in the reign of the emperor 'Alamgír. Their tombs are in Tatta, and the inscription shows the date to be 1683 A. D., 1095 A. H.

Mirza Khan, میرزا خان, author of the "Tuhfat ul-Hind," a work on Hindú music &c., composed under the patronage of 'Azim Sháh. It contains a minute account of Hindú literature in all, or most of its branches: he professes to have extracted his elaborate chapter on music, with the assistance of Pandits, from the Rágarnava, or Sea of Passions, the Rágdarpana or Mirror of Modes, &c.

Mirza Mehr Nasir, میرزا مهرنصیر, a physician in the service of Karím Khán, king of Persia, and author of a Masnawí. Amongst the many poems which have celebrated the charms and delights of the Spring, his Masnawí holds the highest place. He flourished about the year 1770 A. D., 1184 A. H.

Mirza Muhammad, میرزا محمد, surnamed Bulbul, a celebrated lutanist of Persia. It is related by Sir William Jones, that an intelligent Persian repeated to him again and again, that he had more than once been present when Mirzá Muhammad was playing to a large company in a grove near Shíráz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised by a change of the mode.

Mirza Muhsin, میرزا محسن, brother of Nawáb Safdar Jang. His title was Nawáb Izzat-uddaula, which see.

Mirza Nasir, میرزا نصیر, the father of the maternal grandsire of Nawáb Shujá-uddaula. He came into Hindústán in the beginning of the reign of the emperor Bahádur Sháh the son of 'Alamgír, by whom he was appointed to an office of trust at Patna about the year 1708

A. D., 1120 A. H., where he died and where his tomb yet remains. He had two sons, the second of whom, Muhammad Amin, on being apprised of the death of his father, left Persia, and about the year 1718 A. D. visited the court of the emperor Farrukh-siyar. He was appointed by this prince, governor of the fort of Agrah; and soon rising to greater honours, he ultimately became the viceroy of Audh, by the title of Burhán ul-Mulk Sa'ádat Khán.

Mirza Nasir, مرزا نصير, a poet who came to India from Mazindarán in the reign of the emperor Sháh 'Alam the blind. His son Malik Muhammad Khán received the title of Nawáb Samsám-uddaula Malik Muhammad Khán Diler Jang, from Nawáb Zulfikár-uddaula Najaf Khán and after some time died in Jaipur in 1804 A. D., 1219 A. H.

Mirza Rustam, مرزا رستم, a prince of Kandahár, being driven to difficulties by his own brothers and the Uzbaks, came to the court of Akbar in 1593 A. D., 1001 A. H., and presented the king with the fort of Kandahár, for which the government of Multán was conferred on him, and he was ranked among the Amirs of the empire. He was the son of Mirzá Sulṭán Husain the grandson of Sháh Ismá'íl king of Persia.

Misa'ab, مصعب, brother of 'Abdulláh ibn-Zuber on whose part he was governor of Basra in the time of the Khalifs Marwán I, and his son 'Abdul Malik. He was killed in a battle fought against the troops of the latter, about the year 690 A. D., 71 A. H., and while 'Abdul Malik was at Kúfa during an entertainment, Misa'ab's head was presented to him; upon which one of the company took occasion to say, "I saw Husain's head in this same castle presented to 'Ubaid-ullah; 'Ubaid-ullah's to Almukhtár; Almukhtár's to Misa'ab; and now at last Misa'ab's to yourself." This observation so affected the Khalif, that either to avert the ill omen, or from some other motive, he ordered the castle to be immediately demolished. Misa'ab had been 'Abdul Malik's intimate friend before he was Khalif, but marrying afterwards Sakina the daughter of Husain, and 'Ayesha the daughter of Talha, by these marriages he was engaged in the interest of two families who were at mortal enmity with the house of Umayya.

Miskin, مسكين, the poetical name of several poets of India.

Miskin Shah, مسكين شاه, a spiritual teacher of the chiefs of Karnál, in the Balághat districts, Southern Hindústán, whose mausoleum stands a mile distant from the town of Karnál. He is the author of a Diwán.

Mitti, مني, a person of the tribe of Indians called Kalál, whose profession was to keep watch at the gate of the kings and noblemen of India, and to run before them in their retinue. Some of them were raised even to the rank of 1500. This man was employed by Núr Jahán Begam, was well-educated and became a poet in the time of Jahángir. He is the author of a Diwán.

Mohan Lal, Munshi, منشی موهن لال, the son of Pandit Budh Singh, the son of rájá Maní Rám, of Kashmir descent. His father was a resident of Dehlí. He was a student of the Dehlí College and accompanied Lieutenant Burnes and Dr. J. G. Gerard in the capacity of a Persian Munshi to Persia in January, 1832, and wrote a Journal of his travels entitled "Journal of a Tour through the Panjáb, Afghánistán, Turkistán, Khurásán and part of Persia," published at Calcutta in 1834.

Mohan Lal, موهن لال, a Hindú who adopted "Anís" for his poetical name. He is the author of a Taskira called "Anís ul-Ahbab," compiled in 1783 A. D., 1197 A. H. He informs us that when 'Asaf-uddaula the nawáb of Audh saw the Taskira of the contemporary poets of Hazín, he ordered him to compile a similar work on Indian poets.

Mohan Singh, موهن سنگه, son of Ráo Káran, murdered by one Muhammad Sháh about the year 1671 A. D., his women burned themselves alive with his corpse.

Moi'zzi, معزي, vide Amír Moi'zzi.

Moi'zz-li-din allah Abi Tamim Ma'd, معز لدين

الله ابی تیمم معاد, the son of Ismá'íl surnamed Al-Man-súr. He was the 4th Khalif of Barbary, and the first king of Egypt of the Fatimite dynasty who began to reign in the former country in 952 A. D., 30th Shawwál 341 A. H. The greatest achievement performed by this Khalif was his conquest of Egypt, and the removal of the Khiláfat from Kairwán to that country in 970 A. D., 361 A. H. He subdued all Africa and built the city Al-Káhira in Egypt, commonly called Grand Cairo, and died after a reign of 24 years in 976 A. D., 19th Rabi' II, 365 A. H. Vide Muhammad Al-Mahdi.

List of the kings of the Fatimite dynasty who reigned from 341 to 567 A. H. in Egypt.

	A. D.	A. H.
Moi'zz-li-dín allah Abi Tamim Ma'd, reigned 24 years,	952	341
Al-'Aziz Billáh Abú Nasr Tarár, reigned 21 years,	976	365
Hákím-bi-amr allah Abú Mansúr, reigned 25 years,	996	386
Táhir-li-ázáz-dín allah Abú'l Hasan bin-Hakim,	1020	411
Mustanasir Billáh Abú Tamim bin-Táhir,	1036	427
Mustaa'li Billáh Abú'l Kásim Ahmad bin-Mustanasir,	1094	487
Amar be ahkám allah Abú 'Alí Mansúr bin-Mustaa'li,	1100	495
Háfiz-li-dín allah 'Abdul Majid bin-Muhammad bin-Mustazehr,	1130	524
Al-Záfir-bi-'Abdullah Ismá'íl bin-Háfiz,	1147	542
Fáez-bi-nasr allah Isa bin-Záfir,	1152	547
'Azid-li-dín allah bin-Yúsaf bin-Háfiz in whose time Egypt was taken by Saláh-uddin (Azid died in 1173 A. D.),	1158	553

Moi'zz-uddin, معز الدين, title of the emperor Jahándár Sháh.

Moi'zz-uddin, معز الدين, surname of Kaikubád the grandson of Sulṭán Ghayás-uddin Balban.

Moi'zz-uddin Husain Kart, Malik, معز الدين ملك, the seventh king of the dynasty of Kart or Kard. He succeeded his brother Malik Háfiz in 1322 A. D., reigned over Hirát, Ghazni &c., about 38 years (some say only 12), and completely subdued the Sarbadáls. He died about the year 1370 A. D., 771 A. H., and was succeeded by his grandson Ghayás-uddin the son of 'Alí.

Moi'zz-uddin Muhammad Ghorí, معز الدين محمد غوري, vide Shaháb-uddin Muhammad Ghorí.

Moi'zz-uddin Muhammad, Mir, معز الدين محمد, he was so exquisite a calligrapher that a thousand

verses written by him sold for 10,000 dínars. He was living about the year 1585 A. D., 993 A. H.

Moi'zz-uddaula, معز الدولة, the brother of 'Imád-uddaula 'Alí Bóya. He was nominated Wazír to the Khalíf Al-Rázi Billáh in 936 A. D., and held that office during the reigns of Al-Muttakí and Al-Mustakfi, the latter of whom he afterwards dethroned, and continued through life to exercise absolute authority over Al-Mutá, the son of the Khalíf Al-Muktadir, whom he elevated to the throne. He was the youngest of the three brothers. He governed 'Irak 21 years and 11 months and died at Baghdád on Monday the 1st of April, 967 A. D., 17th Rabi' II, 356 A. H. He was succeeded by his son 'Izz-uddaula Bakhtaiár, who was killed in battle in 968 A. D., 356 A. H., by Azd-uddaula, the son of Rukn-uddaula who succeeded him in the office of wazír to the Khalíf of Baghdád.

Momin, Mir, مير مومن استرابادي, of Astarábád, an author.

Momin, مومن, Hakím Muhammad Mómín Khán, a physician and the best poet of his time in Dehlí. He wrote Persian and Rekhta poetry, and has left a Diwán in Persian and several Masnawis. He fell from the roof of his house and broke his arm in 1852 A. D., 1268 A. H., and died after a few days.

Momin 'Ali, Shaikh, شيخ مومن علي, a poet whose poetical name was Maftún.

Mubid, موبد, the takhallus of Zinda Rám of Kashmír. He was a pupil of Mirzá 'Abdul Ghani Beg Kabúl, and is the author of a Diwán. He died in 1759 A. D., 1172 A. H.

Mubid Shah, موبد شاه, a Guebre who turned Musalmán and wrote a history of the religions in the time of the emperor Akbar, entitled "Dabistán." The intention of the author appears to have been to furnish to Akbar, a pretended historical basis of the religion which this emperor had invented, and which he was desirous to introduce. For this reason, the author commences with a very long chapter on the religion of the Mahábádians, which is a mere web of incoherent fables. Sir William Jones first mentioned this work. Gladwin published in the "New Asiatic Miscellany," its first chapter, together with an English translation. Leyden in the 9th volume of the Asiatic Researches, translated the chapter on the Illuminati, and the text of the whole work was published at Calcutta in 1809. The Oriental Translation Society also published the whole in English.

Mu'in-uddin, معين الدين, author of the "Ganj Sa'ádat," dedicated to the emperor 'Alamgír.

Mu'in-uddin Chishti, Khwaja, خواجه معين الدين چشتي, a celebrated Muhammadan saint whose tomb is at Ajmír. He was born at Sistán in 1142 A. D., 537 A. H., came to India and was residing at Ajmír when Pithaura, rájá of that place, was taken prisoner and put to death by Shahab-uddin Gheri surnamed Mo'zz-uddin Muhammad Sáim in 1192 A. D., 633 A. H. Mo'in-uddin died in 1236 A. D., aged 97 lunar years. The inside of the mausoleum is both magnificent and solemn, the floor is paved with pure marble, the walls nicely latticed, the ceiling beautifully white and smooth. In the centre stands the tomb, covered with very valuable brocade. At the head of the tomb is placed a large silver censer, from which the smoke of the burning incense diffuses its fragrance all over the place night and day.

Mu'in-uddin Isfarari, Maulana, مولانا معين الدين اسفاري, author of the "Tárikh Mubárik Sháhi."

Mu'in-uddin Jawini, Maulana, مولانا معين الدين جويني, a native of Jawín, and author of the "Nigáristán," (the gallery of pictures). A miscellaneous work upon moral subjects, in prose and verse, which he wrote in imitation of the Gulistán of Sa'di. There is a beautiful copy of this book, says Sir Wm. Jones, in the Bodleian library at Oxford. He was a contemporary of Shaikh Sa'ad-uddin Hamwi who died in the year 1252 A. D. 650 A. H.

Mu'in-uddin Muhammad, محمد هروي, of Hirát, an author of several works, among which are "Tárikh Músawí," a history of the Jews; describing their origin, sufferings in Egypt &c. The "Rauzat ul-Jannat," containing a minute description of the city of Hirát, dedicated to Sultán Husain Abú'l Ghází Bahádúr in 1493 A. D., 900 A. H. The "Mia'rāj ul-Nabúat," or the ascent of the prophet, detailing some of the grossest falsehoods that human invention ever suggested. Among many shocking circumstances of his journey to heaven, it is related that he saw the souls of his father and mother swimming in the liquid fire of hell; and being about to interpose for them, he was told that if he then interceded for unbelievers, his intercession for the faithful on the Day of Judgment would not be admitted: he therefore left them to their fate. This work was written in 1486 A. D., 891 A. H. He is also the author of the "Rauzat ul-Waezín."

Mu'in-uddin, معين الدين, commonly called Bhanbú, the son of Zábíta Khán, which see.

Mu'in ul-Mulk Rustam Hind, معين الملك رستم هند, commonly called Mír Mannú, was the son of Ya'tmád-uddaula Kamar-uddin Khán, Wazír. He was appointed governor of Láhor by the emperor Ahmád Sháh of Dehlí after the battle of Sarhind against Ahmád Sháh Abdálí in which his father was killed in 1748 A. D., 1161 A. H. He died suddenly in the year 1754 A. D., 1167 A. H.

Mujid, موجد, the takhallus of a poet who is the author of a Diwán.

Munis, Haji, حاجي مونس, author of a Diwán which he completed in 1723 A. D., 1135 A. H.

Musa, Sayyad, سيد موسي. He fell in love with Mohaní a jeweller's daughter in the time of the emperor Akbar; an account of whom may be seen in the Tárikh Badáoní.

Musi bin-'Ukba, موسي بن عقبه, author of the work called "Kitáb Magházi." He died in 758 A. D., 141 A. H.

Musi Kazim, Imam, امام موسي كاظم, was the seventh Imám of the race of 'Alí, and succeeded his father Imám Jáfar Sádiq who was the sixth. He was born 745 A. D., 128 A. H., and died in the reign of the Khalíf Harún al-Rashíd on the 1st September, 799 A. D., 25th Rajab, 183 A. H. He is buried at Baghdád on the west bank of the Tigris, opposite to the mausoleum of Abú Hanífa, which is on the east bank, and as one of his grandchildren, named Imám Muhammad Takí was buried afterwards in the same vault, they are called Kázimín. His mother's name was Hamída. It is said that he was imprisoned by Harún al-Rashíd for ten years, and then poisoned.

Musi Raza, موسي رضا, vide 'Alí Músí Razá (Imám).

Muswi Khan, موسوی خان, an amir of high rank in the time of the emperor 'Alamgir. His proper name was Mirzá Mo'izz or Mo'izz-uddin Muhammad, a descendant of Imám Músi Razá. He was a good poet, and had at first assumed *Fitrát* for his poetical name, but afterwards changed it to Múswi, to which the title of Khán was added by the emperor. He died in the Dakhin in 1690 A. D., 1101 A. H., aged 51 years. *Vide* *Fitrát*. His jagir at Agra extended from the Kacheri ghát to the Dargah of Sayyad near the Rájghát. The ground contained nearly 300 bighas.

Mo'takid Khan, معتقد خان, son of Iftikhár Khán, an officer of the rank of 4000 in the time of the emperor Sháh Jahán. He died on the 17th of October, 1651 O. S., 12th Zi-Ka'da, 1061 A. H., at Jaunpúr, of which place he was then governor.

Mo'takid-uddaula, معتقد الدوله, the title of Mán Khán, the brother of Udham Báí, the mother of the emperor Ahmad Sháh of Dehlí on whose accession to the throne in 1748 A. D., 1161 A. H., he was raised to the rank of 6,000 with the above title.

Mo'tamid Billah, معتمد بالله, *vide* Al-Mo'tamid Billáh.

Mo'tamid Khan, معتمد خان, a nobleman of the reign of the emperor Jahángir, who wrote the second part (the first part was written by Jahángir himself) of the "Ikbál-náma Jahángiri," a Memoir of that monarch from his accession to the throne in 1605 A. D., 1014 A. H. After the death of Mir Jumla 1637 A. D., 1047 A. H., he was appointed Mír Bakhshí by Sháh Jahán. He died 1639 A. D., 1049 A. H., *vide* Muhammad Hadí. There is an old Masjid still standing in the city of Agra supposed to be erected by him.

Mo'tamid Khan, معتمد خان, a nobleman, who lived in the time of the emperor 'Alamgir and built the Masjid of Gwalior in the year 1661 A. D., 1072 A. H., which is at the present time in perfect good order.

Mo'tamid-uddaula Bahadur Sardar Jang, معتمد الدوله بهادر سردار جنگ. He was Díván to Salábat Jang of Haiderábád, and died in 1774 A. D., 1188 A. H.

Mo'tarazzi, معترزی, surname of Nasr bin-'Abdus Sa'id, also named Burhán-uddin bin-'Abdul Mukárim. He was one of the most illustrious Arabian grammarians. He died 1213 A. D., 610 A. H.

Mo'tasim Billah, معتصم بالله, khalíf of Baghdád, *vide* Al-Mo'tasim Billáh.

Mo'tazid Billah, معتضد بالله, khalíf of Baghdád, *vide* Al-Mo'tazid Billáh.

Moti Begam, موتی بیگم, one of the wives of the emperor Sháh Jahán; who built a garden called Mótí Bágh on the banks of the Jamna near the Rájghát at Agra; no traces of it are to be seen now, but the ground on which it was built is still called Mótí Bágh, and some of its land is under cultivation.

Mu'ajiz, معجز, poetical title of Muhammad Nizám Khán, an Afghan who was an author and died at Dehlí in 1749 A. D., 1162 A. H.

Mu'awia I, معاوية, the son of Abú Sufian, the son of Harb, and general of the khalifs 'Umar and 'Usmán.

After avenging his master's (Osman's) death, he seized his kingdom 644 A. D., and became the first khalíf of the race of Umayya or Omriades. He took Rhodes and after destroying the Colossus, he attacked Sicily, and carried devastation to the gates of Constantinople. After besieging in vain the capital for seven years, he purchased peace by an annual tribute. During this seige, the Greek fire is said to have been invented. He died on the 7th of April, 680 A. D., New Moon of Rajab, 60 A. H., after having reigned from Hasan's resignation, 19 lunar years 3 months and 27 days, and was buried at Damascus his capital, which was made the residence of the khalifs as long as the house of Umayya continued on the throne. Mu'awia had embraced the Muhammadan religion at the same time with his father, which was in the year of the victory. Muhammad made him his secretary, and 'Umar gave him the lieutenantancy of Syria, which he held during four years of that khalif's life. 'Usmán continued him in that post during the whole space of his reign, which was about 12 years. Four years more he kept Syria in his own hands by force, whilst he held out against 'Alí. Taking altogether, therefore, he had held possession of Syria, either as governor or khalif, for nearly 40 years. There are different reports about his age; some say 70 years and others 75. He was succeeded by his son Yazid I.

Khalifs of the house of Umayya who reigned at Damascus.

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| 1. Mu'awia I. | 9. Yazid II. |
| 2. Yazid I. | 10. Hashám. |
| 3. Mu'awia II. | 11. Walid, son of Yazid II. |
| 4. Marwán I. | 12. Yazid III. |
| 5. 'Abdul Malik. | 13. Ibrahim, son of Walid. |
| 6. Walid I. | 14. Marwán II, the last of the Omriades. |
| 7. Sulaiman. | |
| 8. 'Umar, son of 'Abdul Azíz. | |

Mu'awia II, معاوية, son of Yazid I, and the third khalif of the race of Umayya. He succeeded his father in September, 683 A. D., 64 A. H., at Damascus, but being of a weakly constitution, and unable to bear the fatigues of government, resigned the crown six weeks after his inauguration, and died soon after without naming a successor. Therefore, as soon as he had made his abdication, the officers of the court proceeded to the election of a khalif and their choice fell upon Marwán, the son of Hakam. In the meantime 'Abdullah the son of Zuber had been declared khalif in Arabia, 'Irák, Khurásán, Egypt, and a great part of Syria. *Vide* 'Umar al-Makúsá.

Mua'zzi, Amir, امير مغربي, a nobleman at the court of Sultán Maliksháh Saljúki. He is the author of a Díván in Persian. He was living at the time of the Sultán's death which happened in 1092 A. D., *vide* Amir Moizzi.

Mu'azzam Khan, معظم خان خانان, Khán Khánán entitled Mír Jumla, which see.

Mu'azzam, Khwaja, خواجه معظم, *vide* Khwaja Mu'azzam.

Mu'azzam, Muhammad, محمد معظم, *vide* Bahádur Sháh I.

Mubarik 'Ali Khan, نواب مبارك علي خان, Nawáb of Bengal, Behár and Urisa, placed on the masnad on the 23rd of December, 1824 A. D.

Mubarik Shah Khilji, مبارک شاه خلجي, surnamed Kutb-uddin, ascended the throne of Dehlí (according to Firishta) on the 22nd of March, 1317 A. D., 7th Muharram, 717 A. H. after the death of his father Sultán 'Alá-uddin Khilji, and the murder of Káfúr a slave of the latter who had aspired to the throne and had raised Shaháb-uddin 'Umar Khán a boy of seven years of age,

the youngest son of the late Sultán to the throne. Amír Khusro, the celebrated Persian poet who had served three kings before, wrote a book in his name, for which he was remunerated by the king with an elephant load of silver-pieces. Mubárik Sháh reigned four years, and was murdered on the 4th April, 1321 A. D., 5th Rabi' I, 721 A. H., by his wazír, Malik Khusro, a favourite slave to whom he had confided all the powers of the State. This man ascended the throne with the title of Khusro Sháh, but was assassinated five months after by Gházi Khán Tughlak, governor of the Panjáb, who took the title of Ghayás-uddín Tughlak Sháh. The house of Khiljí terminated with Mubárik Sháh.

Mubarik Shah, مبارک شاه, the son of Khizir Khán ascended the throne of Dehlí after the death of his father on the 22nd May, 1421 A. D., 19th Jumáda I, 824 A. H. He reigned 13 lunar years 3 months and 16 days, and was murdered on the 18th of April, 1434 A. D., 5th Ramazán, 837 A. H. in a masjid where he had gone to say his prayers, by Kázi 'Abdus Samad, Sadháran Khattrí and others, who raised Muhammad Sháh, his nephew, to the throne.

Mubarik Shah Sharki, مبارك شاه شرقي, whose former name was Malik Wásil or Karanfál, was the adopted son of Khwájá Jahán Sharqí whom he succeeded 1401 A. D., 803 A. H. to the government of Jaunpúr, and perceiving that the kingdom of Dehlí was thrown into disorder and anarchy, he, with the consent of the officers of his government, assumed the royal canopy, and caused coin to be struck in his name under the above title. He died after a short reign of 18 months in the year 1402 A. D., 804 A. H., and was succeeded by his younger brother Ibráhim Sháh Sharqí.

Mubarik, Shaikh, vide Shaikh Mubárik.

Mubarik-uddaula, مبارك الدوله, the youngest of the three sons of Mir Ja'far 'Alí Khán, Nawáb of Bengal. He succeeded his brother Saif-uddaula in March, 1770 A. D., on the same terms as his brother, viz., to receive a pension of sixteen lacs of rupees, and the business of Názim to be managed by deputy. He died at Murshidábád in September, 1793 A. D., and was succeeded by his son Názir ul-Mulk, Wazír-uddaula. Mubárik-uddaula is mentioned in Forster's Travels as the grandson of Mir Ja'far and son of Miran. Hamilton says Mubárik-uddaula died in 1796 A. D.

Mubarik-ullah, Mirza, مرزا مبارك الله, a Persian poet.

Mubariz Khan, مبارز خان, a nobleman who, in the commencement of the reign of Muhammad Sháh of Dehlí, was governor of Haidarábád, and was killed in a battle which he fought at the instigation of the emperor against Nizám ul-Mulk on the 1st of October, 1724 O. S., 23rd Muharram, 1137 A. H., and his head sent to court with part of his spoils.

Mubariz ul-Mulk, مبارز الملك, a title of Nawáb Sarbaland Khán.

Mubtila, مبتلا, takhallus of Shaikh Ghulám Muhí-uddín Kureshí of Mirath. He is the author of several works. He was living in 1807 A. D., 1222 A. H.

Mudki Rao, مدكي راء, vide Jhanko Ráo Sindhá.

Mu'in Jawini, معين جويني, vide Mo'in-uddin Jawíní.

Mufid, Mulla, ملا مفيد, vide Mullá Mufid.

Mufid, Shaikh, شيخ مفيد, vide Abú 'Abdullah Muhammad bin-Muhammad al-Na'mání.

Mufrid, مفرد, poetical name of Muhammad 'Alí Beg.

Mughal Beg, منغل بيگ, a nobleman of the reign of the emperor Akbar. He is the author of the work entitled "Samrát ul-Kuds," commonly called "Tazkira Mashá-ekh."

Mughira, مغيرة, vide Al-Mughíra.

Mughis-uddin, قاضي مغيث الدين, He flourished in the reign of Sultán 'Alá-uddín Khiljí.

Muhakkik Tusi, محقق طوسي, of Tús, author of the Muiyar ul-Ashár, a book on the art of poetry. He died in the year 1273 A. D., 672 A. H., vide Nasir-uddin Túsí.

Muhabbat Khan, نواب محبت خان, whose takhallus is Muhabbat, was also called Muhabbat-ulláh Khán, one of the sons of Háfiz Rahmat Khán. In composing Rekhta, he was a pupil of Mirzá Ja'far 'Alí Hasrat, and in Persian, a pupil of Makín. He resided at Lakhnau and received a handsome allowance from the British Government as well as from the nawáb 'Asaf-uddaula. He has written a Masnawí called "Asrár Muhabbat," containing the loves of "Sísí and Pánú," at the request of Mr. Johnson who had the title of Mumtáz-uddaula, and is also the author of a Diwán. According to a chronogram of Jurat, he died in 1807 A. D., 1222 A. H.

Muhammad, محمد, (or Mahomed) the Arabian prophet, author of the "Kurán," was born on Monday the 20th of April, 571 A. D., 10th Rabi' I. A. H. at Mecca in Arabia, and was of the tribe of Kuresh, the noblest of the country. Arab writers make him to be descended in a right line from Ishmael the son of Abraham; but do not pretend to any certainty in the remote part of his genealogy. He lost his father, 'Abdullah, before he was two years old, and his mother, 'Amina, before he was six; but their attention was supplied by the care of his grandfather 'Abdul Muttalib, who at his death, which happened two years after, left him under the guardianship of his son Abú Tálíb with whom he continued till he was twenty-five, when he was placed in the service of a woman, named Khudyja, the widow of a rich merchant at Mecca, who sent merchandize into Syria. This woman fell in love with Muhammad, the driver of her camels, and married him. In his frequent journeys through Arabia, he had observed the various sects which divided the opinions of the eastern Christians, and he considered that nothing could so firmly secure to him the respect of the world as laying the foundation of a new religion. He, in his 40th year assumed the title of the Apostle of God, and gradually increased his fame and his followers by the aid of pretended visions. When he found himself exposed to danger at Mecca, he left the city, and retired to Madína, where his doctrines found a more friendly reception. This event which happened in the year 622 A. D., forms the celebrated era of the Muhammadans, called the hijra or hijrí, which signifies Separation. At Madína the prophet erected his standard, and as for thirteen years before he had endeavoured to spread his doctrines by persuasion, he now propagated them by the sword. In the eleventh year of the Hijra the prophet fell sick, and after a confinement of thirteen days, he died on Monday the 8th of June, 632 A. D., 12th Rabi' I, 11 A. H., aged 63 lunar years. He was buried in the same place where he died, in the chamber of the most beloved of his wives 'Ayesha, the daughter of Abú Bakr, at Madína, where his remains

are still preserved. It is very remarkable that though Muhammad himself so often declared in the *Kurán* that he wrought no miracles, yet his followers have ascribed a great many to him. For instance, they affirm, that he caused water to flow from his fingers; that he split the moon in two; that the stones, trees, and beasts acknowledged him to be the true prophet sent from God, and saluted him as such; that he went one night from Mecca to Jerusalem, from whence he ascended up to heaven, where he saw and conversed with God, and came back again to Mecca before the next morning; with many more miracles equally incredible. Muhammad permitted by his law, four wives to each of his followers; but did not limit himself to that number; for he observed that a prophet, being peculiarly gifted and privileged, was not bound to restrict himself to the same laws as ordinary mortals. The authors who give him the smallest number of wives, own that he had fifteen, four of whom, however, never shared connubial rites. Their names and the year when they died, are as follow:

	A. D.	A. H.
1. Khudyja, the daughter of Khawylid died 3 years before the Hijri era, aged 65,	619	..
2. Sûda, daughter of Zama'a, died,	674	54
3. 'Ayesha, daughter of Abû Bakr, died aged 66,	677	57
4. Hafsa, daughter of 'Umar Khattâb, died,	665	45
5. Umm Salma, daughter of Abû Umayya, outlived all Muhammad's wives, and died,	679	59
6. Umm Habîba, daughter of Abû Sufyân, died,	664	44
7. Zainab, daughter of Jahash, widow of Zaid, Muhammad's slave, died,	641	20
8. Zainab, daughter of Khuzyma, died 2 months after the above,	641	20
9. Maimûna, daughter of Harith, died,	671	51
10. Jawyria, daughter of Harith,	670/5	50/56
11. Safyâ, daughter of Hai bin-Akhtab, died,	670	50
12. Maria Copti, or the Egyptian, of whom was born Ibrâhîm,	637	16

By Khudyja his first wife, he had six children, two sons and four daughters, viz., Qasim and 'Abdullah who is also called Tâhir; and Zainab, Rukia, Umm Kulsûm and Fâtima; all of whom died before their father, excepting Fâtima who was married to 'Ali, and survived her father six months.

Muhammad I, محمد اول, (or Mahomet I) Sultân of the

Turks, was the son of Bâyezîd I (Bajazet) whom he succeeded in 1413 A. D., 816 A. H., after an interregnum of eleven years, during which time his brother Sulaimân had taken possession of Brusa. He was a brave and politic monarch, conquered Cappadocia, Servia, Wallachia, and other provinces, and was at peace with Manuel Palæologos, emperor of Constantinople, to whom he restored some of his provinces, and died at Andrianople of a bloody-flux 1422 A. D., 825 A. H., aged 47 years. He was succeeded by his son Murâd II (Amurath).

Muhammad II, محمد ثانی, (Mahomet II) emperor of the

Turks, surnamed the Great, succeeded his father Murâd II (Amurath) in February, 1451 A. D., Muharram, 855 A. H. His reign was begun with preparations for war; he besieged Constantinople, and conveyed over the land some of his galleys into the harbour, which the Greeks had shut up against the invaders. Constantinople was taken by him on Tuesday the 29th of May, 1453 A. D., 20th Jumâda I, 857 A. H., and in her fall poured forth her fugitive philosophers and learned men to revive

literature in the Western world. Muhammad by his victories, deserved the name of Great; and the appellation of Grand Seigneur, which he assumed, has descended to his successors. After subduing two empires, twelve tributary kingdoms and two hundred towns, he was preparing for the subjugation of Italy, when a colic proved fatal to him, and he died on Thursday the 3rd May, 1481 A. D., 3rd Rabi' I, 886 A. H., after a reign of 31 lunar years. His death was the cause of universal rejoicings over the Christian world, whose religion he had sworn to exterminate, for the tenets of Muhammad. He was of an exceeding courage and strength, of a sharp wit, and very fortunate; but withal, he was faithless and cruel: and in his time occasioned the death of 80,000 Christians of both sexes. His son Bâyezîd II succeeded him.

Muhammad III, محمد ثالث, emperor of the Turks, suc-

ceeded his father Murâd III in January, 1595 A. D., Jumâda I, 1003 A. H. to the throne of Constantinople. He began his reign by ordering nineteen of his brothers to be strangled, and ten of his father's wives to be drowned, whom he supposed to be with child. He made war against Rodolphus II, emperor of Germany, and invaded Hungary with an army of 200,000 men, but his progress was checked by Maximilian the emperor's brother, who would have obtained a decisive victory, had not his troops abandoned themselves to pillage. Muhammad, obliged to retire from Hungary, buried himself in the indolence of his seraglio. He died of the plague, after a reign of 9 years in January, 1604 A. D., Shâbân, 1012 A. H., aged 59 years, and was succeeded by his son Ahmad I.

Muhammad IV, محمد رابع, emperor of the Turks, was the

son of Ibrâhîm, whom he succeeded on the throne of Constantinople in 1649 A. D., 1059 A. H. He pursued the war with the Venetians, and after reducing Candia, with the loss of 200,000 men, he invaded Poland. His arms proved victorious, but the disgrace was wiped off by the valour of Sobeski, king of Poland, who the next year routed his enemies at the battle of Choczim. He was deposed in 1687 A. D., 1098 A. H., and sent to prison where he died in 1691 A. D., 1102 A. H. He was succeeded by his brother Sulaimân II.

Muhammad Abd, محمد عبد, author of a Persian work

on Jurisprudence called "*Asâs ul-Islâm*," the Foundation of Muhammadanism, and of one called "*Fikha Sunnatf wa-Jamâa't*."

Muhammad 'Adil Shah, محمد عادل شاه, king of

Bijâpûr, succeeded his father Ibrâhîm 'Adil Shâh II, in the year 1626 A. D., 1036 A. H. As the armies of the emperor of Dehli were daily extending their conquests in the Dakhin, and he knew that should the country of Ahmadnagar be reduced, his own would become the object of attack, he assisted Nizâm Shâh against the imperial arms; and more than once suffered for his conduct, being obliged to purchase peace by large contributions. In the year 1634 A. D., 1044 A. H. the armies of the emperor Shâh Jahân invaded the Dakhin on three quarters and laid waste the country of Bijâpûr without mercy. After the reduction of Daulatâbâd and other forts, with most part of the kingdom of Nizâm Shâh, Muhammad 'Adil Shâh agreed to pay a considerable tribute to the emperor. He was the last king of Bijâpûr who struck coins in his own name. In the latter part of his reign, his vassal Sewâjî, the son of Shâhû Bhôsla, by stratagem and treachery obtained great power, and the foundation of the Bijâpûr monarchy became weakened. He died in November, 1656 A. D., Muharram, 1067 A. H. and was succeeded by his son 'Ali 'Adil Shâh II. His tomb at Bijâpûr called "*Gol Gumbaz*," has a dome which measures 130 feet in diameter which can be seen from 30

miles distance. A beautiful view is seen from the roof; the tomb being at the very end of the city, all the remarkable places present themselves to us, and the eye loses itself in the vast number of cupolas, domes, and minarets crowded together. Conspicuous among these are seen the fair proportions of the Rauza or tomb of Ibráhím 'Adil Sháh.

Muhammad Afzal, محمد افضل, author of the work named "Madinat ul-Aubia." It gives an account of the creation of the world, and a history of all the prophets prior to the birth of Muhammad.

Muhammad Afzal, Shaikh, شيخ محمد افضل, son of

Shaikh 'Abdur Rahím, a pírzada and native of Gházípur, who by the command of his murshid or spiritual guide, Mír Syyid Muhammad of Kálpí, fixed his residence at Allahábád where he held a school and passed the remainder of his life in teaching Arabic and Persian, and making proselytes. He is the author of several works; was born on the 28th October, 1628 O. S., 10th Rabi' I, 1038 A. H., and died aged 87 lunar years on Friday the 2nd of January, 1713 O. S., 15th Zil-hijja, 1124 A. H. His descendants are still at Allahábád. He used "Afzal" for his poetical name.

Muhammad Akbar, محمد اكبر, the emperor Akbar is sometimes so called.

Muhammad Akbar, محمد اكبر, the youngest son of the Emperor Aurangzib 'Alamgir. He rebelled against his father, went to Persia and died there in 1115 A. H.

Muhammad Akbar, محمد اكبر, son of Muhammad Gesú Daráz of Kulbarga. He is the author of a Persian work on Theology entitled "Akáed Akbarí," containing the principles of the Muhammadan faith.

Muhammad 'Ala-uddin bin Shaikh 'Ali al-His-

kafi, محمد علاء الدين بن شيخ علي الحسكفي,

author of the work on Jurisprudence called the Fatáwá Durr al-Mukhtár," which is a commentary on the Tanwír ul-Absár, containing a multitude of decisions.

Muhammad 'Ali Hazin, محمد علي حزين, vide Hazin.

Muhammad 'Ali, محمد علي, author of an Inshá or collection of Letters.

Muhammad 'Ali Khan, محمد علي خان, eldest son of Faiz-ullah Khán the Rohela chief of Rámpúr. He succeeded his father in 1794 A. D.

Muhammad 'Ali Khan, محمد علي خان, Nawáb of the Carnatic, was the son of Anwar-uddin Khán. After his father's death he was confirmed to the government of the Carnatic by Nawáb Násir Jang in 1750 A. D., and placed on the masnad by the assistance of the English. He died aged 78 years, on the 13th October, 1795 A. D., and his son 'Umdat ul-Umrá succeeded him.

Muhammad 'Ali Khan, Rohela, محمد علي خان, he succeeded his father Faiz-ullah Khán in September, 1794 A. D. to his jágir of Rámpúr. Vide Faiz-ullah Khán.

Muhammad 'Ali Mahir, محمد علي ماهر, vide Máhir.

Muhammad 'Ali Khan, محمد علي خان, Nawáb of

Tonk, son of the Pindari chief Amír Khán, succeeded his father to the gaddí of Tonk in 1834, and was deposed in 1867 on account of the Lawa massacre. His state came under the immediate control of the Political Department in the end of 1870 when his son Ibráhím 'Alí Khán was installed as Nawáb of Tonk.

Muhammad 'Ali, Mir, مير محمد علي, of Burhánpúr,

author of the Mirat-us-Safá."—(See *All the Year Round*, Vol. XVIII, p. 157.)

Muhammad 'Ali, محمد علي, Viceroy of Egypt. Up-

wards of twelve centuries have passed since Egypt fell under the arms of the successful General of the Khalif Omar; for a little over five centuries it remained in the possession of the successors of the conqueror; their power was put to an end by the Turkmans in 1171 A. D., and about eighty years afterwards the latter were in their turn expelled by the Mamlooks. The Mamlooks raised one of their own number to the throne, with the title of Sultán, and the dynasty lasted till 1517, when the last of the Mamlook Sultáns was put to death by the Turkish Sultán Salam, who appointed a Pasha to the government assisted by a council of twenty-four Mamlook beys or chiefs. This state of things lasted till 1798, when the French under Bonaparte landed in Egypt, and after destroying the Mamlooks, were themselves attacked and defeated by the British in 1801. After the departure of the British, the country fell into anarchy till it was restored by Muhammad 'Alí, who by the massacre of the remaining Mamlooks made himself master of the situation. The treaty of London in 1841 made the government of Egypt hereditary in the family of Muhammad 'Alí, and Ismá'il Pasha is his grandson. Egypt has now ceased to be a province of Turkey. Its ruler has had all the powers of an independent sovereign conceded to him by the Farmán which dates from the 8th of June, 1873 A. D. Muhammad was born in 1769, entered the Turkish army, and in 1799 was sent to Egypt at the head of a contingent to co-operate with the British against the French invaders. Here his fine military qualities rapidly developed themselves, and he at length became the Commander of the Albanian Corps d'armée in Egypt. He was soon after involved in disputes with the Mamlooks who had long practically ruled Egypt. They were at length entirely exterminated in 1820. He declared himself independent of the Porte in 1838, and died on the 2nd August, 1849 A. D. He was succeeded by his son or grandson Ismá'il Pasha.

Muhammad 'Ali Shah, محمد علي شاه, whose former

title was Nawáb Nasír-uddaula, was the son of Sa'ádat 'Alí Khán, Nawáb of Audh. He was placed on the throne of Lakhnau by the British, after the death of his nephew, Sulaimán Jáh Nasír-uddin Haidar, on the 8th of July, 1837 A. D., 4th Rabi' II, 1253 A. H. at the age of 70 years, and took the title of Abú'l Fatha Moín-uddin Sultán Zamán Muhammad 'Alí Sháh. He reigned exactly five lunar years, and died at Lakhnau on Tuesday the 17th May, 1842 A. D., 5th Rabi' II, 1258 A. H., when his son Suryya Jáh Amjad 'Alí Sháh succeeded him.

Muhammad al-Mahdi, محمد المهدي, the first khalíf

or king of Barbary of the race of the Fatimites. He began to reign in 908 A. D., 296 A. H., and was supposed to be a descendant of Husain the son of 'Alí and Fátima, whence the race is called Fátimite. His descendants conquered Egypt. He died in 933 A. D., 321 A. H., and was succeeded by his son Káem Biamr-ullah, who died in 945 A. D., 334 A. H., and was succeeded by his son Mansúr Billáh in 952 A. D., 341 A. H. Vide Maizli-ud-din-Allah.

Muhammad Amin, محمد امين, son of Daulat Muhammad al-Husaini al-Balkhi, is the author of the work called "Anfa' ul-Akhhbar," or Useful Chronicle; was in the service of Nawab Sipahdar Khan, who receives a long and laudatory notice at the close of the work. He concluded it in 1626 A. D., 1036 A. H., and styled it Anfa' ul-Akhhbar, because the Hijri year 1036 A. H. in which it was completed, is represented by the letters composing those words. He resided chiefly at Ahmadnagar.

Muhammad Amin, محمد امين, author of the work entitled "Asrar ul-Ma'ani," a collection of poems on the conquests of the emperor 'Alamgir, and a panegyric on several cities of the Dakhin, which previous to its being subdued by his arms, was esteemed the garden of India. He also wrote another work on Theology entitled "Haqiqat Ilm Ilahi."

Muhammad Amin Khan, محمد امين خان, son of Muhammad Sa'id Mir Jumla. He served under the emperors Shah Jahán and 'Alamgir, and was raised to the rank of 5000. He died on the 6th May, 1682 O. S., 8th Jumada I, 1093 A. H. at Ahmadabad Gujrat.

Muhammad Amin Khan, محمد امين خان, entitled Ya'tmad-uddaula, was the son of Mir Bahá-uddin, the brother of Nizam ul-Mulk 'Asaf Jah, and came to India in the reign of 'Alamgir under whom he served for several years. He was the chief counsellor of the emperor Muhammad Shah, and was appointed Wazir with the above title after the death of Sayyad Husain 'Alí Khan and the imprisonment of his brother Sayyad 'Abdullah Khan in 1720 A. D., 1133 A. H., but he had scarcely entered on his office, when he was taken ill and died suddenly on the 17th of January, 1721 O. S., 29th Rabi' I, 1133 A. H. After his death the office of prime-minister was only filled by a temporary substitute, being ultimately designed for Nizam ul-Mulk 'Asaf Jah, who was then in the Dakhin.

Muhammad Amin Razi, محمد امين رازي, vide Amin Ahmad, author of the Haft Aqlim.

Muhammad Amir Khan, محمد اميرخان, of Aghrah, author of the "Maulud Nadi'ir" containing the history and miracles of 'Abdul Kadir Gilani in Urdu, written in 1847 A. D., 1263 A. H., vide Muhammad Kasim.

Muhammad Ansar, محمد انصار, author of the work called "Malfuzat Shaikh Ahmad Maghrabi" or the Memoirs of Shaikh Ahmad Khattú, a very celebrated Sufi of Gujrat, whose tomb is at Ahmadabad, and still held in veneration. It was written in 1445 A. D., 849 A. H.

Muhammad 'Arif, Mirza, محمد عارف, a poet who was contemporary with Nasir 'Alí.

Muhammad Aslam, Kazi, قاضي محمد اسلم, who lived in the time of Shalydan.

Muhammad, Atabak, محمد اتابك, vide Atabak Muhammad.

Muhammad 'Azim, محمد اعظم, an historian who wrote a history of Kashmir in continuation of one written by Haidar Malik. It is amusing to observe, says Mr. H. M. Elliot, the extravagant praises which this orthodox historian confers upon 'Alamgir, whom he infinitely prefers to the noble and enlightened Akbar of whom he complains that he "treated all his subjects alike!" not

favouring the Muhammadans above the Hindús. Was ever a nobler tribute paid to a ruler?

Muhammad Bakhtyar Khilji, محمد بختيار خلجي, was appointed governor of Bengal by Sultan Kutb-uddin Eybak about the year 1203 A. D., 600 A. H. He made Lakhnauti the seat of his government.

	A.D.	A.H.
Muhammad Bakhtyar Khilji, began	1203	600
Muhammad Sherán Azz-uddin, slain in battle with the infidels,	1205	602
'Alí Murdán 'Alá-uddin Khilji slain,	1208	605
Husám-uddin Ghausi slain,	1212	609
Násir-uddin bin-Shams-uddin,	1227	624
Mahmúd bin-Shams-uddin, became Sultan of Hindústán,	1229	627
Tughán Khan, governor under Sultaná Rizá,	1237	634
Tiji or Taji,	1243	641
Taimúr Khan Kirán,	1244	642
Saif-uddin,	1246	644
Ikhtiar-uddin Malik Uzbek,	1253	651
Jalál-uddin Khání,	1257	656
Táj-uddin Arsalán,	1258	657
Muhammad Tátár Khan,	1260	659
Moi'zz-uddin Tughral,	1277	676
Násir-uddin Baghrá Khan, son of Ghayas-uddin Balban, considered-1st sovereign of Bengal,	1282	681
Kadar Khan, viceroy of Muhammad Shah I, Tughlak,	1325	725
Fakhr-uddin Sikandar, assumes independence,	1340	741
'Alá-uddin Mubárik,	1342	743
Shams-uddin Muhammad Shah Iliás Bhangara,	1343	744
Sikandar Shah bin-Shams-uddin,	1359	760
Ghayás-uddin 'Azim Shah bin-Sikandar Shah, Saif-uddin Sultan us-Salatin bin-Ghayás-uddin,	1374	775
Shams-uddin bin-Sultan us-Salatin,	1384	785
Kansa, a Hindú,	1386	787
Jalál-uddin Muhammad Shah (Chitmal bin-Kansa),	1392	794
Ahmad Shah bin-Jalál-uddin,	1409	812
Násir Shah (descendant of Shams-uddin Iliás),	1427	830
Bárbak Shah bin-Násir Shah began,	1457	862
Yúsaf Shah bin-Bárbak Shah,	1474	879
Sikandar Shah,	1482	887
Fatha Shah,	1482	887
Shahzada Sultan, an eunuch,	1491	896
Firóz Shah Habshi,	1492	897
Mahmúd Shah bin-Firóz Shah,	1494	899
Muzaffar Shah Habshi,	1495	900
'Alá-uddin Husain Shah bin-Sayyad Ashraf,	1498	903
Nasrat Shah bin-'Alá-uddin Husain,	1521	927
Mahmúd Shah bin-'Alá-uddin Husain, defeated by,	1534	940
Farid-uddin Sher Shah,	1537	944
Humayún held court at Gaur also called Jannatábád,	1538	945
Sher Shah, again,	1539	946
Muhammad Khan,	1545	952
Khizir Khan Bahádur Shah bin-Muhammad Khan,	1555	962
Jalál-uddin bin-Muhammad Khan,	1561	968
Sulaimán Kiráni,	1564	971
Báyazid bin-Sulaimán,	1573	981
Dáúd Khan bin-Sulaimán, defeated by Akbar's forces under Munaim Khan,	1573	981

Muhammad Azim Khan, محمد اعظم خان, ex-amir of Kabúl, vide Azim Khan.

Muhammad Baki, Khwaja, محمد باقي, a Muhammadan saint who died on the 20th October, 1698

A. D., 25th Jumáda II, 1012 A. H., and is buried at Dehli close to the Qadam Rasúl. Nizám-uddin Ahmad has mentioned him in his work called Karámát ul-Aulia.

Muhammad Bakhsh, محمد بخش, whose poetical name is Mahjúr, is the author of a work in Urdú called Nauratan or the nine jewels containing numerous stories which he completed in the first year of Nawáb Ghazi-uddin Haidar of Lakhnau or 1230 A. H. He is also the author of two other works of the same description one called "Gulshan Naubahár" and the other "Chár Chaman."

Muhammad Bakir, محمد باقر مجلسي, surnamed Majlisí (or the Ornament of Assemblies) the son of Muhammad Taqi, was Shaikh ul-Islám or high priest of the city of Isfahán, and one of the most celebrated Shia lawyers and learned scholar that Persia ever produced in general literature, law and theology. Such was the esteem in which he was held, that Sháh Sulaimán pressed upon him the hand of his daughter, which, strange to say, he declined. One alone of this celebrated man's works, called "Haqq ul-Yeqín" which he dedicated to Sháh Husain, extends to fourteen folio volumes. It contains a body of the theology of the Shias, and quotes and refutes the arguments opposed to the opinions advanced, illustrating the whole with evidences of the truth of the Shia doctrines and with numerous traditions. Besides this, he wrote on many other subjects. One of his works treating exclusively of Hadis, is called "Bahr ul-Anwár." He died 1698 A. D., 1110 A. H., aged 72 years.

Muhammad Bakir Damad, مير محمد باقر داماد. His father Sayyad Mahmúd was styled Dámád, because he was the son-in-law of Shaikh 'Alí 'Amilí. He was a native of Astrábád in Persia. Muhammad Bákir his son was also styled Dámád, because he married the daughter of Sháh 'Abbás I, king of Persia. He resided for many years in Isfahán, and is the author of several compilations, one of which is called Utkil Mubun. He died 1630 A. D., 1040 A. H., vide Mir Bákir Dámád.

Muhammad Bakir, Imam, امام محمد باقر, the son of Imám Zain-ul-'Abidin, was the fifth Imám of the race of 'Alí. He was born on the 17th of December, 676 A. D., 3rd Safar, 57 A. H., and died in the month of May or June, 731 A. D., Rabi' I, 113 A. H. His corpse was carried to Madína and interred at the Bakia cemetery, in the vault wherein was deposited the bodies of his father and his father's uncle; it is placed under the same dome which covers the tomb of 'Abbás. Some authors have given the day of his death to be 28th January, 733 A. D., which corresponds with the 7th Zil-hijja, 114 A. H.

Muhammad Beg Khan, محمد بيگ خان, vide Hájí Muhammad Beg Khán.

Muhammad bin-'Abdul 'Aziz, محمد بن عبد العزيز, surnamed Wajúdí, author of the work in Turkí called "Sháhid wa-Ma'ní." He died in the year 1612 A. D., 1021 A. H.

Muhammad bin-'Abdur Rahman, محمد بن عبد الرحمن, surnamed bin-'Alí Laila, was a very celebrated Musalmán doctor, and Kází of the city of Kúfa, where he was born in 693 A. D., 74 A. H., and died in the year 765 A. D., 148 A. H.

Muhammad bin-'Abu Bakr, محمد بن ابوبكر, i. e., the son of 'Abú Bakr the first khalif after Muhammad. He was made governor of Egypt by the khalif 'Alí, but was taken prisoner soon after in a battle fought against Amrú ibn-ul-'As the deputy of Muáwia I, who

killed him, and, inclosing his dead body in the skin of an ass, burned it to ashes in 657 A. D., 38 A. H.

Muhammad bin-Ahmad, محمد بن احمد هروي, of Hírá, author of the "Tarjuma Fatúh 'Arabí," containing the conquests of the Arabian Tribes and the domestic quarrels of the Muhammadans, commencing from the Khiláfat of 'Abú Bakr 632 A. D., 11 A. H., and continued till the murder of Husain at the battle of Karbala in 680 A. D., 61 A. H. This work is translated from the Arabic, and was written in 1199 A. D., 595 A. H.

Muhammad bin-'Ali, محمد بن علي, author of the Arabic work entitled "Abnáí ul-Janán," containing the Life of Muhammad and Memoirs of his companions.

Muhammad bin-'Amru at-Tamimi, محمد بن عمرو التميمي, author of a biographical work on the lives of eminent Shias.

Muhammad bin-Isa Tirmizi, محمد بن عيسى ترمذي, author of the work called "Jáma' Tirmizí." It is also called "Sunan Tirmizí" and likewise "Al-'Ilal." He was a pupil of al-Bukhárí, and died in 892 A. D., 279 A. H.

Muhammad bin-Is, محمد بن عيس, author of the "Risála Almua'jjam fee Asha'ár al-'Ajam."

Muhammad bin-Husain, محمد بن حسين, author of an Arabic work on Jurisprudence called "Badáya-ul-Hidáya," and of another in Arabic and Persian entitled "Hayát ul-Fawád." He died 1686 A. D., 1098 A. H.

Muhammad bin-Ibrahim Sadr Shirazi Kazi ul-Kuzat, محمد بن ابراهيم صدر شيرازي قاضي القضاة, who is also called Mullá Sadr, is the author of the marginal notes on the "Ulhyát."

Muhammad bin-Idris, Imam, امام محمد بن ادریس, the founder of the third orthodox sect, who is said to have been the first that reduced the Science of Jurisprudence into a regular system, and made a discriminating collection of Traditions. He died 819 A. D., 204 A. H.

Muhammad bin-Is-hak-un-Nadim, محمد بن اسحاق النديم, commonly called Abú Ya'kúb al Warraq, author of the "Kitáb ul-Fehrist," the most ancient record of Arabian literature, written 987 A. D., 377 A. H. This work, though mentioned by Hájí Khalfa, had hitherto escaped the industry of European explorers, but a portion of it (four books) has been found in the Royal Library of Paris, and the remainder in Herr von Hammer-Purgstall's collection. By a passage in the Fehrist, that learned gentleman has found that the *Thousand and One Nights* (Arabian Nights) had a Persian origin. In the eighth book, the author says that the first who composed tales and apologues were the kings of the first dynasty of the Persians; then those of the Arsacides the third of the four ancient dynasties of Persia: these tales were augmented and amplified by the Sassanides. The Arabs, he then proceeds to say, translated them into their tongue, composing others like them. The first book of this kind was the *Hazár Afsána*, or Thousand Tales, the subject of which the writer explains, mentioning Shahrzáda and Dinárzáda as the two females who practice the *ruse* upon the king. "It is said," continues the author, "that this book was composed by Humáe, the daughter of Bahman." The truth is, that the first who

had these tales told him at night, was Alexander the Great, in order that he might keep awake, and be upon his guard. The kings who came after him made use, for the same purpose, of the Thousand Tales, which fill up a thousand nights, and two hundred conversations beside, in the light of the moon, which were related in a number of nights. *Asiatic Journal*, Vol. XXXI, p. 237.

Muhammad bin-Isma'il, محمد بن اسمعيل, *vide* Muhammad Isma'il and Al-Bakhari.

Muhammad bin-Jarir Tabari, محمد بن جرير طبري, author of several works. He died in 941 A. D., 330 A. H.

Muhammad bin-Yakub al-Kulini, محمد بن يعقوب القوليني, author of the Arabic work called *Kāfi* which is of high authority among the sect of the Shia.

Muhammad bin-Kāsim, محمد بن قاسم, was a cousin of the khalif Walid I, and son-in-law of Hajjāj bin-Yūsaf Sakāfi. He by the command of the khalif in the year 711 A. D., 92 A. H., marched with a large army to Sindh and having defeated and killed the rājā of that country took possession of it on Thursday the 23rd June, 712 A. D., 10th Ramazān, 93 A. H. From amongst the prisoners captured in the fort of Alor, two daughters of the rājā were sent to Damascus, and the khalif sent them to his harem, consigning them to the care of his people until their grief should be assuaged. After two months, they were brought to the presence of the khalif; when they raised the veils from their faces, the khalif was smitten with their beauty, and asked their names; one was called Girpādeo, the other Sūrajdeo. The khalif ordered one to his own bed; she said, "O my Lord, I am not fit for the king's service, we have both for three days been with Bin-Kāsim, who after dishonouring us, sent us here." The king was highly incensed, and directed that his servants should seize Bin-Kāsim, sew him up in a cow-hide, and send him to Syria. When Bin-Kāsim received this order, he directed the messengers to do as they were directed. They obeyed the order, covered Bin-Kāsim with a raw cow-hide: after enduring the torture for three days he died. They then put his body into a box, and conveyed it to the khalif who opening it in the presence of the two women, said, "Behold how absolute is my power, and how I treat such servants as Bin-Kāsim." The women replied, "Oh king, just men ought not to be precipitate in great affairs, or be too hasty to act, either upon the representation of friends or foes." The khalif asked their meaning, they said, "We made this accusation against Bin-Kāsim because of the hatred we bore him, seeing that he slew our father, and through him we lost all our property and possessions, and became exiles from our own country; but Bin-Kāsim was like a father and brother to us, he looked not on us for any bad purpose, but when our object was revenge for the blood of our father, we accused him of this treachery: this end attained, do with us as you will." The khalif on hearing this, suffered great remorse: he ordered the two women to be tied to horses, and dragged to death, and they buried Bin-Kāsim in the burial place at Damascus. See *Journal Asiatic Society*, Vol. VII, Part I, pp. 305-307.

Muhammad bin-Kāwam-uddin, محمد بن قوام الدين, author of a Persian Dictionary called "*Bahr-ul-Fazāel*," the sea of excellence.

Muhammad bin-Khawand, محمد بن خاوند, *vide* Khāwand Shāh.

Muhammad bin-Mahmud, محمد بن محمود الاسمرش, commonly called Al-Isturūshī, author of the "*Fusūl al-Isturūshī*," a work principally restricted to decision, respecting mercantile transactions. He died in 1227 A. D., 625 A. H.

Muhammad bin-Musa, محمد بن موسي, of Khwārizm, author of a work on Algebra called "*Aljabr wal-Mukābila*." This work was translated into English by Frederic Rosen.

Muhammad bin-Murtaza, محمد بن مرتضى محسن, surnamed Muhsan, author of a Shia law-book called the "*Mufatih*" on which a commentary was written by his nephew, who was of the same name, but surnamed Hādī.

Muhammad bin-Tahir, II, محمد بن طاهر ثاني, succeeded his father in the government of Khurāsān and was the last of the race of Tāhīrians. He was taken prisoner in a battle by Ya'kūb bin-Lais about the year 874 A. D., 260 A. H., who took possession of Khurāsān. Thus ended the race of the Tāhīrians in Khurāsān who governed that province for upwards of 54 lunar years.

Muhammad bin-Tunish al-Bukhari, البخاري النيش, author of the work called "*Abdullah-nāma*," containing the history of the Uzbek Tartars originally from Dasht Kapchāk, on the northern shores of the Caspian Sea. In 1494 A. D., they invaded Transoxania under Shāh Beg Khān; and having driven out the descendants of Taimūr, retained possession of that country. The prince whose memoirs are the chief subject of this work, was 'Abdullah Khān; he was a contemporary of the renowned Akbar emperor of Hindūstān, with whom he kept up constant correspondence and interchange of ambassadors, and died 1595 A. D., 1005 A. H. This book was dedicated to Nizām-uddin Kōkal-tash.

Muhammad bin-Ya'kub, محمد بن يعقوب, author of the work called *Kāmūs*, *vide* Fīrozabādī.

Muhammad bin-Ya'kub al-Kaliniar-Razi, محمد بن يعقوب الكليني, who is called the Raīs ul-Mahaddisīn, or chief of the traditionists, is the author of the "*Jāma' ul-Kāfi*," which is reckoned one of the books of the *Kutub Arba'*. It is of vast extent, comprising no less than thirty books; and its author is said to have been employed twenty years in its composition. He also wrote several other works of less note and died at Baghdād in 939 A. D., 328 A. H.

Muhammad bin-Yusaf, محمد بن يوسف هروي, a physician of Hirāt and author of an Arabic Dictionary, called "*Bahr-ul-Jawāhir*," or the Sea of Jewels, said to be an Encyclopædia or Dictionary of Arts and Sciences.

Muhammad bin-Yusaf, محمد بن يوسف هروي, of Hirāt, author of the "*Tārīkh Hind*." This work no doubt (says Mr. H. M. Elliot) is the same as "*Risāla Ajāeb wa-Gharāib-i-Hindūstān*," since the author of that treatise also bears the name of Muhammad Yūsaf Hirwī. This author appears to have been contemporary with, and to have conversed with Khwāja Hasan of Dehli who was a disciple of Nizām-uddin Aulia who died in 1325 A. D.

Muhammad Bukhari, Sayyad, محمد بخاری سید, father of Sayyad Ahmad Jalal Bukhari. He had many disciples in the time of Shāh Jahān. Close by the western gate of the Ranza of Tajganj is his shrine. He died in the year 1045 A. H.

Muhammad Damishki, محمد دمشقي, name of an illustrious Persian poet, who lived in the time of Fāsil the son of Abīa the Barmakī or Barmecide.

Muhammad Ghayas-uddin, محمد غياث الدين, the son of Jalāl-uddin, the son of Sharaf-uddin, author of the Persian Dictionary, entitled "Ghayās ul-Lughāt," which he completed after fourteen years' labour in the year 1826 A. D., 1242 A. H., also of the "Miftāh ul-Kunūz," "Sharah Sikandar-nāma," "Nuskha Bāgh o-Bahār," and several poems and Kasidas &c. He was an inhabitant of Mustafābād, commonly called Rāmpūr in the Pergunnah of Shāhābād, Lakhnau.

Muhammad Gesu Daraz, سيد محمد گيسودراز, of Kulbarga in Daulatābād, a famous Muhammadan saint, who was a disciple of Shaikh Nasir-uddin Chirāgh, Dehlī. He was born at Dehlī on the 30th of July, 1321 A. D., 4th Rajab, 721 A. H. His proper name is Sudar-uddin Muhammad Husainī, but he was commonly called Muhammad Geisū Darāz, on account of his having long ringlets. He lived at Kulbarga in the reign of the Bahmanī Sultāns, and had the address to engage Prince Aḥmad Shāh, to become his disciple, and build him a fine house and a superb convent. When this prince ascended the throne, in 1422 A. D., 825 A. H., the credit of the saint became so great, that from the lord to the artificer, all made it their glory to follow his instructions; so that his tomb became a place of pilgrimage to all sects. He died in the Dakhin in the beginning of the reign of Aḥmad Shāh in 1422 A. D., and is buried at Hasanābād, commonly called Kulbarga. His tomb is a magnificent edifice covered with a dome, in the middle of an extensive court. During the reigns of the Dakhin Sultāns, great sums of money were occasionally offered to his descendants who reposed near the saint, in vows and presents, and many villages were assigned by the kings to defray the expenses of the tomb. He is said to be the author of several works, among which are the "Adāb ul-Murīd," the "Wajūd ul-'Ashiqin," containing the whole duty of a Sūfī disciple, &c., and also of a book of Fables in Persian entitled "Asmār ul-Asrār." His son named Muhammad Akbar, is the author of the "Akāed Akbarī," containing the principles of the Muhammadan faith.

Muhammad Ghazzali, محمد غزالي, vide Ghazzālī.

Muhammad Ghorī, محمد غوري, vide Shahāb-uddin Ghorī.

Muhammad Ghaus Jilani, Hazrat Shaikh, جيلاني حضرت شيخ محمد غوث, a celebrated Muhammadan saint whose tomb is at Uchcha of the Gīlānīs in Multān, and round whose shrine this town was built and after whom it was named. He was a descendant of Shaikh 'Abdul Kādir Jīlānī Baghdādī, and came to Uchcha about the year 1394 A. D. The Dāūdputtras have continued to be his murīd or disciples, and the murīd of his successors from the time of their first leaving Shikārpūr.

Muhammad Ghaus, Shaikh, شيخ محمد غوث گواليري, of Gwāliar, his proper name is Hajī Hamīd-uddin, styled Ghaus-ul-'Alam, one of the greatest saints of India, who is said to have resided for twelve years in the practice of asceticism in the jangal which lies at the foot of the Chunār hills, consuming the leaves and fruits of the forest as his sole food; and so celebrated was he for the fulfilment of his blessings and predictions, that even powerful kings used to come and visit him and pay their respects. He afterwards went to Gwāliar, where he engaged himself in the pursuits of his holy calling and in making

proselytes; and managed to content himself with the proceeds of a jāgīr, which yielded a crore of tangas. He was the murshīd or master of Shaikh Wajih-uddin 'Alw of Gujrāt, and died on the 14th September, 1562 O. S., 14th Muḥarram, 970 A. H. The chronogram of the year of his death is "Shaikh Auliabād," i. e., Shaikh was a saint. He is the author of several works, among which are the "Jawāhir ul-Khamsa," and another entitled "Gulzār Abrār" containing the memoirs of all the Sūfī Shaikhs of India with their places of burial and many other particulars. His brother Shaikh Phūl who served under the emperor Humāyūn, was killed at Agra in 1537 A. D., 945 A. H., by the adherents of Mirzā Handāl who had rebelled against his brother. His tomb is on a hill near the fort of Bayāna. They were the descendants of Khwāja Farīd-uddin Muhammad 'Attār in the seventh generation. Their grandfather's name was Mo'in-uddin Kattāl, whose tomb is in Jaunpūr, and father's name Kiyam-uddin. He lies buried in Zahūrābād commonly called Kunbra, in Ghazipūr. A small work entitled "Munākib Ghausia" containing the adventures of Muhammad Ghaus, was written by Sayyad Fazl-ullah in the year 941 Hijrī, 24 years before the death of the saint.

Muhammad Ghaus Khan, محمد غوث خان, vide Sirāj-uddaula Muhammad Ghaus Khān.

Muhammad Ghaus Zarrin, محمد غوث زرین, of Bijnaur. He lived in the time of Nawāb 'Asafuddaula of Lakhnau and is the author of a Chahār Darwesh in Persian.

Muhammad Hadi, محمد هادي, a nobleman of the Court of the emperor Jahāngir, who wrote the last part of the "Tūzak Jahāngirī," during the last four years of that emperor's reign; Jahāngir wrote the first part up to the 17th year of his reign, and the second part was written by Matmid Khān.

Muhammad Hakim, Mirza, ميرزا محمد حڪيم, son of the emperor Humāyūn and half-brother of Akbar, was born at Kābul on the 18th of April, 1554 A. D., 15th Jumādā I, 961 A. H. In the reign of his brother, the emperor Akbar, he had the government of Kābul, of which he remained during his life in undisturbed possession. He had twice invaded the Panjāb; once in 1566 A. D., 974 A. H., and the second time in February, 1581 A. D., Muḥarram, 989 A. H., when the emperor found it necessary to proceed himself with an army, and Mirza Muhammad Hakim was obliged to retreat before him. He died at Kābul in the 30th year of the emperor Akbar, on the 26th of July, 1585 O. S., 16th Amardād Ilahī corresponding with 16th Shā'bān, 993 A. H., aged 32 lunar years. After his death Rājā Bhagwān Dās and his son Mān Singh were sent to Kābul by the emperor to take charge of that province. His mother's name was Māh Chūchak Begam.

Muhammad Hanif, محمد حنيف, also called Muhammad bin-'Alī, was the third son of 'Alī, and because he was not descended from his wife Fatima as Hasan and Husain were, is not reckoned amongst the Imāms, notwithstanding there were many who after Husain's death secretly acknowledged him to be the lawful khalīf or Imām. He died in the year 700 A. D., 81 A. H.

Muhammad Hasan Burhan, محمد حسن بوهان, author of the Persian Dictionary called "Burhān Kāta," dedicated to 'Abdullah Kutb Shāh of Haidarābād and Golkandā, 1651 A. D., 1061 A. H.

Muhammad Hasan, محمد حسن هلاوي, of Dehlī who flourished about the year 1604 A. D., 1013 A. H., is the author of a Masnawī or poem containing the praises of the prophet, of his chaste wives and of great saints.

Muhammad Hashim, محمد هاشم, *vide* Kháfi Khán.

Muhammad Husain, محمد حسين, author of a Persian work on Theology called "Akáed Husain."

Muhammad Husain Khan, محمد حسين خان, the present nawáb of Kalpi, his title is 'Azim ul-Mulk.

Muhammad Husain Mirza, محمد حسن مرزا, *vide* Ibrahim Husain Mirzá.

Muhammad Husain, Shaikh, شيخ محمد حسين, whose poetical name is Shuhrat, was an excellent poet and a physician. He was a native of Arabia, but completed his studies at Shiráz and came to India where he was employed by the prince 'Azim Sháh as a physician. In the reign of Farrukh-siyar the title of Hakim-ul-Mumálik was conferred on him. He went on a pilgrimage to Mecca in the time of the emperor Muhammad Sháh, and after his return to India, he died in the month of April, 1737 A. D., Zil-hijja, 1149 A. H., at Dehli. He is the author of a Díwán consisting of 5000 verses.

Muhammad Ibn-Alahmar, محمد ابن الاحمر, or more properly Ibn al-Ahmar, one of the Moorish kings of Granada in Spain and founder of the Alhambra, a celebrated fortress or palace which was regarded by the Moors of Granada as a miracle of art, and had a tradition that the king who founded it dealt in magic, or at least was deeply versed in alchemy, by means of which, he procured the immense sums of gold expended in its erection. The name of this monarch, as inscribed on the walls of some of the apartments of the Alhambra, was Abú 'Abdullah, but is commonly known in Moorish history as Muhammad Ibn-Alahmar. He was born in Arjona, in 1195 A. D., 591 A. H. of the noble family of the Baní Nasar; when he arrived at manly years, he was appointed Alcayde or governor of Arjona and Jaen, and gained great popularity by his benignity and justice. Some years afterwards, on the death of Ibn-Húdi, when the Moorish power of Spain was broken into factions, many places declared for Muhammad Ibn-Alahmar; he seized upon the occasion, made a circuit through the country, and was everywhere received with acclamation. It was in the year 1238 A. D., that he entered Granada amidst the enthusiastic shouts of the multitude. He was proclaimed king with every demonstration of joy, and soon became the head of the Moslems in Spain, being the first of the illustrious line of Baní Nasar that had sat upon the throne. He caused the mines of gold and silver, and other metals found in the mountainous regions of his dominions, to be diligently worked, and was the first king of Granada who struck money of gold and silver with his name, taking great care that it should be skilfully executed. It was about this time, towards the middle of the 13th century, that he commenced the splendid palace of the Alhambra. He retained his faculties and vigour to an advanced age. In his 79th year, he took the field on horseback, accompanied by the flower of his chivalry, to resist an invasion of his territories, but was suddenly struck with illness, and in a few hours he died vomiting blood, and in violent convulsions. *Vide* Yúsaf Abú'l Háji.

Muhammad ibn-Husam, محمد ابن حسن, *vide* Ibn-Husám.

Muhammad ibn-Jurir ut-Tabari, محمد ابن جرير, الطبري, the son of Jurir, an Arabian author, who died about the year 942 A. D., 330 A. H.

Muhammad ibn-Zikaria al-Razi, محمد ابن زكريا, الرازي. See Rázi.

Muhammad ibn-Is-hak, محمد ابن اسحاق, the earliest biographer of Muhammad the Arabian prophet. He died about the year 151 A. H., fifteen years after the overthrow of the Ummiada dynasty.

Muhammad 'Imad, محمد عماد, who flourished about the year 1371 A. D., 773 A. H., is the author of the following admired poems: "Misbáh ul-Hidáet," "Múnis ul-Abrár," "Masnawí Kattiat," and "Muhabbat-náma," *vide* 'Imád Faḳih.

Muhammad, 'I m a m, محمد امام, *vide* 'Imám Muhammad.

Muhammad Is-hak, محمد اسحاق, author of the work called "Siar ul-Nabí wa-'Asár Sahába."

Muhammad Isma'il Bukhari, محمد اسماعيل بخاري, who is also called Abi 'Abdullah bin-Isma'il al-Bukhári, is the author of the "Sahih ul-Bukhári," a book held in the highest estimation, and considered, both in spiritual and temporal matters, as next in authority to the Kurán. It contains 9,880 traditions, selected from 167,000; recording not only all the revelations, inspirations, actions, and sayings, of Muhammad, but also explaining many of the difficult passages of the Kurán. It relates besides many miracles and anecdotes of the ancient prophets, and other inspired persons. He was born in the year 810 A. D., 194 A. H., and died in the month of June, 870 A. D., Rajab, 256 A. H. He is commonly called Al-Bukhari, which see.

Muhammad Isma'il, Moulwi, مولوي محمد اسماعيل, author of the "Sirát ul-Mustakím" or "The True Path," containing an account of the peculiar tenets held by the followers of Sayyid Ahmad the modern Muhammadan zealot and reformer, with whose name we have recently become familiar. This work is one of the most important of several treatises which have been composed by that sect. The main object of the author in composing it, was, in the first instance probably to shew his own learning; in the next, to justify the claims of Sayyid Ahmad, (of whom he was a constant and confidential adherent,) as a devotee, gifted with a surpassing degree of religious capacity and illumination. It makes reference especially, in its explanations and allusions, to the peculiar divisions which prevail in India, among those who aspire to the honors of religious initiation. These are generally numbered as the followers of one or other, of three venerated Pirs, each of whom has given a name to a distinct school or sect; the first, the "Tarika-i-Kádria," which traces its origin to 'Abdul Kádír Jílání. Another, the "Tarika-i-Chishtia," so called from its founder Khwája Mo'in-uddín Chishtí, whose tomb is at Ajmer; the third, the "Tarika-i-Nakshbandia," derived from a Khwája Bahá-uddín Nakshband, a native of Bukhara. It was one of the peculiar pretensions of Sayyid Ahmad, that he held himself privileged to be the founder of a school of his own, to which he gave the name of the "Tarika-i-Muhammadia." His book was written some time about the year 1822 A. D., and it is to be remarked, as a new feature in the history of efforts for the propagation of Muhammadanism, or for the reform of its corruptions, how extensively the emissaries of this sect have availed themselves of the press to disseminate their tenets. The "Sirát ul-Mustakím," the "Takwíat ul-Imán," the "Hidáet ul-Mominín," and a little tract attached to it, named the "Múzih ul-Kabir wa'l Bidaa't," and two other tracts, entitled the "Nasihat ul-Muslimín," and "Tam-bih ul-Gháfílin," have all been printed at private presses in Calcutta or at Hugli. See Sayyid Ahmad.

Muhammad Jani, محمد جاني, author of the work

called "Asar Ahmadi," a minute history of Muhammad and the twelve 'Imáms, with various anecdotes respecting them.

Muhammad Jogi, Mirza, محمد جوكي, son of Sháhrukh Mirzá, the son of Amír Taimúr. He died 1444 A. D., 848 A. H., two years before his father, aged 43 lunar years.

Muhammad Karim, محمد كريم, the son of prince Azím-ush-Shán, the son of the emperor Bahádúr Sháh. He was murdered by order of the emperor Jahándár Sháh his uncle, in April 1712 A. D., 1124 A. H.

Muhammad Kasim, محمد قاسم, the original name of the celebrated historian, Firishta.

Muhammad Kasim, محمد قاسم, *vide* Násir-uddín Kabbácha.

Muhammad Kasim, محمد قاسم, son of Háji Muhammad Surúrí Káshání, and author of the "Farhang Surúrí," a dictionary of the Persian language, dedicated to Sháh 'Abbás Bahádúr Khán, king of Persia, 1599 A. D., 1008 A. H. *Vide* Surúrí.

Muhammad Kasim Khan Badakhshani, محمد قاسم خان موجي, whose poetical name was Maují, was an officer in the service of the emperors Humáyún and Akbar. He died in 1571 A. D., 979 A. H., at Aghrah, and is the author of an "Yúsaf Zalekha," containing the loves of Joseph and Potiphar's wife. *Vide* Maují.

Muhammad Kasim, Mir, مير محمد قاسم, author of the "Ibrat-náma," which he wrote after the invasion of Nádir Sháh, about the year 1739 A. D., 1152 A. H.

Muhammad Kasim, Sayyad, سيد محمد قاسم, of Danapúr, author of the work entitled "Aijáz Ghausia" in Urdú, which he composed in the year 1855 A. D., 1271 A. H., containing the history and miracles of the celebrated saint of Baghdád, 'Abdul Kádír Gilání.

Muhammad Kazim, Mirza, ميرزا محمد كاظم, the son and successor of Mirzá Muhammad Amín, private Munshí or Secretary to 'Alamgir, and author of the history called "Alamgir-náma." It is a history of the first ten years of the reign of the emperor 'Alamgir to whom it was dedicated in the 32nd year of his reign, 1689 A. D., 1100 A. H. When it was presented to him, he forbade its being continued; and prohibited all other historians or authors from relating the events of his life, preferring (says his panegyrist) the cultivation of inward piety to the ostentatious display of his actions. This monarch, whose reign is admired by the Muhammadans, and detested by the Hindús, after having imprisoned his father, mounted the throne of Dehlí in 1658 A. D., 1068 A. H. At this period the glory of the house of Bábar may be said to have arrived at its zenith. The empire extended from the north-west mountains of Kábul to the southern limits of Chittagong; and the kings of Golkonda and Bijápúr paid tribute. He is also the author of a "Sháh-náma," a "Roz-náma," or Journal, and another work entitled "Akhhár Hasania."

Muhammad Khalil-ullah Khan, محمد خليل الله خان, surnamed Ashk, is the author of a history of Amír Hamzá, uncle of Muhammad, which he professes to have

drawn from a compilation made by order of Sultán Mahmúd, the Ghaznavide; and observes, "What renders this present history at all times interesting is this, that it informs us of the customs of various nations, and that it instructs us in the art of doing battle, and of taking towns and kingdoms. Accordingly Mahmúd, to avoid the necessity of counsel from any one, had portions of it read to him as a daily observance."

Muhammad Khan Bangash, Nawab, محمد خان بنگش, styled Ghazanfar Jang, a Rohela chief of the tribe

of Bangash. He founded the city of Farrukhábád in the name of his patron the emperor Farrukh-siyar. In the reign of Muhammad Sháh 1730 A. D., 1143 A. H. he was appointed governor of Málwa, but unable to cope with the Marhattas on account of their repeated incursions, he was removed in 1732 A. D., 1145 A. H., and appointed governor of Allahábád. Muhammad Khán having planned the reduction of the Bundelas of whom rájá Chaturál was chief, entered that country in 1733 A. D., 1146 A. H. with an army, and took several places; but as he was but little acquainted with the roads, Chaturál, with the assistance of Peshwá Báji Ráo, surrounded him suddenly with an army. The nawáb, unable to combat a superior force, took refuge in the fortress of Jaitgarh, where he was closely blockaded by the enemy for some time, when his son Káem Jang having collected an army of the Afgháns, marched to Jaitgarh and escorted his father in safety to Allahábád. The imperial ministers, making a pretence of Muhammad Khán's ill-success, removed him from the Subadárí. He died in the month of June, 1743 A. D., Jumáda I, 1156 A. H., and was succeeded in his jágir by his son Káem Jang, commonly called Káem Khán.

The following is a list of the Nawábs of Farrukhábád.

Muhammad Khán, Bangash.

Káem Jang, son of ditto.

Ahmad Khán, brother of Káem Jang.

Muzaffar Jang, son of Ahmad Khán.

Tafazzul Husain Khán.

Muhammad Khan, Mir, مير محمد خان, commonly

called Khán Kalán, was the eldest brother of Shams-uddín Muhammad Anka Khán. He served under the emperors Humáyún and Akbar, and was made governor of the Panjáb by the latter, which office he held for several years, and died 1575 A. D., 983 A. H. He was an excellent poet, and has left a Diwán in Persian, and another in the Turkish language. He was a native of Ghazni, and therefore chose for his poetical name "Ghaznavi." There is a work on Súfism entitled "Burbán ul-Imán," either written by him or some other Muhammad Khán.

Muhammad Khan Shaibani, محمد خان شيباني, *vide* Sháhí Beg Khán Uzbek.

Muhammad Khan, Sultan, سلطان محمد خان,

also called Muhammad Káán and Khán Shahid, was the eldest son of Sultán Ghayás-uddín Balban, king of Dehlí, who had appointed him viceroy of all the frontier provinces, *viz.*, Multán, Láhor, Debalpúr and other districts. This prince was blest with a bright and comprehensive genius, taking great delight in learning and the company of learned men. He, with his own hand, made a choice collection of the beauties of poetry, selected from the most famous in that art. The work consisted of 20,000 couplets, and was esteemed the criterion of taste. Among the learned men in the prince's court, Amír Khusró and Khwája Hasan bore the first rank in genius and in his esteem. The throne of Persia was at this time filled by Arghún Khán, the son of Abka Khán, and grandson of Halákú Khán. Timar Khán Changezí who was then an Amír of mighty renown in the empire of the race of

Changes Khán, and governed Hirát, Kandahár and other districts; invaded Hindústán with 20,000 chosen horse. Having ravaged all the villages about Debalpur and Láhor, he turned towards Multán. The prince Muhammad Sultán hearing of his designs, hastened to the banks of the river of Láhor, where both armies drew up in order of battle, and engaged with great fury. The prince, unfortunately, received a fatal arrow in his breast, by which he fell to the ground, and in a few minutes expired. Very few of the unfortunate Muhammad's party escaped from this conflict. Among the fortunate few, was Amír Khusro, the poet, who relates this event at large, in his book called "Khizir Kháni." This event took place on Friday, the 9th of March, 1285 A. D., 30th Zil-hijja, 683 A. H.

Muhammad Khan Talpur, محمد خان تالپور, *vide* Mir Muhammad Khán Tálpur.

Muhammad Khuda Banda, Sultan, محمد خدا بنده, surnamed Sultán Sikandar Sháh, was the eldest son of Sháh Tahmásp I; was born in the year 1531 A. D., 938 A. H., and succeeded to the throne of Persia on the death of his brother Sháh Ismá'il II, in November, 1577 A. D., 985 A. H. The fortunes of this monarch, who from a natural weakness in his eyes, was incapable of rule, had been for many years upheld by the character of his eldest son, Hamza Mirzá, and his power terminated at the death of that prince, who fell under the blow of an assassin in his own private apartments on the 24th November, 1586 A. D., 22nd Zil-hijja, 994 A. H. The chiefs of Khurásán immediately proclaimed 'Abbás, the king's second son, as king of Persia, and in the year 1588 A. D., 996 A. H., marched with him to Kázwin, the capital of the empire, which they took possession of without opposition, and the unfortunate Muhammad was deserted by every inhabitant of Kázwin and by his own army.

Muhammad Khuda Banda, Sultan, محمد خدا بنده, surnamed Aljálá, a descendant of Changez Khán, succeeded his brother Sultán Gházán Khán, the son of Arghún Khán to the throne of Persia in May, 1304 A. D., Shawwál, 703 A. H. He is said to have been a just prince, and was the first monarch of Persia who proclaimed himself of the sect of 'Alí. He gave a public proof of his attachment to this sect, by causing the names of the twelve Imáms to be engraven on all the money which he coined. He built the celebrated city of Sul-tánia in 'Azarbaiján or Media, which he made the capital of his dominions, and where he afterwards was buried. *His dome over his tomb is fifty-one feet in diameter, and is covered with glazed tiles.* He died on the 17th December, 1316 A. D., 1st Shawwál, 716 A. H., after a reign of 12 lunar years, and was succeeded by his son Sultán Abú Sa'íd Bahádur Khán.

Muhammad Khusro Khan, محمد خسرو خان, *author of a Medical work called "Makhzan ul-Adwia."*

Muhammad Kuli Khan, محمد قلی خان, governor of Allahábád, was the son of Mirzá Muhsín, the brother of Nawáb Sadat Jung of Audh. In the year 1759 A. D., 1172 A. H., he, under the royal standard of the prince *his father (afterwards Sháh 'Alam)* who had procured from his father, 'Alauddín II, grants of Bengal, Behár and Oude, marched towards Patna, where, on his arrival, the place was besieged and the siege was carried on for some days with violence; but he was obliged to raise the siege and retreat on receiving intelligence that Shujáa'-uddaula (who was his first cousin and the son of Sadat Jung), had successfully seized Allahábád and possessed himself of that province. On his arrival at Allahábád in 1761 A. D., 1174 A. H., he was seized and imprisoned, and

ultimately put to death in the fort of Jalálábád by order of Shujáa'-uddaula, he being jealous of his ambitious views in assisting the prince in the invasion of Bengal, and regarding Allahábád as his right, it having been given only in deputation by his father, Sadat Jung, to Muhammad Kuli Khán, who had refused to surrender it to the son.

Muhammad Kuli Kutb Shah, محمد قلی قطب شاه, *vide* Kuli Kutb Sháh II.

Muhammad Kuli Salim, محمد قلی سلیم, *vide* Salim.

Muhammad Kuresh, Mirza, محمد قریش میرزا, the second son of Bahádur Sháh. His title of succession to the throne of Dehlí, was acknowledged by the British Government, in 1856 with this condition that on the king's death he would receive the title of Sháhzaða.

Muhammad Kutb Shah, محمد قطب شاه, the fifth Sultán of the Kutbsháhi dynasty of Golkanda, and nephew or brother of Muhammad Kuli Kutb Sháh, whom he succeeded in January, 1612 A. D., Zi-Ka'da, 1020 A. H. He was living in 1620 A. D., 1029 A. H. After his death, 'Abdullah Kutb Sháh was raised to the throne of Golkanda.

Muhammad Lad, محمد لاد, author of the Dictionary called "Muwy'ad ul-Fuzlá."

Muhammad Lari, Mulla, محمد لاری, author of a work which goes after his name, *viz.*, "Tálib Mulla Muhammad Lari."

Muhammad Maghrabi, Maulana, محمد مغربی, *vide* Maghrabi.

Muhammad Makahul, محمد مکحول, *vide* Muhammad (Sultán).

Muhammad Ma'sum, محمد معصوم, the son of Shaikh Ahmad Sarhindí, was born in the year 1598 A. D., 1007 A. H., and died in 1668 A. D., 1079 A. H. aged 72 lunar years.

Muhammad Ma'sum Nami, Amir, محمد امیر معصوم نامی, of Bakkar, was one of the nobles of the court of Akbar. He wrote five Masnawís or Poems, containing 10,000 verses; one is in the metre of "Haft Paikar," one in the measure of the "Sikandar-náma," one called "Parí Súrat," is in the measure of "Laili and Majnún," one called "Husn wa-Náz," is in the metre of "Yúsaf Zalekhá," and one in the measure of the "Makhzan ul-Asrár." He also wrote two Diwáns of Ghazals and two Sáki-námas. He once paid a visit to Sháh 'Abbás, king of Persia, accompanied with no less than one thousand followers.

Muhammad Mir, Sayyad, محمد میر. His proper name is Kamál-uddin Haidar. He was a native of Lakhnau, and translated the History of Rasselas from English into Urdú for the Agra School Book Society, in the year 1839 A. D.

Muhammad Mirza, محمد مرزا, son of Miránsháh and grandson of Amír Taimúr, was a pious prince, and not being ambitious, he remained with his brother Mirzá Khalil-ulláh, ruler of Samarkand; and when that country was taken by Mirzá Sháhrúkh his uncle, and made over to his own son Mirzá Ulugh Beg in 1408 A. D., 811 A. H.,

he passed the remainder of his life with the latter and died about the year 1441 A. D., 845 A. H., recommending his son Mirzá Abú Sa'íd to him.

Muhammad Muhsin of Kashan, Mulla, ملا محمد, author of the "Tafsír Sáfi."

Muhammad Muhsin, محمد محسن, the rebel Tahsíl-dár of Pailání who joined the mutineers in the year 1857 A. D., and was, together with 'Imdád 'Alí the rebel Deputy Collector, hanged at Banda on the 24th April, 1858 A. D.

Muhammad Mukim, محمد مقیم, vide Nizám-uddín Aḥmad Khwája.

Muhammad Muzaffar, محمد مظفر, surnamed Mubáriz-uddín, was the founder of the dynasty of Muzaffarians in Fars. He held a high station at the court of Sultán Abú Sa'íd Khán, king of Persia; but after his death, which happened in 1335 A. D., when trouble and confusion began to reign on all sides, he retired to Yazd and took possession of that country. In the year 1353 A. D., 754 A. H., he took Shíráz from Sháh Shaikh Abú Is-hák, and having seized him after some time, put him to death, and became master of Fars. His son Sháh Shujáa' rebelled against him in 1359 A. D., 760 A. H., deprived him of his sight and ascended the throne at Shíráz. Muhammad Muzaffar died in the year 1364 A. D., 765 A. H. This dynasty governed Fars 77 years, during which, seven princes enjoyed power, viz.:

1. Mubáriz-uddín Muhammad Muzaffar or Muzaffar-uddín.
 2. Sháh Shujáa', son of ditto.
 3. Sháh Mahmúd, his brother.
 4. Sultán Aḥmad.
 5. Sháh Mansúr, son of Muzaffar, in whose time Shíráz was taken by Amír Taimúr.
 6. Sháh Abia.
 7. Sháh Zain-ul 'Abidín, the son of Sháh Shujáa'.
- The last two reigned only a few months. Vide Muzaffar.

Muhammad Nasir, محمد نظیر, vide Khwája Násir.

Muhammad Nasir Ahmad, محمد نظیر احمد, Deputy Collector of Settlements in Jalain, author of the work named "Mirat at Urús" or the "Bride's Mirror," an admirable tale of domestic life among the Muhammadans of India, for which a reward of 1000 Rupees was conferred on him by the Lieutenant-Governor in 1870 A. D.

Muhammad Ufi, محمد عوفی, who flourished in the 16th century of the Christian era, is the author of a biography, called "Tazkira Muhammad Ufi."

Muhammad Ufi, محمد عوفی, author of a Tazkira or biography called "Labáb ul-Albáb," and of another work entitled "Jáma' ul-Hikáyát." The latter he compiled in 1228 A. D., 625 A. H. He was a native of Marv which, under the Saljúk princes, was the capital of Persia. Vide Núr-uddín Muhammad Ufi.

Muhammad Parizada, محمد پرزاده, an author whose work is continually studied throughout the Othmánli empire, not only by all the ministers and statesmen of the Porte but likewise by the Greek princes and dragomans.

Muhammad Rafi-uddin Muhaddis, محمد رفیع الدین, vide Rafi-uddin.

Muhammad Rafia Waez, محمد رفیع واعظ, a celebrated preacher at Isfahán, was a contemporary of Mirzá Sáeb and Táhir Wahíd. He is the author of a Diwán in Persian, as also of a poem containing the battle of Sháh 'Abbás with Elam Khán, ruler of Túrán, and one called "Abwáb ul-Janán," a religious book.

Muhammad Raza Khan, محمد رضا خان, he was selected for the office of chief minister by the English, after the death of Jafar 'Alí Khán, Nawáb of Bengal, to the young Nawáb Najm-uddaula, the son of the late Nawáb in 1765 A. D.

Muhammad Raza, محمد رضا, author of the Arabic work on Theology, called, "Ashrakát Alwia" Heavenly Illuminations, and of another on Jurisprudence entitled "Intikháb ul-Ahkám."

Muhammad Saki, محمد ساقی, vide Mustai'd Khán.

Muhammad Sadr-uddin, محمد صدر الدین, surnamed Abú'l Ma'álí, which see.

Muhammad Salah Kambu, محمد صالح كمبو, author of the "'Amal Sálah."

Muhammad Salah, Shaikh, شيخ محمد صالح, Kamboh, brother to Shaikh Ináyet-ullah, is the author of the book called "Behar Chaman."

Muhammad Salah, Mir, میر محمد صالح, lived in the time of the emperors Jahángir and Sháh Jahán about the year 1628 A. D., 1037 A. H. His poetical name was Kashfí, which see.

Muhammad Salah, Mirza, مرزا محمد صالح, vide Sipahdár Khán.

Muhammad Salah, Mirza, مرزا محمد صالح, author of the "Latáef Khayáb," or the Beauties of Imagination. It contains extracts from all the poets of any celebrity, with memoirs of the authors; and ought to have been named the Beauties of Poetry; being of the nature of the English compilation of Select Extracts. It was commenced by the author in 1731 A. D., 1144—1155 A. H., and finished by Ja'far Násir in 1742 A. D.

Muhammad Salah, Shaikh, شيخ محمد صالح, author of the "Bahár Sakhun" and the "Tárikh Sháhjahání", also of a poem called "Arám Jan" which he completed in 1646 A. D., 1056 A. H.

Muhammad Sarbadal, محمد سربدال, was the chief of a kind of vagabonds called Sarbadáls, who had made themselves master of the city of Sabzwár and of some others in Khurásán. This personage was also called Sayyid Muhammad, and although he was head of a gang of highwaymen or robbers, yet he was much esteemed for his probity.

Muhammad Shafia, محمد شفیع دهلوی, of Dehli, author of the work called "Mirát ul-Wáridát," or Mirror of Occurrences, a compendious history of the Mughal empire, from the death of Akbar to the invasion of Nádir Sháh. He undertook this work at the request of a nobleman in the reign of Muhammad Sháh.

Muhammad Shah, محمد شاه, the son of prince Faríd-uddin, the son of Khizir Khán, king of Dehli. He was

placed on the throne after the assassination of his uncle Mubárik Sháh in April, 1434 A. D., Ramazán 837 A. H. He reigned 12 lunar years and died on the 20th of January, 1446 A. D., 22nd Shawwál 849 A. H. He was succeeded by his son Sultán 'Alá-uddín.

Muhammad Shah, محمد شاه, the son of Ajmad Sháh, succeeded his father to the throne of Gajakt in July, 1443 A. D., Rabí' I, 847 A. H. He reigned eight lunar years, 9 months and 4 days, and was poisoned by his wife on the 12th February, 1451 A. D., 10th Muharram, 855 A. H. He was succeeded by his son Kutb Sháh also called Kutb-uddín.

Muhammad Shah, محمد شاه, the son of Hoshang Sháh, ascended the throne of Malwa after the death of his father on the 17th July, 1434 A. D., 9th Zil-hijja, 837 A. H. He reigned about nine months and was poisoned by Muhammad Khán (the son of Malik Mughis his prime minister) who ascended the throne under the title of Mahmúd Sháh Khán in May, 1435 A. D.

Muhammad Shah, محمد شاه, emperor of Dehli, surnamed *Bahar Akbar* or the Brilliant Star, was the son of the prince Jalal Sháh one of the three brothers who perished in disputing the crown with their eldest brother Jahangir Sháh, the son of Bahádur Sháh. He was born on Friday the 7th of August, 1702 O. S., 24th Rabí' I, 1114 A. H., and crowned by the two Sayyads after the death of Rafi-uddaula, on the 29th September, 1719 A. D., 28th Zi-Kada, 1131 A. H. On his accession it was determined that the names of his two predecessors, viz., Rafi-uddaula and Rafi-uddaula who reigned about three months each, should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh-siyar. Muhammad Sháh reigned 30 lunar years, 6 months and 10 days, and died one month after the battle of Sarhind which his son fought against Ahmad Sháh Abdálí. His death took place on Thursday the 16th of April, 1748 A. D., 27th Rabí' II, 1161 A. H. at the age of 47 lunar years, 1 month and 3 days. He was buried in the court before the mausoleum of Nizám-uddín Aulia at Dehli, and was succeeded by his son Ahmad Sháh. This emperor may be termed the last of the race of Amir Taimúr who reigned in Dehli and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Sháh were mere puppets, whom the nobles of the court elevated or cast down as it suited the purposes of their ambitions.

Muhammad Shah 'Adil or 'Adli, محمد شاه عادل, an Afghan of the tribe of Súr, whose original name was Mubáris Khán, was the son of Nizám Khán Súr, the brother of Sher Sháh, and brother-in-law of Salim Sháh after whose death in 1554 A. D., 961 A. H., having murdered his son Fíroz, a boy of twelve years of age who had been raised to the throne, he assumed royal dignity with the title of Muhammad Sháh 'Adil. He was illiterate, hated men of learning and kept company with dissolute persons like himself, whom he raised to the highest dignities in the State; among whom, one Himú, a Hindu or Indian shopkeeper, whom his predecessor Sultan Sháh had made superintendent of the markets, was intrusted with the whole administration of affairs. This naturally created him enemies among the Afghan chieftains, who having conspired against his life, revolted from his authority. Ibráhim Khán Súr, who had the king's sister for his wife, soon after raised a considerable army, and, getting possession of the city of Dehli, ascended the throne in 1555 A. D., 962 A. H., and assumed the ensigns of royalty. Muhammad Sháh, finding himself betrayed, fled to Chunnár, and contented himself with the government of the eastern provinces. He was slain

in a battle fought at Munger with Bahádur Sháh, king of Bengal, 1556 A. D., 963 A. H. The period of his reign at Dehli was only eleven months.

Muhammad Shah Bahmani I, محمد شاه بهمني اول,

the second king of the Bahmaní dynasty, was the son of Sultán 'Alá-uddín Hasan Kángoh Bahmaní, whom he succeeded to the throne of the Dakhin in February, 1358 A. D., 19th Zi-Kada, 776 A. H. He reigned 17 lunar years and died on the 21st of March, 1375 A. D. His son Mujáhid Sháh succeeded him.

Muhammad Shah Bahmani II, محمد شاه بهمني ثاني,

the thirteenth Sultán of the Bahmaní dynasty, was the son of Humáyún Sháh the Cruel. He succeeded his brother Nizám Sháh to the throne of the Dakhin in July, 1463 A. D. in his ninth year; and the affairs of government were conducted, as in the reign of his late brother, by Khwája Jahán and Khwája Mahmúd Gáwán, under the direction of the queen mother. The former was murdered after some time, and the title of Khwája Jahán was conferred on Mahmúd Gáwán, adding the duties of Wakil-us-Saltanat to his other functions. Muhammad Sháh reigned nearly 20 lunar years, and died a year after he had caused his minister Mahmúd Gáwán to be put to death, i. e., on the 24th March, 1482 A. D., 1st Safar, 887 A. H. His son Mahmúd Sháh II succeeded him. The year of Muhammad Sháh's death is comprised in a Persian verse, the translation of which runs thus:

Sultán Muhammad Sháh, ruler of kings,
When suddenly summoned to yield up his breath,
Abandoned the Dakhin, and all worldly things,
And "the ruin of the Dakhin," recorded his death.

Muhammad Shah Sharki, محمد شاه شرقي, succeeded

to the throne of Jaunpúr after the death of his father Mahmúd Sháh Sharkí, in 1452 A. D., 856 A. H., and was killed after five months in a battle which he fought against his brother Husain Sháh Sharkí, who succeeded him.

Muhammad Shahid, محمد شهيد, whose garden is still

to be seen on the left bank of the Jamna at Agra where the swimmers of Agra assemble after bathing in the Jamna in the rainy season.

Muhammad Shah, Sayyad, سيد محمد شاه, son of

Sayyad Wali of Panáua, author of a collection of documents containing Forms of Letters, Parwanas, instruments or Contracts of Law, &c., &c., entitled "Jáma' ul-Dastár," written about the year 1800 A. D.

Muhammad Shah Tughlak I, محمد شاه تغلق,

whose former name was Malik Fakhr-uddín Júnán, succeeded his father Ghayás-uddín Tughlak Sháh on the throne of Dehli in February, 1325 A. D., 725 A. H. He took the fort of Nagarkót in 1337 A. D. and built several royal buildings and places in Dehli. It was in his reign that 'Alá-uddín Hasan Kángoh raised the standard of royalty in the Dakhin, 1347 A. D., 748 A. H., where his descendants reigned for several generations. Muhammad Sháh died at Thatta on the banks of the river Sindh on the 20th of March, 1351 A. D., 21st Muharram, 752 A. H., after a reign of nearly 27 lunar years. He was succeeded by his cousin Sultán Fíroz Sháh Bárbak, the son of Sipah Salár Rajab.

Muhammad Shah Tughlak II, محمد شاه تغلق ثاني,

surnamed Násir-uddín, was the son of Fíroz Sháh Tughlak. He was born on the 3rd June, 1353 A. D., 3rd Jumáda I, 754 A. H. He ascended the throne

of Dehlí in the lifetime of his father in the year 1387 A. D., but was soon after deposed and expelled by the chiefs. He remained at Nagarkót till the reign of Abú Bakr Sháh, when he proceeded towards Dehlí with a large army, and after some repulses proving victorious, ascended the throne in August, 1390 A. D., 792 A. H. He is the founder of a fortress in Jalesar which he called Muhammadábád. He reigned 3 years and 7 months, and died on the 19th February, 1394 A. D., 17th Rabí' II, 796 A. H., and his body was deposited at Dehlí in the same vault with that of his father. He was succeeded by his son Humáyún, who, on ascending the throne, assumed the name of 'Alá-uddín Sikandar Sháh, but died suddenly after a short reign of 45 days, and his brother Sultán Mahmúd succeeded him.

Muhammad Shah, محمد شاه, king of Persia, was the son of 'Abbás Mirzá, and grandson of Fatha Abú Sháh, whom he succeeded to the throne of Persia in 1834 A. D., and died in 1847 A. D.

Muhammad Sharif Hakkani, محمد شريف حقاني, author of a poem called "Aynak-e-Dil," which he completed in 1685 A. D., 1096 A. H.

Muhammad Shah, محمد شاه, present ruler of Badakhshán. He was placed in his present position by Amír Sher 'Alí of Kábul to whom he is bound to pay tribute, the amount of which in 1870 A. D., was £8100, and 600 horses. His predecessor was the intimate friend of 'Abdul Rahmán Khán, the pretender to the Afghán throne, who was opposed by Sher 'Alí in 1868 A. D.

Muhammad Sharif, Khwaja, خواجه محمد شريف, a nephew of Mauláná Umaidí. He was wazír to Sháh Tahmasp Safwí I, and governor of Yezd, Abarkóh and afterwards of Isfahán for several years, and died in 1538 A. D., 945 A. H.

Muhammad, Sharif, Mir, مير محمد شريف, author of a Masnawí or poem containing felicitations on the accession to the throne of Lakhnau, of Gházi-uddín Haidar, completed in 1814 A. D., 1229 A. H.

Muhammad Shirin Maulana, مولانا محمد شيرين, commonly called Mauláná Maghrabí, which see.

Muhammad Shaikh, شيخ محمد, author of the works called "Jámi Jahán-námá," and the "Nafs Rahmání," containing meditation on the unity of God, and rules for solitary devotion, *vide* Shaikh Muhammad.

Muhammad Sufi, Maulana, مولانا محمد صوفي, author of the work called "Maikhána wa-Butkhána," or the wine shop and idol house. He was a native of Mázinarán, and was residing in 1725 A. D., 1038 A. H. at Ahmadábád in Gujrát, and afterwards for some time in Káshmir.

Muhammad, Sultan, سلطان محمد, the last king of the ancient race of the sovereigns of Badakhshán, taken prisoner in battle by Sultán Abú Sa'id, a descendant of Amír Taimúr, and slain together with all his children and relations in 1466 A. D., 871 A. H.

Muhammad, Sultan, سلطان محمد, who was afterwards surnamed Makahúl or the Blind, was the second son of Sultán Mahmúd of Ghazni. He succeeded his father in 1030 A. D. in the absence of his elder brother Masa'úd, who after five months deprived him of his sight and placed him in close confinement, where he remained

till he was again reinstated by the army in 1038 A. D., and his brother Masa'úd deposed. He reigned at Láhor for two years, after which he was defeated and put to death by Sultán Maudúd the son of Masa'úd 1044 A. D.

Muhammad, Sultan, سلطان محمد, was the second son of Sultán Maliksháh Saljúki, after whose death he ruled over Azurbejan, but when his eldest brother Barkayarak died in 1104 A. D., 498 A. H., he seized Baghdad also and assumed the title of Sultán. This prince died at Isfahán 1118 A. D., Zil-hijja, 511 A. H., and was succeeded by his son Mahmúd, who, however, was soon reduced by his uncle, Sultán Sanjar, to the condition of a dependent. Mahmúd died 1131 A. D., 15th Shawwál, 525 A. H., aged 27 years at Hamdan after a reign of 14 years.

Muhammad, Sultan, سلطان محمد, surnamed Kutb-uddín, succeeded his father 'Alá-uddín Takash as Sultán of Khwárizm in 1200 A. D., 596 A. H. He was defeated by the celebrated conqueror Changlez Khán, his country pillaged, and almost all his family made prisoners in 1218 A. D., 615 A. H. He died of a broken heart in March, 1221 A. D., Zil-hijja, 617 A. H. His son Jalál-uddín for a long time bore up against the torrent that had overwhelmed his father, but was at last subdued. He was slain in 1230 A. D., 627 A. H. *Vide* Takash.

Muhammad, Sultan, سلطان محمد, son of Báisan-ghar Mirzá. *Vide* Bábar (Sultán) and Sultán Muhammad.

Muhammad, Sultan Mirza, محمد سلطان مرزا, or Sultán Mirzá, the son of Awais Mirzá, the son of Báikara, the son of Mansúr, a prince of the house of Amír Taimúr. He accompanied the emperor Bábar Sháh to India, and after his death rebelled against his son the emperor Humáyún, and though subdued and pardoned, his five sons, *viz.*, Muhammad Husain Mirzá, Ibráhím Husain Mirzá, Masa'úd Husain Mirzá, Ulagh Mirzá, and Sháh Mirzá, and three of his nephews took advantage of the general disturbance which took place in 1566 A. D., 974 A. H., and revolted at Sambhal, the government of which had been assigned to their father. At first they were overpowered without an effort and were confined in the fort of Sambhal by order of the emperor Akbar, but when that monarch marched in the year 1567 A. D., 975 A. H. for the purpose of subduing Málwá; they made their escape to Gujrát and sought an asylum with Changlez Khán, governor of Baroach, where they sowed the seeds of future troubles, which only ended with the subjugation of the kingdoms by Akbar in 1572 A. D., 980 A. H., *vide* Ibráhím Husain Mirzá. Muhammad Sultán Mirzá was, on account of his sons' rebellion, confined in the fort of Bayána about the year 1567 A. D. where he died some years after.

Muhammad Sultan, محمد سلطان, the eldest son of Jahángír Mirzá. After his father's death, he was named by his grandfather, heir of all his dominions, but died before him in 1404 A. D., 805 A. H.

Muhammad Tahir Nasirabadi, محمد طاهر نصيرابادي, author of a biography called "Tazkira Muhammad Táhir." He lived in the reign of 'Abbás Sháh I of Persia.

Muhammad Tahir, محمد طاهر, *vide* Ináyet Khán.

Muhammad Taki, Imam, امام محمد تقي, also called Muhammad al Jawád, was the ninth Imám of the race of 'Alí, and the son of Imám 'Alí Músi Razá who was the eighth. He was born in the year 811 A. D., 195 A. H.,

and is said to have been poisoned in 835 A. D., 220 A. H. He is buried at Baghdád near the tomb of his grandfather Imám Músi Kázim, the son of Ja'far Sádik. His wife's name was Umm ul-Fazl, the daughter of the khalif Má-mún.

Muhammad Taki, Mir, میر محمد تقی, *vide* Taqi (Mir).

Muhammad Tughlak Shah, محمد تغلق شاه, *vide* Muhammad Sháh Tughlak.

Muhammad Wala, محمد والا, author of the work called "Najm ul-Hidáet," containing much good advice, written according to the Súfi faith.

Muhammad Wala, Sayyad, سيد محمد والا, author of the "Risála Dastúr ul-Nazm," or the art of writing poetry, with specimens of the various measures.

Muhammad Yar Khan, محمد یار خان, the son of Aitmad Khán, nobleman of the time of the emperor 'Alamgir.

Muhammad Yusaf, محمد یوسف, a native of Kábul, who came to India and was employed in the service of the emperor Akbar. He was a good poet and died in the year 1562 A. D., 970 A. H.

Muhammad Yusaf 'Ali Khan Bahadur, محمد یوسف علی خان, the present loyal nawáb of Rámpúr (1859—1872) who succeeded Muhammad Saíd Khán in 1855.

Muhammad Zahid, Mir, میر محمد زاہد, son of Muhammad Aslam, an author who flourished in the reign of Sháh Jahán and 'Alamgir, and died in the year 1690 A. D., 1101 A. H.

Muhammad Zaman, محمد زمان, a celebrated punster and poet of Persia, who came to India in the reign of Akbar, but after a few years returned to his native country where he died some years before or after 1600 A. D.

Muhammad Zaman, محمد زمان, *vide* Kásim Khán, Sábadár of Kábul.

Muhip Narayan, مهیپ ناراین, rájá of Banares, he was living in 1789 A. D., nephew of Rájá Cheyt Singh and grandson of Rájá Balwunt Singh. The Rájá's daughter was wife of Bábu Dirgbijai Singh, from whom the present Mahárájá is descended.

Muhi, محی, takhallus of a poet who flourished about the year 1592 A. D., 1001 A. H., and is the author of a Diwán.

Muhit, محیط, *vide* Rámjas Munshi.

Muhi-uddin, محی الدین, author of a heroic poem called "Tarikh Najib-náma," in praise of Najib Khán, styled Najib-uddaula, an Afghán chief who distinguished himself during the reign of the unfortunate 'Alamgir II, emperor of Dehli.

Muhi-uddin bin-Arabi, Shaikh, شیخ محی الدین, a celebrated learned Muhammadan of Persia, who was born in 1166 A. D., 561 A. H., died in 1239

A. D., 637 A. H., and is buried at Damascus. He is the author of a work in Arabic called "Fatúhát Makkia," *vide* Ibn-Arabí.

Muhi-uddin Abdul Kadir bin-Abi ul-Wafa, محی الدین عبدالقادر بن ابی الوافه, *vide* 'Abdul Kadir bin 'Abi ul-Wafá Miarí.

Muhi-uddin Tusi, Shaikh, محی الدین طوسی, a native of Tús, and author of the work called "Kanz ul-'Ashiqin," a treatise on divine love; abridged from the "Kimiá-e-Sa'ádat." He was a co-temporary of 'Umar Mirzá, and was living in 1408 A. D., 811 A. H.

Muhi-uddin, محی الدین, author of the work called "Irshád Yáfa'i."

Muhib, محب, poetical name of Sayyad Ghulám Nabí of Bilgrám who was slain in a battle which took place between Nawáb Safdar Jang and Ahmad Khán, Nawáb of Farrukhabád on the 5th February, 1752 A. D., 29th Şafar, 1165 A. H.

Muhib, محب, poetical name of Shaikh Walí-ullah of Dehli, who was a pupil of Sauda, and is the author of a Diwán.

Muhib-uddin Saíd Hasan al-Yaghawi, سيد محب الدین حسین, surnamed Guz, an author who died in 1132 A. D., 526 A. H.

Muhib-ullah, Kazi, قاضی محب الله, who, in the reign of 'Alamgir, was appointed Kázi of Lakhnau and afterwards of Haidarábád in the Dakhin. On the accession of Bahádúr Sháh to the throne of Dehli, 1707 A. D., 1119 A. H., he was honoured with the Sadárat of all India. He is the author of several works, among which are the "Kitáb Sallam," and "Muslim."

Muhindar Singh, Maharaja, مهیندر سنگھ مہاراجہ, Rájá of Bhadawar (1870).

Muhib-ullah, Shaikh, شیخ محب الله, a pírzáda of Allahábád who died there in the year 1648 A. D., 1058 A. H. He is the author of a work called "Ibádat al Khawás" on Ethics.

Muhsin 'Ali Khan, Sayyad, محسن علی خان شاید, the son of Sayyad Sháh Husain, the son of Sayyad Arab Sháh, was an excellent poet, and is the author of a Diwán and a biography of Urdú poets called "Sarápá Sakhun."

Muhsin Fani, محسن فانی, an excellent poet and author, whose proper name was Shaikh Muhammad Muhsin and poetical title Fání. He held the appointment of Sadárat of the province of Allahábád for several years in the time of the emperor Sháh Jahán; and when that monarch conquered Balkh in 1646 A. D., 1056 A. H., amongst the spoil which fell into the hands of the emperor belonging to Nazar Muhammad Khán, the ruler of that province, was a Diwán composed by Muhsin Fání which he had sent as a present to that ruler with verses in his praise; this annoyed the emperor, and Muhsin was forthwith dismissed from his office. He received, however, a small pension and passed the remainder of his life at Káshmir where he died in 1670 A. D., 1081 A. H. His Diwán contains about 7,000 verses.

Muhtadi Billah, مهتدی بالله, *vide* Al-Muhtadí.

Muhtashim 'Ali Khan, محتشم علی خان, *vide* Hashmat.

Muhtashim, Maulana, مولانا محتشم, a poet of Kashan and master of Fakhri bin-Maulana Sultan Muhammad Amiri of Hirat. He wrote three Diwans, viz., "Sabāya," "Jalāliya," and "Shabābiya," besides a Diwān of Qasidas in praise of the Imāms and princes consisting of about 8,000 verses, and a Risāla of Mu'ammas or enigmas and chronograms. There is a Kasida quoted on the accession of Shāh Ismā'il Safwī to the throne of Persia, of 66 misras, each of which contains a chronogram for the year 1576 A. D., 984 A. H.

Mui'zzi, معزي, *vide* Moi'zzi.

Mui'zz-li-din-allah, معز الدين الله, *vide* Moi'zz-li-din-allah.

Mui'zz-uddin, معز الدين, *vide* Moi'zz-uddin.

Mui'zz-uddaula, معز الدوله, *vide* Moi'zz-uddaula.

Mujaddid Alif Sani, مجدد الف ثاني, *vide* Ahmad Sarhindi (Shaikh).

Mujahid Shah Bahmani, مجاهد شاه بهمني, succeeded his father Muhammad Shāh I Bahmanī on the throne of the Dakhin in March, 1375 A. D., Shawwāl, 776 A. H. He was murdered after a reign of three years on the night of the 14th of April, 1378 A. D., 17th Zil-hijja, 779 A. H., by his uncle Dāūd Khān who ascended the throne by the title of Dāūd Shāh.

Mujib, مجيب, *شاه* or Shāh Mujib, author of a history of the loves of Joseph and Potiphar's wife called "Yūsaf wa-Zalekha," in Urdū verse composed in 1824 A. D., 1240 A. H.

Mujir, مجير بيلقاني, poetical name of 'Abdul Mukārim Mujir-uddin of Bīlkān, a town in Azurbejān. He was a pupil of Khākāni, and is the author of a Diwān. He died in 1198 A. D., 594 A. H. He flourished in the time of Kizal Arsalān, and was a co-temporary of Zahir-uddin Fāryābī.

Mujir-uddin Bilkani, مجير الدين بيلقاني, *vide* Mujir.

Mujrim, مجرم, poetical name of Rahmat-ullah, who is the author of an Urdū Diwān.

Mujrim, مجرم, poetical title of Ghulām Husain of Patna, the father of Ishkī, whose proper name was Shaikh Muhammad Wajih.

Mukalil bin-Sulaiman, مكاليل بن سليمان, author of a Commentary on the Qurān. He died in the year 723 A. D., 105 A. H.

Mukanna, مقنع, *vide* Al-Makna or Mukanna.

Mukarrab Khan, مقرب خان, *vide* Masihī (Mulla).

Mukarram Khan, Nawab, نواب مكرم خان, governor of Multān in the time of 'Alamgīr.

Mukim Khan, مقیم خان, held the rank of 700 in the time of the emperor Akbar, and was raised to a high rank in the time of Jahāngīr. He had a home at Agra on the banks of the Jamna at a place still called Mukim Khān ka Ghāt.

Mukhlis, مخلص, the poetical name of Rāe 'Anand Rāe, a Khattrī, who was the father-in-law of Tansukh Rāe, and

a pupil of Mirzā Bedil. He died in the fourth year of Ahmad Shāh's reign 1751 A. D., 1164 A. H. His works contain 50,000 verses. He is also called Mukhlis Hindī, to distinguish him from Mukhlis Kāshī.

Mukhlis, مخلص, the poetical appellation of Mukhlis 'Alī Khān, commonly called Mīr Bākīr. He was Nawāb Nawāzish Khān, Shahāmat Jang's sister's son, and is the author of a Diwān in Urdū.

Mukhlis Kashi, مخلص کاشي, a poet of Persia.

Mukhtar bin-Mahmud bin-Muhammad az-Zahidi Abu ar-Rija al-Ghazmini, مختار بن محمود, surnamed Najm-uddin, is the author of "Kuniat al-Muniat," a collection of decisions of considerable authority. He died 1259 A. D., 658 A. H.

Mukhtari, مختاری, a Persian poet.

Mukhtar-uddaula, مختار الدوله, *vide* Murtazā Khān.

Muktadi Billah, مقتدى بالله, *vide* Al-Muktadi.

Muktadir Billah, مقتدر بالله, *vide* Al-Muktadir.

Muktafi Billah, مكتفي, *vide* Al-Muktafi.

Mulhim, ملهم, a poet who flourished about the year 1706 A. D., 1118 A. H., and is the author of a Diwān.

Mulla Ahmad, ملا احمد, *vide* Ahmad (Mulla).

Mulla 'Ali al-Hafiz al-Kastamumi, ملا علي الحافظ, *القستمومي*, author of the Commentary on the Hadis ul-Arbain of Shaikh Ismā'il Haqqī.

Mulla 'Ali Kusanji, ملا علي قوسنجي, who also wrote a Hāshia or marginal notes on the Kashshaf, besides the one written by Tuftāzānī. He died about the year 1405 A. D. 808 A. H.

Mulla Husain Waez, ملا حسين وايز, *vide* Husain Waez (Maulāna).

Mulla Furati, ملا قراني, author of the work entitled the "Karak Sawāl" containing forty questions with the answers of Muhammad, according to tradition.

Mulla 'Imad, ملا عماد, author of a work on Sūfiism in Persian, called "Hashia Mullā 'Imād."

Mulla Firoz, ملا فيروز, a Pārsī priest. The Pārsīs of Bombay entertain the most liberal feelings in favour of science and literature: they possess great wealth, and commercial relation with every part of Asia. The mission sent by them some years ago to Persia at their own expence of Kāns, the father of Mullā Fīroz, the Editor of the *Dasatir*, for the purpose of making inquiries relative to the remnant of the Pārsīs in that country; the discovery by Kāns while on that mission of a copy of the *Dasatir* in the Pahlawī language, and the English translation of that curious work, published by Mulla Fīroz at Bombay in 1818 shew the spirit and perseverance with which the Pārsīs of Bombay have instituted inquiries connected with the history of their country, *vide Transactions, Royal Asiatic Society*, Vol. III, Appendix, p. iv.

Mulla Jami Lahouri Namdar Khani, ملا جامي, *لاهوری نامدار خانی*, whose poetical name is Bekhud,

was very well skilled in composing chronograms, and has left a thick *Díwán* of Ghazals, &c. He died in 1675 A. D., 1086 A. H.

Mulla Jiwan, ملا جیون امیٹھی, of Amāiṭhī, whose proper name was Shaikh Ahmad, was the tutor of the emperor 'Alamgír. He is the author of the Commentary on the *Kurán* called "Tafsír Ahmadi." He is also called Mulla Jíán Jaunpúrí, and is said to have died 1718 A. D., 1130 A. H.

Mulla Kasim, ملا قاسم مشہدی, of Mashhad, author of an *Insha*, or Collection of Letters.

Mulla Khusro, ملا خسرو, author of a law treatise, entitled "Ghurar ul-Ahkám," and a Commentary on the same work called the "Durar al Hukkám." Mulla Khusro, who is one of the most renowned of the Turkish jurists, completed his work in 1478 A. D., 883 A. H. and died in 1480 A. D., 885 A. H.

Mulla Malik Kūmmi, ملا ملک قمی, vide Malik Kūmmi.

Mulla Mir, ملا میر, he lived in the time of the emperor Akbar. In 1566 A. D., 974 A. H., he constructed a well at Agra, and Ashraf Khán Mír Munshí wrote the chronogram of the year of its construction. It is a subtractive one.

Mulla Mufid Balkhí, ملا مفید بلخی, a native of Balkh, was an excellent poet. He came to India and died at Multán in the time of the emperor 'Alamgír, 1674 A. D., 1085 A. H. He is the author of a *Díwán*. A subtractive chronogram on his death written by Sarkhush.

Mulla Muhsin, ملا محسن, vide Faiz.

Mulla Mukimai, ملا مقیمای, an author who lived in the time of Sháh Jahán.

Mulla Shah, ملا شاه, a native of Badakhshán, was a learned and pious Musalmán. He was a disciple of Mián Sháh Mír of Láhor and Murshid or spiritual guide of the unfortunate prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán, who highly respected him and visited him on his tour to Kashmír, where he (Mulla Sháh) had built a place for his residence. He died at Kashmír in the commencement of the reign of the emperor 'Alamgír, about the year 1660 A. D., 1070 A. H.

Mulla Sharif, ملا شریف, author of a *Díwán*, on the loves of "Shírín and Khusro," dedicated to Sultán Kūlī Qaṭb Sháh of Golkonda in 1515 A. D., 921 A. H.

Mulla Sheri, ملا شیري, vide Sheri (Mulla).

Mulla Shikebi, ملا شکیبی, an excellent poet who served under 'Abdul Rahím Khán, KhánKhánán, and was living in 1592 A. D., 1000 A. H.

Mullazada, ملازاده, of Patna, author of an Urdú translation of the novel called "Bahár Dánish," which he named "Izhár Dánish."

Mullazada, ملازاده, author of the marginal notes on the "Mukhtasir Ma'ání wa-Bayán."

Multan, بادشاہان ملتان, kings of, vide Yúsaf (Shaikh).

Mumtaz, ممتاز, the poetical name of two poets. One of whom is named Maulwí Ihsán-ulláh.

Mumtaz Mahal, ممتاز محل, the favorite wife of the emperor Sháh Jahán, for whom he built the celebrated edifice at Agra called the *Táj*, vide Arjumand Báno Begam.

Mumtaz Shikoh, ممتاز شکوه, second son of the emperor Sháh Jahán.

Mumtaz-uddaula, Nawab, ممتاز الدوله نواب, the grandson of Muhammad 'Alí Sháh, king of Audh. He was living in 1868 A. D. The nawáb, during the disorders consequent on the Mutiny at Lakhnau, declared his opinions by entering into a contract to give his daughter in marriage to the nominee of the rebels, Birjis Kadr. For this conduct he was adjudged to suffer the loss of his pension, Rs. 700 per mensem.

Munai'm, منعم, poetical name of Núr ul-Haṣ, Kāzî of Bareilí, who was an excellent Persian poet, and has written upwards of 300,000 verses; among his compositions is a commentary on the *Kurán* in verse, and Arabic and Persian *Kasidas*, several *Masnawís*, and three Persian *Díwáns*. He was living at Dehlí in 1786 A. D., 1200 A. H.

Munai'm Khan, KhanKhanan, منعم خان خانان, a nobleman who was raised to the high dignity of prime minister by the emperor Akbar, after the dismissal of Bairám Khán, KhánKhánán in 1560 A. D., 967 A. H.; was appointed governor of Jaunpúr after the death of Khán Zamán, where he built that famous bridge on the river Gúmtí in the year 1567 A. D., 975 A. H. He was latterly appointed governor of Bengal after the defeat of Dáúd Sháh, king of that country in 1575 A. D., 983 A. H. From the period of Muhammad Bakhtyar Khiljí to that of Sher Sháh the city of Gaur, which is also called Lakhnautí, had been the capital of Bengal, after which, owing to its insalubrity, it had been abandoned for Khawáspúr Tanda. Munai'm Khán, however, admiring the spot, gave orders for its repairs, and made it his residence; but he soon fell a victim to its unhealthy climate, and died there on the 12th October the same year, 9th Rajab, 983 A. H.

Munai'm Khan, منعم خان, the son of Sultán Beg Bar-lás, a nobleman who had been the emperor Bahádur Sháh's principal officer at Kábul, was, on the accession of that emperor to the throne of Dehlí, appointed his wazír with the title of KhánKhánán. He died some time before that monarch's death about the year 1711 A. D., 1123 A. H. He is the author of the work called "Ilhámát Munai'mí."

Munai'm, Shaikh, شیخ منعم, a poet who served under prince Sultán Shujáá, governor of Bengal, and was present in the battle fought by that prince against his brother the emperor 'Alamgír in December, 1658 A. D., after which he was never heard of. For his poetical name, he used his own in his compositions.

Munir Lahouri, ملا منیر لاہوری, a poet of Láhor, was the son of Mulla 'Abdul Majíd of Multán. He formerly took the words "Sakhun Sanj" for his poetical title, but afterwards used "Munir" in his compositions. His proper name was Abú'l Barkát. He died at Agra on Saturday the 31st August, 1644 A. D., 7th Rajab, 1054 A. H., and left about 30,000 verses and an *Inshá* which goes after his name, viz., "Inshá Munir."

Munna Jan, منّا جان, vide Nasir-uddín Haider.

Munni Begam, منى بيگم, a concubine of Mír Ja'far, Nawáb of Bengal. After his death and the death of his two sons Najm-uddaula and Saif-uddaula, she was appointed guardian to Mubárik-uddaula, the infant son of the late Nawáb, by Warren Hastings, in preference to others whose claims were more forcible. The guardianship was taken away from the Begam in 1776 A. D. She was the mother of Najm-uddaula, died 1779 A. D., 1st Sha'bán 1103 A. H.

Munshi, منشی, takhallus of Jaswant Ráo Munshí. He is the author of a *Díwán*, and was living in 1712 A. D., 1124 A. H.

Munshi, منشی, poetical title of Munshí Múlehánd, a Káyeth and native of Dehlí. He was a pupil of the poet Nasír, and is the author of some fragments of the *Sháh-náma* in Urdú. He died about the year 1822 A. D.

Munsif, منصف, poetical title of Fázil Khán, who is the author of a *Díwán*, and was living in 1704 A. D., 1116 A. H.

Murad I, Sultan, مراد اول سلطان, whom our English authors call Amurath I, and who is also called Murád Khán Gházi and Khwáwándgár Rúm, was the third Sultán of the race of Usmán or Othmán. He succeeded his father Arkhan (Orchan) on the Turkish throne in 1359 A. D., 760 A. H., and was known for his cruelties towards his son, and those who espoused his cause. He advanced into Europe, and made Adrianople his capital in 1360 A. D. He was a great warrior and obtained 37 victories, in the last of which he perished 1389 A. D., 791 A. H., aged 71, by the hand of a soldier. He (or as some say his father) was the first who established the formidable force of the *Jánisaris*. His son Báyezíd I, succeeded him.

Murad II, Sultan, ثانی سلطان مراد, succeeded his father Muhammad I as Ottoman emperor, in 1422 A. D., 825 A. H., and was the first Turk who used cannon in the field of battle. In 1443 A. D., 847 A. H., he resigned the crown in favour of his son Muhammad II, but finding him incapable to hold the reins of government, he abandoned his retirement and defeated the famous Sikandar Beg (Scanderbeg,) and routed the Hungarians. According to Gibbon, he died on the 2nd February, 1451 A. D., Zil-hijja, 854 A. H., and was succeeded by his son Muhammad II, who afterwards took Constantinople.

Murad III, Sultan, ثالث سلطان مراد, succeeded his father Salím II to the throne of Constantinople in December, 1574 A. D., Shabán, 982 A. H., and to rid himself of all competitors, he, at his first coming to the crown, caused his five brothers to be strangled in his presence. This act of cruelty so affected his mother that she destroyed herself. He took from the disagreeing Persians, Armenia, Media, and the city of Tauris, and the fort Gáino from the Hungarians. He died on the 18th January, 1595 A. D., Jumáda I, 1003 A. H., aged 50 lunar years. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved. He was succeeded by his son Muhammad III. Sultán Murád is the author of the work called "*Fatúhát-us-Siyám*."

Murad IV, Sultan, رابع سلطان مراد, son of Ahmad I, emperor of Constantinople, succeeded his uncle Mustafa I, who was deposed the second time in 1623 A. D., 1032 A. H. He took Baghdád in 1637 A. D., 30,000 of whose inhabitants he put to the sword, though he had promised them protection. He died on the 8th February, 1640 A. D., 1049 A. H., aged 18, of excessive intoxication, and was succeeded by his brother Ibráhím.

Murad Baksh, Sultan, سلطان مراد بخش, youngest son of the emperor Sháh Jahán, by whom he was appointed governor of Gujrát, Thatta and Bihkar. He was seized and imprisoned in the fort of Gwáliar, by the orders of his brother the emperor 'Alamgír, after the first battle he fought against his brother Dará Shikóh, and was subsequently murdered, 1662 A. D., 1072 A. H., at Gwáliar and buried within the fort.

Murad Mirza, مرزا مراد, also called Sultán Murád and Sháh Murád, was the second son of the emperor Akbar. His mother's name was Salíma Sultána Begam. He was born on Thursday the 8th June, 1570 A. D., 978 A. H. in the house of the venerable Shaikh Salím Chishtí at Sikrí. The Hindús, on account of his being born in the mountainous country of Sikrí, used to call him Pahárf. After this prince's birth, the emperor, considering the village of Sikrí a propitious spot, two of his sons having been born there, ordered the foundation of a city to be laid, which, after the conquest of Gujrát, he called Fathapúr. This prince was sent by his father to conquer the Dakhin in 1595 A. D., 1004 A. H., where he fell sick and died on the 1st of May, 1599 A. D., 15th Shawwál, 1007 A. H. He was at first buried at Sháhpúr, but afterwards his corpse was removed to Dehlí and laid by the side of Humáyún the prince's grandfather.

Murassa' Rakam, مرصع رقم, title of the author of the "Nautarz Murassa." Vide Tahsín.

Murauwat, مروت, poetical name of Saghír 'Alí, a poet, who is the author of a story in Urdú called "*Tilismát Ishk*," composed in 1792 A. D., 1207 A. H.

Murshid Khan, مرشد خان, a poet, who flourished in the time of Jahángír, and is the author of a *Díwán*.

Murshid Quli Khan, مرشد قلی خان, a nobleman of the time of the emperor Sháh Jahán, who was Faujdár of Muthurá, and was killed there in 1638 A. D., 1048 A. H.

Murshid Quli Khan, مرشد قلی خان, nawáb of Bengal, vide Ja'far Khán.

Murshid Quli Khan, مرشد قلی خان, Rustam Jang, son-in-law of Shujá-uddaula, governor of Bengal, by whom he was appointed governor of Katak. Being defeated by Mahábat Jang, Nawáb of Bengal, he fled to the Dakhin in the year 1739 A. D. where he died. He was a good poet, and his poetical name was Sarshár.

Murtaza Khan, سید مرتضی خان, a Sayyad, who on the accession of Nawáb 'Asaf-uddaula to the masnad of Lakhnau, was appointed by him his náib or deputy, with the title of Mukhtár-uddaula, but Basant 'Alí Khán, an old khwája sará (eunuch) of the nawáb's father, being offended at the influence he had over the nawáb, resolved to remove him; and for this purpose having invited him to an entertainment, murdered him, and was himself slain the same day by order of the nawáb. This circumstance took place in the month of March, 1776 A. D., Safar, 1190 A. H.

Murtaza Khan, مرتضی خان, a relative of Dost 'Alí, the Nawáb of Arkat, under whom the atrocious seizure of Trichinopoly was perpetrated by Chanda Sahib. The nawáb was succeeded by his son Safdar 'Alí, who after overcoming the effects of poison prepared for him by Murtaza Khán, fell by the poignard of a Pathán assassin hired for the work by the same person. A storm was raised which he had not the courage to encounter, and

disguising himself in female attire, he escaped from Arkat to his own fort of Vellore. Two years afterwards, the youthful son and successor of Saḡdar 'Alī met the fate of his father, and common report attributed to Murtaza Khān a principal share in the contrivance of this murder also. Such was the man to whom the patronage of Dupleix, who was at that time grievously at a loss for money, was extended, for Murtaza Khān had the reputation of being extremely rich, and was selected by Dupleix for a new Nawāb of Arkat. He was solemnly installed in his new dignity, but finding that his presence was indispensable at Vellore, he returned thither after some time in 1752 A. D.

Murtaza Khan Anju, مرتضى خان انجو, a nobleman of the reign of the emperor Shāh Jahān. At the time of his death which took place 1629 A. D., 1038 A. H., he was governor of Thatta.

Murtaza Khan, مرتضى خان, *vide* Shaikh Farīd, and Farīd Bukhārī.

Murtaza, Mir, مير مرتضى, surnamed "Al-Madau bil-ilm ul-Huda." He died in September, 1046 A. D., 546 A. H.

Murtaza Nizam Shah I, مرتضى نظام شاه, ascended the throne of Aḡmadnagar in the Dakḡin after the death of his father Husain Nizām Shāh I, in 1565 A. D., 972 A. H., and as he was then in his minority, his mother Khunza Sultāna became for six years chief manager of affairs, after which the Sultān took the affairs under his own management. He reigned about 24 lunar years, and becoming mad, his son Mirān Husain Nizām Shāh shut him up in a warm bathing-room, and shutting fast the doors and windows to exclude all air, lighted a great fire under the bath, so that the Sultān was speedily suffocated by the steam and heat. This circumstance took place about the 15th January, 1589 A. D., 8th Rabī' I, 997 A. H. But according to the work of Jāma ul-Hind, he was poisoned by his son on the 5th June, 1588 A. D., corresponding with 18th Rajab, 996 A. H.

Murtaza Nizam Shah II, مرتضى نظام شاه, a nominal prince and a descendant of the Nizām Shāhī kings of Aḡmadnagar, who was raised to the throne by Malik Ambar, the Abyssinian and others after the capture of Bahādur Nizām Shāh in 1600 A. D., 1009 A. H. He was put to death about the year 1628 A. D., 1038 A. H., by Fatha Khān, the son of Malik Ambar, who placed his son Husain, an infant of ten years on the throne. Husain was afterwards confined for life by the emperor Shāh Jahān in the fortress of Gwāliar. *Vide* Fatha Khān.

Musahib, Mirza, مرزا مصاحب, a poet who flourished after the poet Sāeb whom he imitates, and was probably living in 1745 A. D., 1158 A. H.

Musannifak, مصنفك, surname of Mulla 'Alā-uddīn 'Alī bin-Muhammad, an Arabian author, who died 1470 A. D., 875 A. H.

Musibat, مصيبت, poetical name of Shāh Ghulām Kuṭb-uddīn, eldest brother of Shāh Muhammad Afzal of Allāhābād. He went on a pilgrimage to Mecca and died there in 1773 A. D., 1187 A. H.

Mushfaki, مشفقي, a poet who was born at Bukhārā in the year 1538 A. D., 945 A. H., and composed a Diwān which he completed in 1575 A. D., 983 A. H.

Mushtak, مشتاق, the poetical name of Mīr Saīd 'Alī of Isfahān who was alive in the year 1760 A. D., 1174 A. H.

Mushtak, مشتاق, poetical title of Mushtak Husain of Aḡrah. He is the author of a Diwān, and since he was a pupil of Bahādur Shāh the ex-king of Dehlī, in every one of his Ghazals he has mentioned in the last verse the poetical name of the king, *viz.*, Zafar.

Mushtak, مشتاق, poetical appellation of Muhammad Kūli Khān of Patna, a son of Hāshim Kūli Khān. He was a pupil of Muhammad Roshan Joshish, and Darogha of the household of Nawāb Zain-uddīn Aḡmad Khān Haibat Jang. He died in 1801 A. D., 1216 A. H.

Mushtaki, مشدقائي, *vide* Rizk-ullāh (Shaikh).

Muslim bin-Amr, مسلم بن عمر, the father of Kūtaiba. He was slain in battle along with Misaa'b ibn-Zuber, about the year 690 A. D., 71 A. H.

Muslim bin-Hajjaj Naishapuri, مسلم بن حجاج نیشاپوري, or Kashmirī, author of the "Saḡhī Muslim," a succinct collection of Traditions, and of the "Masnad Kabir." He died in the year 875 A. D., 261 A. H. The Saḡhī Muslim is considered as almost of equal authority with the Saḡhī ul-Bukhārī, and indeed by some, especially by the African doctors, is preferred to that work. The two collections are constantly quoted together under the name of the Saḡhīhain or two Saḡhīhs. Muslim is said to have composed his work from 300,000 traditions. *Vide* 'Abdullah Abū Muslim.

Muslim ibn-'Ukba, مسلم بن عقبه, was made governor of Medina by Yazīd, the son of Mu'āwīa I, 682 A. D., 63 A. H., to chastise the insolence of the inhabitants of that place, who had rebelled against him, which done, he marched directly with his army towards Mecca, but died by the way in September, 683 A. D., Muḡarram, 64 A. H.

Muslim ibn-Okail, مسلم ابن عقیل, nephew of 'Alī and cousin of Imām Husain whom he wished to assist against Yazīd, the son of Mu'āwīa, but was beheaded along with Hāris on the 8th September, 680 A. D., 8th Zil-hijja, 60 A. H., and their heads sent as a present to Yazīd by 'Obaid-ullāh ibn-Zayād. This event took place a few days before the death of Imām Husain.

Mustaa'sam Billah, مستعصم بالله, the 37th or last khalīf of the house of 'Abbās, *vide* Al-Mustaa'sam.

Musta'in Billah, مستعین بالله, *vide* Al-Musta'in Billah.

Mustafa, مصطفى, a title of Muhammad.

Mustafa I, Sultan, سلطان مصطفى, succeeded his brother Aḡmad I (Achmet) as emperor of Turkey at Constantinople in 1617 A. D., Zi-Ka'da, 1025 A. H., which was a novelty never before heard of in this kingdom, it being the Grand Seignor's policy to strangle all the younger brothers; however, this Mustafa was preserved, either because Aḡmad, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said that Aḡmad once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out "Muhammad will not let him die." He carried himself but insolently and cruelly, and was deposed and sent to prison in 1618 A. D., 1027 A. H., when 'Usmān, his nephew, was raised to the throne. 'Usmān was murdered in 1621 A. D., 1030 A. H., and Mustafa again restored, and ultimately strangled by his Janisaris in 1623 A. D., 1032 A. H. He was succeeded by Murād IV.

Mustafa II, Sultan, سلطان مصطفى, son of Muhammad IV succeeded Ahmad II in 1695 A. D., 1106 A. H. as emperor of Constantinople. He was an able warrior, and after defeating the Imperialists at Temswar, he attacked the Venetians, Poles and Russians. He retired to Adrianople, where he forgot himself in lascivious pleasures, till a revolt of his subjects compelled him to descend from his throne in 1703 A. D., 1115 A. H. He died of melancholy six months after. He was succeeded by his brother Ahmad III.

Mustafa III, Sultan, سلطان مصطفى, son of Ahmad III, succeeded his nephew 'Usmán III as emperor of Constantinople in 1757 A. D., 1171 A. H. He spent his time in his seraglio, and left the government to his favorites. He died on the 21st January, 1774 A. D., 1187 A. H., and was succeeded by his brother Ahmad IV, also called 'Abdul Hamid.

Mustafa IV, Sultan, سلطان مصطفى, son of Ahmad IV, succeeded Salim III on the 29th of May, 1807 A. D., 1222 A. H., as emperor of Constantinople. He reigned one year, and was deposed and slain in 1808 A. D., 1223 A. H., when Mahmúd II was raised to the throne.

Mustafa bin-Muhammad Sa'id, مصطفى, author of the Persian Commentary on the Kurán, entitled "Akṣám 'Ayāt Kurán."

Mustai'd Khan, مستعد خان, surnamed Muhammad Sáki, was employed as Munshí or secretary to 'Ináyat-ullah Khán, wazir of Bahádur Sháh, and is the author of the "Máisir-i-'Alamgír," the history of the emperor 'Alamgír. He had been a constant follower of the court for forty years, and an eye-witness of many of the transactions he records. He undertook the work by desire of his patron, and finished it in 1710 A. D., 1122 A. H. being only three years after the decease of 'Alamgír.

Mustajab Khan, مستجاب خان, one of the sons of Háfiz Rahmat Khán, and author of the work called "Gulistán-i-Rahmat" being a history of his father. He died in February, 1833 A. D., 2nd Shawwál, 1248 A. H., aged 74 lunar years.

Mustakfi Billah, مستكفي بالله, vide Al-Mustakfi Billáh.

Mustanjad Billah, مستنجد بالله, vide Al-Mustanjid.

Mustanasar Billah, مستنصر بالله, vide Al-Mustanasar.

Mustarashid Billah, مسترشد بالله, vide Al-Mustarshid.

Mustazi Billah, مستضي بالله, vide Al-Mustazí.

Mustazahar Billah, مستظهر بالله, vide Al-Mustazhir.

Musailima, مسيلمه, commonly called Kazzáb or the Liar, was an impostor who arose in the time of Muhammad in one of the provinces of Arabia, named Hajar. As success in any project seldom fails to draw in imitators, Muhammad having raised himself to such a degree of power and reputation, by acting the prophet, induced others to imagine they might arrive at the same height by the same means. His most considerable competitors in the prophetic office was Musailima and Al-Aswad. Musailima pretended to be joined in commission with Muhammad, and published revelations in imitation of the Kurán. He sent Muhammad a letter, offering to go halves with him, in these words: "From Musailima, the apostle of God, to Muhammad, the apostle of God. Now, let the earth be half mine and half thine." But Muhammad believing

himself too well established to need a partner, wrote him this answer: "From Muhammad the apostle of God, to Musailima the liar. The earth is God's; he giveth the same for inheritance unto such of his servants as he pleaseth; and the happy issue shall attend those who fear him." During the few months which Muhammad lived after the setting up of this new imposture, Musailima grew very formidable; Abú Bakr, Muhammad's successor, in the second year of his reign and the 12th of Hijrí, (633 A. D., 12 A. H.,) sent an army against him under the command of Khálifa, the son of Walid, who defeated and slew him in battle. Al-Aswad set up for himself the very year that Muhammad died; but a party, sent by Muhammad, broke into his house by night, and cut off his head. They received the appellation of "The two Liars."

Mutia' Billah, مطيع بالله, khalifa of Baghdád, vide Al-Mutía' Billáh.

Mutjali, متجلى, poetical name of Sayyad Kutb-uddín.

Mutnabbi متنبى, or Al-Mutnabbi, surname of Abú Tyeyeb

Ahmad bin-Husain, one of the most celebrated of the Arabian poets, born at Kúfa in 915 A. D., 303 A. H. He had acquired an extensive knowledge of pure Arabic, drawn from the best sources, and this he has handed down in his poetical compositions. He flourished about the year 950 A. D., 339 A. H.; his father was a water-carrier in Kúfa. His principal patron was Saif-uddaula, prince of Damascus, of the family of Hamdan. The surname of "Al-Mutnabbi," (the pretended prophet) was given him because he had set up for a prophet in the flat country near Sawáma, where he was followed by a great multitude of the Banú Kalab and other tribes; but Lúlú, governor of Emessa, having marched against him took him prisoner and dispersed his partizans. He kept Mutnabbi in confinement for a long period, and having at length brought him back to the Muslim faith, he set him at liberty. He was attacked by a chief of the tribe of Asad, at the head of a troop of partizans: a combat took place in which he was killed with his son Al-Muhassad and his slave Muflik. This event happened in the month of September, 965 A. D., 354 A. H.

Muttaki Billah, متقي بالله, a khalif of Baghdád, vide Al-Muttaqi.

Mutalibi, مطلبى, surname of Muhammad bin-Idrís al-Sháfai, who was one of the four Imáms, or chief of the four orthodox sects amongst the Musalmáns.

Mutwakhil Ali Allah, متوكل على الله, a khalif of Baghdád, vide Al-Mutwakkil.

Muwyad al-Hulla, (Shaikh), شيخ مويد الحلى, vide Abú'l Kásim of Hulla.

Muwyad-uddaula, مويد الدولة, son of Rukn-uddaula, the son of Alí Bóya the Bóyaite. He succeeded to a part of his father's dominions in Persia in September 976 A. D., Muharram 366 A. H. He was taken captive and imprisoned by Hisám-uddaula at Jurjan in January 984 A. D., Sha'bán, 373 A. H., and his brother Fakhr-uddaula Abú'l Hasan Alí got possession of the empire.

Muwyad-uddaula, مويد الدولة, the son of Nizám ul-Mulk, the celebrated wazir of Sultán Alp Arsalán and his son Maliksháh. He served as minister to Barkayarak, the son of the latter for some time, and when dismissed by that monarch, he joined his brother Muhammad in an attack upon Barkayarak; but was taken, and put to death by that prince.

Muzaffar or Muzaffarian, مظفر و مظفریان, a dynasty

of petty rulers of Fars or Persia. From the period at which the fortunes of the family of Halákú began to decline, i. e., after the death of Sultán Abú Sa'id in 1335 A. D. till the conquest of Persia by Amír Taimúr, the province of Fars was governed by a dynasty of petty rulers, who took the name of Muzaffar from their founder, Mubáriz-uddín Muhammad whose title was Al-Muzaffar, or the Victorious, which title he received on his victory over Abú Ishák, the governor of Shíráz in 1353 A. D., 754 A. H. The capital of this family was Shíráz, which is said to have attained its great prosperity under their rule. *Vide* Muhammad Muzaffar.

Muzaffar, مظفر, the poetical name of a person who flourished about the year 1690 A. D., 1102 A. H. The name of his Murshid or spiritual guide was Alí Amjad, in whose praise he has written some Ghazals.

Muzaffar Husain Mirza, مظفر حسین مرزا, was the son of Sultán Husain Mirzá, ruler of Khurásán, after whose death in May 1506 A. D., Zil-hijja 911 A. H. he conjointly with his brother Badí-uzzamán Mirzá, ascended the throne of Hirát; but they did not enjoy it long, for Sháh Beg Khán, the Uzbek, defeated them in May 1507 A. D., Muharram 913 A. H. and took possession of the country. Muzaffar Husain Mirzá, who had gone to Astrakán, died there the same year.

Muzaffar Husain Mirza, مظفر حسین مرزا, of the royal Safví race of Persia, was the son of Sultán Husain Mirzá, the son of Bahrán Mirzá, the son of Sháh Ismá'il Safví. He left his jagír of Kandahár, and proceeded to India; and on his arrival at the court of the emperor Akbar in August 1595 A. D. was appointed an amir of 6000. The Sarkár of Sambhal was assigned to him in jagír, and Kandahár (which was made over to the emperor,) to Sháh Beg Kábulí. About the year 1609 A. D. Mirzá Khurram (afterwards Sháh Jahán) was married to a daughter of Muzaffar Husain who received the title of Kandahári Begam.

Muzaffar Husain Mirza, مظفر حسین مرزا, was the son of Ibráhím Husain Mirzá and Gulrukh Begam. He was married to Khánam Sultán, the daughter of the emperor Akbar in 1593 A. D., and was living in 1600 A. D.

Muzaffar Jang, مظفر جنگ, also called Muzaffar Husain Khán, Nawáb of Farrukhabád, whose original name was Diler Himmat Khán. He succeeded his father Ahmad Khán Bangash in the month of November, 1771 A. D., Sha'bán, 1185 A. H., and received the above title from the emperor Sháh 'Alam, who was then proceeding to Dehli from Allahábád. He ceded his territory to the English on receipt of a pension of 108,000 rupees on the 4th June, 1802 A. D. After his death, his grandson Táfazzul Husain Khán succeeded him.

Muzaffar Jang, مظفر جنگ, whose original name was Hidáet Muhín-uddín, was the favourite grandson of the celebrated Nízám ul-Mulk, the Súbadár of Haidarábád. He was the son of that nobleman's daughter, and on his death, he collected an army and gave out that his grandsire had in his will not only appointed him to inherit the greatest part of his treasures, but had likewise nominated him to succeed to the government of the southern provinces. Násir Jang, his uncle, who had taken possession of his father's wealth, was enabled to keep his father's army in pay; and this was so numerous, that the forces which Muzaffar Jang had collected were not sufficient to oppose him with any probability of success. Muzaffar Jang subsequently went to Arkát (Arcot) where he defeated and killed Anwar-uddín Khán, the nawáb of that place, by the assistance of the French

in a battle fought on the 23rd of July, 1749 A. D., and was acknowledged the lawful Súbadár of the Dakkhin. He was, however, after some months obliged to surrender himself to Násir Jang, who kept him in close confinement; but after the murder of Násir Jang in December, 1750 A. D., 17th Muharram, 1164 A. H., he was again raised to the masnad by the assistance of the French. His reign was, however, of short duration, for he was not long after assassinated by the same persons who had raised him to power. His death took place on the 3rd of February, 1751 A. D., 17th Rabí' I, 1164 A. H., when Salabat Jang, the third son of the old Nízám, was placed on the masnad by the French.

Muzaffar Kawami, Maulana, مولانا مظفر قوامی, *vide* Kawámi.

Muzaffar Khan, Nawab, نواب مظفر خان, was the younger brother of Amír ul-Umrá Khán Daurán Abdus Samad Khán, by whose interest he was appointed governor of Ajmeir in the reign of Farrukh-siyar, and was ordered to march with a numerous army against the Marhatta chief Malhár Rao Holkar, who had invaded the territories of the Maharájá Jaising Sawái of Amber (now called Jaipur). Muzaffar Khán was slain along with his brother in the battle which took place between the emperor Muhammad Sháh and Nádir Sháh in the month of February, 1739 A. D., Zi-Ka'da, 1151 A. H.

Muzaffar Khan, مظفر خان, a nobleman who was appointed governor of Agra by the emperor Jahángir in the year 1621 A. D., 1030 A. H. He built the mosque in the city of Agra, called "Kálin or Kalí Masjid," in the year 1631 A. D., 1041 A. H. which is still standing but in a ruinous state.

Muzaffar Khan Tirbati, مظفر خان تربتی, a nobleman who was appointed governor of Bengal by the emperor Akbar in 1579 A. D., 987 A. H. In his time Bárbá Khán Kákhshál rebelled against the emperor, took Gaur, slew Muzaffar Khán at Tanda in April, 1580 A. D., Rabí' I, 988 A. H., and became independent for some time.

Muzaffar, Maulana, مولانا مظفر, a celebrated poet of Hirát in Khurásán, who lived in the time of Sultán Ghayás-uddín Kart, and Sháh Shujá'a' of Shíráz.

Muzaffar Shah I, مظفر شاه, whose original name was Muzaffar Khán, was the first king of Gujráat. He was born at Dehli on the 30th June, 1342 A. D., 25th Muharram, 743 A. H. His family had been elevated from menial stations in the household of the kings of Dehli. He was, however, appointed governor of Gujráat in 1391 A. D., 794 A. H. by Sultán Muhammad Taghlak II, king of Dehli, in the room of Farhat ul-Mulk who had rebelled against the king; a battle took place in which the latter lost his life. In the year 1396 A. D., 799 A. H. Muzaffar Khán caused himself to be proclaimed king under the title of Muzaffar Sháh, and directed coins to be struck in his name. He died after a reign of nearly 20 years, on the 27th July, 1411 A. D., 6th Rabí' II, 814 A. H., in the 71st year of his age, and was succeeded by his grandson Ahmad Sháh the son of Tátár Khán.

Kings of Gujrat.

1. Muzaffar Sháh I.
2. Ahmad Sháh I, his grandson, the son of Tátár Khán.
3. Muhammad Sháh, surnamed Karím, the merciful.
4. Kutb Sháh.
5. Dáúd Sháh, his uncle, deposed in favour of
6. Mahmúd Sháh I, surnamed Baikara, who made two expeditions to the Dakkhin.
7. Muzaffar Sháh II.

8. Sikandar Sháh, assassinated.
9. Mahmúd Sháh II, displaced by Bahádur and confined.
10. Bahádur Sháh who was murdered by the Portuguese.
11. Mirán Muhammad Sháh Farúqí of Málwá.
12. Mahmúd II, released from prison.
13. Ahmad Sháh II, a spurious heir, set up by the minister.
14. Muzaffar Sháh III, a supposititious son of Mahmúd, and the last king in whose time Gujrát was taken by Akbar.

Muzaffar Shah II, مظفر شاه, was born on Thursday the 10th April, 1470 A. D., 20th Sha'bán, 875 A. H., and succeeded his father Sultán Mahmúd Sháh I, Baikara on the throne of Gujrát, in the 41st year of his age, in November, 1511 A. D., Sha'bán, 917 A. H. He reigned nearly 15 years, and died on Saturday the 17th of February, 1526 A. D., 3rd Jumáda I, 932 A. H., aged 56 lunar years. He was buried at Sarkíh. His son Sikandar Sháh succeeded him.

Muzaffar Shah III, مظفر شاه, a supposititious son of Mahmúd Sháh III, named Nathú, was raised to the throne of Gujrát by Ya'tmád Khán, the prime minister, after the death of Ahmad Sháh II in 1561 A. D., 968 A. H. In the year 1572 A. D., 980 A. H., the emperor Akbar was invited by Ya'tmád Khán to occupy Gujrát as in former times; upon which Akbar advanced on the capital of that kingdom which he took possession of on the 20th of November of the same year 14th Rajab, 980 A. H., and re-united it to Dehlí as a province of Hindústán. Muzaffar Sháh, who had abdicated his throne in favour of Akbar, was sent to Ágrah in the first instance, but was subsequently remanded into close confinement, from which he not only made his escape but flying into Gujrát, collected a respectable force, attacked the viceroy Kutb-uddin Khán, and slew him in action; and after an imprisonment of nearly nine years, re-ascended the throne of Gujrát. His reign was, however, of short duration; for in the year 1583 A. D., 991 A. H., Akbar having deputed Mirzá Khán KhánKhánán, the son of Bairám Khán to re-take Gujrát, Muzaffar Khán was defeated in a pitched battle and fled to Júnagarh; and as he was pursued by Khán 'Azim, he cut his throat with a razor. His head was then cut off and sent to court. His downfall terminated the dynasty of the Muhammadan kings of Gujrát; ever since which period that kingdom has been considered as a province of Dehlí.

Muzaffar Shah Purbi, مظفر شاه پوربي, whose former name was Siddí Badar, was an Abyssinian slave; he murdered his sovereign Mahmúd Sháh, and ascended the throne of Bengal in 1495 A. D., 900 A. H. He reigned three years, and was killed in a battle fought with his minister Sayyad Sharif, who succeeded him with the title of 'Ala-uddin II, in 1498 A. D., 904 A. H.

Muzaffar-uddin, مظفرالدين, vide Sunkar.

Muzaffar-uddin, مظفرالدين, vide Muhammad Muzaffar.

Muzaffar-uddin Zangi, مظفرالدين زنگي, vide Sunkar.

N.

Nabi-Effendi, نبي افندي, a Turkish poet, well acquainted with the classic writers of Greece and Rome. He flourished in the 17th century. *Lempriere's Universal Biography.*

Nadim Gilani, نادم گيلاني, an author who came to India, and was a cotemporary of Nazirí of Naishápúr.

Nadir, نادر, poetical title of Mirzá Kalb Husain, Deputy Collector of Etáwah. *Vide* Kalb Husain.

Nadira Begam, نادره بيگم, daughter of Sultán Parwez, the son of the emperor Jahángír. She was married to prince Dará Shikóh, the eldest son of the emperor Sháh Jahán, on the 23rd January, 1634 A. D., by whom she had two sons, viz., Sulaimán Shikóh and Sipehr Shikóh. She died through fatigue in May, 1659 A. D., Ramazán, 1069 A. H. at Dáwar, the country of Malik Jiwan, where her husband had fled along with her after his defeat at Ajmeir. She was buried in the Khanqa of Mian Mir at Lahor.

Nadir Shah, نادر شاه, also called Nádir Kulí Khán, and Tahmasp Kulí Khán, the greatest warrior Persia has ever produced. He was the son of a shepherd, born in the province of Khurásán, 1687 A. D., but by selling some of his father's sheep, he collected a number of desperate followers who shared his dangers and the booty gained in plundering caravans. By degrees he saw himself at the head of 6,000 brave adherents, and his assistance was solicited by Sháh Tahmasp II, king of Persia, whose throne was usurped by Ashraf, the chief of the Afgháns. With impetuous valour, Nádir attacked and routed the enemy, and then seated his master on the throne of his ancestors at Isfahán 1730 A. D. He then pursued the flying Afgháns to Kandahár, and on his return, taking advantage of the odium created by an unfavourable treaty made by Sháh Tahmasp with the Turks during his absence, he deposed the king; and his son, an infant of six months he proclaimed Sháh, by the name of 'Abbás III. This event took place on the 16th August, 1732 A. D., 1145 A. H. In his name, Nádir assumed to himself the sovereign power, and after having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736 A. D. On the death of the young Sháh 'Abbás the same year, he signified his intention of resigning his honours; but the nobles, excited by his private intrigues, invested him with the sovereign power. The historian of Nádir is careful in informing us, that the crown of Persia was placed upon the head of the conqueror exactly at 20 minutes past 8 in the morning of the 26th February, 1736 A. D., Shawwál, 1148 A. H. Nádir, now elevated to the height of his ambition, wisely saw that war was the only support of his greatness, and therefore with a numerous army he marched against India in 1739. The Mughal empire was rapidly conquered, 200,000 men were put to the sword, and a booty of one hundred and forty-five millions, in which was the imperial throne set with diamonds of an immense value, called the Peacock Throne, was brought away by him from Dehlí. He latterly became capricious, proud and tyrannical, and was guilty of such cruelty, that the nobles conspired against him and assassinated him on the night of Sunday the 10th May, 1747 A. D., 10th Jumáda I, 1160 A. H., after he had reigned 20 years over one of the most extensive and powerful empires of the world. He was buried at Mashhad nine days after his death. His nephew and murderer 'Alí Kulí Khán who took the title of 'Alí Sháh or 'Adil Sháh, succeeded him. On his accession, he put to death thirteen of the sons and grandsons of Nádir; the only descendant of the conqueror that was spared, was his grandson, Sháhrukh, the son of Raza Kulí, who was 14 years of age. 'Adil Sháh was soon after deprived of sight and imprisoned. After him Ibráhim his brother reigned for some time in 1748 A. D., Sháhrukh in 1749 A. D., Sulaiman in 1750 A. D., Ismá'il bin-Sayyad Mustafa from 1750 to 1759 A. D., and after him Karím Khán Zand and 'Aká Muhammad Khán Kájár, which see.

Nafis bin-'Iwaz, نفیس بن عوض, author of the Arabic work, called "Hall-i-Mújiz ul-Kánún." He was a contemporary of Mirzá Ulagh Beg.

Naftuya, نفطویه, or Niftúya, was called so, because an offensive smell like naphtha issued from his body. He was an author, and died in 912 A. D., 300 A. H. His proper name is Abú 'Abdullah Ibráhím.

Naila, نیلا, the mother of Fíróz Sháh and the daughter of Rájá Mal Bhattí.

Naishapuri, نیشاپوری, or Naisábúrí, an Arabian author, who took his poetical name from Naishápúr his birth-place; he is called by European writers Nisaburiensis. He has collected in a little book the grave and witty sayings of Muhammad and his successors, and some of the kings of Persia.

Naiyar and Rakhshan, رکشن یا نیار, are the poetical titles of Nawáb Ziyá-uddín Ahmad Khán, the son of Nawáb Ahmad Bakshah Khán of Firozpur and Láhor.

Najabat Khan KhanKhanan, Nawab, نواب, نجابت خان خانان, a nobleman of the reign of the emperor 'Alamgir, by whom he was much respected. His proper name was Mirzá Shujá, he was the son of Mirzá Sháhrúkh, and the grandson of Mirzá Sulaimán of Badakhshán. He was born on the 25th November, 1603 A. D., and died on the 13th December, 1664 A. D., 4th Jumáda I, 1076 A. H. at Ujjain. He held the rank of 5000 at the time of his death.

Najabat, Mir, میر نجابت, author of a poem called "Gulkushál," on the art of wrestling, a Sharah of which has been written by Siráj-uddín 'Alí Khán 'Arzú; and another by Munshí Ratan Singh of Lakhnau. Vide Naját (Mir).

Najaf Khan, نجف خان, styled Amír ul-Umrá Zulfikar-uddaula, was born in Persia of a family said to be related to the Safawí sovereigns of that empire, and in his infancy was, with many of his relations, a prisoner to the usurper Nádir Sháh, who kept all the personages, any way allied to the throne, in confinement for his own security. At the request of Mirzá Muhsin Khán, the brother of Nawáb Sadat Jang, who was sent on an embassy to Nádir Sháh by Muhammad Sháh the emperor, after his invasion of Hindústán, Najaf Khán and a sister much older than himself were released. This lady married her deliverer, and Najaf Khán accompanied her and her husband to Isfahán. He was treated with parental affection by Mirzá Mahín, and at his death attached himself to Muhammad Káfi Khán his son, the governor of Allahábád, who was shortly after seized and put to death by his first cousin Shujá Shujá-uddaula the son of Sadat Jang. Najaf Khán upon this event, retired with a few followers into Kámpel, and offered his services to the Nawáb Mir Kásim 'Alí Khán, then at war with the English, who gave him great encouragement. When Kásim 'Alí took refuge with Shujá-uddaula, Najaf Khán not choosing to trust himself in the power of the latter, repaired to Bundelkhand, and served Gumbán Singh, one of the chiefs of that country. Upon the flight of Shujá-uddaula, after the battle of Buzar, he offered his services to the English, representing himself as the rightful lord of the province of Allahábád, was received with respectful welcome, and even put in possession of a part of it; but when peace was concluded with the Nawáb Wazir, the English disavowing the falsehood of his claim, set it aside, and rewarded his attachment with a pension of two lakhs of

rupees and strong recommendations to the emperor Sháh 'Alam. The recompense was greater than his services to the English, as he had kept up a correspondence with Shujá-uddaula, whom he would have joined, had he been successful in the battle of Kórá. From Allahábád he accompanied the emperor Sháh 'Alam to Dehlí in 1771 A. D., and having reduced the city of Agra from the Játs, he was appointed Amír-ul-'Umrá with the title of Zulfikar-uddaula. The Rájás of Jaipur and several other Hindú princes were his tributaries. He died on the 22nd of April, 1782 A. D., 1169 A. H., in the 49th year of his age.

Najashi, نجاشی, vide 'Abú'l Husain Ahmad.

Najat, Mir, میر نجات اصفهانی, of Isfahán, whose proper name was Mir 'Abdul 'Alí, is the author of a Diwán. He was a cotemporary of Táhir Wahid who wrote a Preface to that work. He is also, it seems, the author of another poem on the art of wrestling called "Gulkushál." Some of the authors call him Mir Najábat. Vide Najábat (Mir).

Naji, ناجی, poetical name of Muhammad Shákir, who lived in the reign of the emperor Muhammad Sháh, and was cotemporary with the poets Walí, Hátim, Mazmún, and 'Abrú.

Najib Khan, نجیب خان, vide Najib-uddaula.

Najib-uddin Farsi, نجیب الدین فارسی, a poet of Persia who died about the year 1231 A. D., 628 A. H., and left a Diwán.

Najib-uddaula, نجیب الدوله, the title of Najib Khán, a Rohela chief, and nephew of Bashárat Khán. He came into Rohelkhand during the administration of 'Alí Muhammad Khán. He was at first appointed to the charge of a very small party, not consisting of more than twelve horse and foot. But his courage and activity soon brought him to the notice of his patron, who entrusted him with a respectable military command, and procured for him in marriage the daughter of Déndú Khán the Rohela chief. He subsequently espoused the imperial cause, and was honourably received at Dehlí by the wazir Gházi-uddín Khán, and being soon after promoted to the command of the army, he attacked Sadat Jang, who had avowedly announced his hostile disposition to the court, and compelled him to cross the Ganges 1753 A. D., 1167 A. H. On the successful conclusion of this campaign, in which he was wounded, he received from the emperor Ahmad Sháh the title of Najib-uddaula. He was created Amír-ul-'Umrá to the emperor 'Alamgir II, by Ahmad Sháh Abdálí on the return to Kandahár in 1757 A. D., 1170 A. H., but was soon after that conqueror's departure, deprived of his office by the wazir Gházi-uddín Khán, who conferred it on Ahmad Sháh Bangash the Nawáb of Farrukhabád as a return for his services. Najib-uddaula was present in the famous battle fought by Ahmad Sháh Abdálí with the Marhattas in January, 1761 A. D., and on his departure to Kandahár, was again restored to his former situation of Amír-ul-'Umrá, and was entrusted with the care of the city of Dehlí and protection of the royal family. He governed Dehlí and the few districts yet in possession of the royal family with moderation and justice till his death which took place in October, 1770 A. D., Rajab, 1184 A. H., when he was succeeded in his dominions by his son Zabita Khán who continued to protect the royal family; the emperor Sháh 'Alam residing at Allahábád with the English. Najib-uddaula was buried at Najibábád a city founded by him.

Najib-un-Nisa Begam, نجيب النساء بيگم, the sister of the emperor Akbar, and the wife of Khwāja Hasan Nakshbandī.

Najm Sani, نجم ثاني, a famous wazīr of Shāh Ismā'īl Safwī I, whose proper name was Mirzā Yār Ahmad. He was taken prisoner in a battle fought against the Uzbaks, and put to death on the 12th of November, 1512 A. D., 3rd Ramazān, 918 A. H., by order of 'Abdullah Khān Uzbek, king of Tūrān.

Najm-uddin 'Abu Hafs 'Umar bin-Muhammad, نجم الدين ابو حفص عمر بن محمد, vide Nasafi.

Najm-uddin 'Abu'l Hasan 'Ali bin-Daud, نجم الدين ابو الحسن علي بن داود, commonly called

Kahkharī, from Kahkhar, a place in Chaldea, situated near Basra, where he was born in 1172 A. D., 568 A. H. He was a descendant of Zuber bin-Awām, and a famous jurisconsult, and a good grammarian. He led a very retired and austere life, and was one of the most celebrated professors of the Hanifian sect, in the college named Ruknia, in the city of Damascus, where he died in 1274 A. D., 645 A. H., aged 77 lunar years.

Najm-uddin 'Abru, Shah, شاه نجم الدين آبرو, a poet of Dehlī, who flourished in the reign of the emperor Shāh 'Alam.

Najm-uddin Fahdani, حافظ نجم الدين فهداني, or Kahdani (Hāfiz) author of an Arabic work entitled "Itahāf ul-Warā bi-Akhbār ul-Kurā."

Najm-uddin Kubra, Shaikh, شيخ نجم الدين كبرى, a celebrated pious Musalmān, who was slain at Khwārizm at the time when the troops of Changez Khān, the Tartar, invaded that kingdom in 1221 A. D., 618 A. H.

Najm-uddin Muhammad 'Umar-al-Samarkandi, نجم الدين محمد عمر السمرقندي, author of a Medical work in Arabic called "Asbāb wa 'Alāmat."

Najm-uddin Razi, نجم الدين رازی معروف به يداله, commonly called "Ydullah" or the hand of God.

Najm-uddaula, نجم الدوله, whose proper name is Mir Phulwārī, was the eldest son of Mir Ja'far 'Alī Khān, Nawāb of Bengal, Behār, and Urissa. He succeeded his father in February, 1765 A. D., Sha'bān, 1178 A. H., and the same year the East India Company received from the emperor Shāh 'Alam the appointment of Dīwān of the three provinces of Bengal. Najm-uddaula died of the small-pox, after a reign of one year and four months, on the 3rd May, 1766 A. D., 22nd Zī-Ḳa'da, 1179 A. H., and was succeeded by his brother Saif-uddaula.

Naki, Imam, نقی امام, vide 'Alī Nakī (Imām).

Naki Kamara, نقی کمره, a poet who died in 1622 A. D., 1031 A. H., and left a Dīwān.

Nakib Khan, نقیب خان, the grandson of Yahia bin-'Abdul-Latif, which see.

Nakhshabi, نقشبای, poetical name of a person, who is the author of the "Tūtī-nāma" or Tales of a Parrot. When he flourished or when he died is not known.

Na'man, Mir, میر نعمان, a poet who died at Agra on the 4th of March, 1648 A. D., 18th Šafar, 1058 A. H., and was buried there.

Na'mat 'Ali Khan, نعمت علي خان, author of a work called "Shāh-nāma," containing an account of the Muhammadan kings of India.

Na'mat Khan, نعمت خان عالي, whose poetical name is

'Alī, and who afterwards received the title of Dānishmand Khān, was Comptroller of the Kitchen to the emperor 'Alamgīr, and a constant attendant on his person. He is the author of a number of excellent poems; one of which is called "Husn wa-Ishq," but that held in the greatest estimation is a satire on the conquest of Golkonda by 'Alamgīr, 1687 A. D., in which the author lashes not only the generals, but even the emperor himself, whose conduct in destroying the Muhammadan kings of Bijāpūr and Golkonda, while the Marhattas and other Hindū chiefs had exalted the standard of defiance, was much disapproved of by many of the zealous Musalmāns. The officers and soldiers were also much disgusted by incessant wars in the Dakhin, and the very great hardships they suffered during his campaigns in that country. This book goes by the name of the author, "Na'mat Khān 'Alī," and has no other name. It is sometimes called "Wakāya Na'mat Khān 'Alī." He also compiled a very excellent book on Oriental Cookery. The whole of his work is called "Khawān Na'mat," or the Table of Delicacies. He died in the reign of the emperor Bahādūr Shāh, 1708 A. D., 1120 A. H. Vide Dānishmand Khān.

Na'mat-ullah, سيد نعمت الله نازنوني, a Sayyad of

Nārnaul and a pious Musalmān who is said to have performed miracles. He had reared a hawk by whose aid he procured his subsistence for several years. He afterwards proceeded to Akbarnagar commonly called Rājmahāl in Bengal, where the prince Sultān Shujāa', the son of the emperor Shāh Jahān then governor of that province, with several of his 'Umrā, became his disciples. He died in the year 1666 A. D., 1077 A. H., at a place called Firozpūr, east of Rājmahāl where he had received a jāgīr from the prince. He was a saint and a poet.

Na'mat-ullah, Khwaja, خواجه نعمت الله, author of the history of the Afghāns or early Abdālīs, an account of which is given in the Journal of the Asiatic Society of Bengal, Vol. XIV, p. 445. It is called "Tārikh Afghānī," translated by Bernhard Dorn, Ph. D. &c.

Na'mat-ullah Wali, Sayyad Shah Nur-uddin, سيد شاه نور الله, a descendant of Imām

Mūsī Kāzim. He was a learned and pious Musalmān, and an excellent poet. He is said to have performed miracles; was the disciple of Shaikh 'Abdullah Yāfā'i, but followed the tenets of Imām Shāfā'i. He is the author of nearly 500 books and pamphlets. He died in the time of Shāhrukh Mirzā the son of Amīr Taimūr, 1424 or 1431 A. D., 827 A. H., aged 75 years, and is buried at Māhān, a village of Kirmān in Persia. Sayyad was his poetical title.

Nami, نامی, a poet who died in 1533 A. D., 940 A. H.

Nami, نامی, vide Muhammad Ma'sūm Nāmī.

Nami ul-Nami, نامی النامی, surname of 'Abā'l 'Abbās ibn-Muhammad al-Dazamī al-Massīfī, who was an excellent Arabic poet. He died 1008 A. D., 399 A. H., aged 90 years.

Namkin, قاسم خان نمکین, poetical title of Kāsim Khān, who lived in the time of the emperor Jahāngir.

Namud, نمود, vide Taskhīr.

Nana, نانا, a corruption of Nānhā, or Nannhā, is the appellation by which Rājā Rāo Peshwā was commonly known in Hindūstān, and is by most supposed to be a title of State; but as we are informed, it arose from the nickname given him when a child by his father; Nannhā signifying a little man.

Nana, ناناپیرنویس, or Nānhā Farnawīs or Pharnawīs, was the Kārkun of Mādho Rāo Peshwā.

Nana, نانا صاحب, or Nānhā Sāhib, the nickname of Dhondhupant of Bithūr near Kāhnpūr. This miscreant was an adopted son of Bājī Rāo II, the ex-Peshwā of Pūnd, who died in December, 1852 A. D. According to Mr. Shophard's narrative of the Kāhnpūr Mutiny, Bājī Rāo died on the 28th January, 1851 A. D. Of all the butcheries in the disturbances of 1857, that enacted by this vile wretch, stands pre-eminent. Out of seven hundred and fifty living souls (all Christians) in the strength and vigour of life, few escaped to tell the horrible tale. Lieutenants Delafosse and Thomson of the 33rd N. I., Ensign Brown, 56th N. I., and two other, soldiers, were the only survivors of the massacre. Three men and four women are reported to have also escaped and reached Allahābād. They escaped the massacre in the street and were hid in Kāhnpūr, until the arrival of General Havelock's force. The pension of the ex-Peshwā amounting to 5 lakhs of rupees per annum, was not continued to the Nānhā, and this appears to have been his principal, if not sole grievance, though he invariably maintained friendly relations with the European residents, and indeed on many occasions treated them with apparently cordial hospitality. His residence was at Bithūr, situated ten miles from Kāhnpūr, where he maintained an establishment of 500 infantry and cavalry, with three guns of small calibre, and these troops were in every respect independent of European authority. A proclamation was issued by the Governor-General in March 1858 A. D., wherein a reward was offered of one lakh of rupees to any person, who should deliver Nānhā to the district officer commanding at Bithūr, or to any military post; and, in addition to the pecuniary reward, a free pardon was granted to any mutineer, deserter or rebel (excepting the leaders of Farrukhābād, Bareilly, Banda and Rājā of Jhānsi), who should so deliver up the Nānhā Sāhib.

Nānhak, نانک شاک, or Nānhak Shāh, the founder of the Nānhak Sikhs, was born in the year 1469 A. D. He was the son of a Hindū grain-merchant, and disciple of the Hindu deity, or as some say of Kabir, and consequently a Hindu deist, but his peculiar tenet was a sort of toleration. He maintained that devotion was the only duty, and that forms were immaterial, and that Hindū and Musalman worship were the same in the sight of God. During his travels, Nānhak was introduced to the emperor Akbar, before whom he is said to have appeared with great firmness and eloquence. He died in the month of August, 1539 A. D., aged 70 years. His sect had silently increased for more than a century, and the jealousy of the Musalman government, and the spiritual chief, the Gurū Arjun, who died in 1606 A. D., within a year after the death of the emperor Akbar. This tyranny changed the Nānhak sect into fanatical warriors. The son of their spiritual chief, Gurū Hargobind, the son of their spiritual chief, Gurū Arjun, who died in 1606 A. D., within a year after the death of the emperor Akbar. This tyranny changed the Nānhak sect into fanatical warriors. The son of their spiritual chief, Gurū Hargobind, the son of their spiritual chief, Gurū Arjun, who died in 1606 A. D., within a year after the death of the emperor Akbar. This tyranny changed the Nānhak sect into fanatical warriors.

The following are the names of the Sikh Gurīs from Nānhak.

Gurū Nānhak Shāh, the founder of the sect,	died	1539	A. D.
" Angad, who wrote some of the sacred books,	"	1552	
" Amardās,	"	1574	
" Rāmdās who beautified Amritsir,	"	1581	
" Arjunmal, he compiled the 'Adi Granth,	"	1606	
" Hargobind, who was the first warlike leader,	"	1644	
" Har Rāe, grandson of Hargobind,	"	1661	
" Har Krishan, son of Har Rāe,	"	1664	
" Teigh Bahādūr, uncle of Har Krishan,	"	1675	put to death.
" Gobind, son of Teigh Bahādūr. He remodelled the Sikh government. He was assassinated by a Pathān soldier in,	"	1708	Assassinated.
" Banda, put to death by the Musalmāns,	"	1715	put to death.
12 Misals of the Sikhs captured Lāhor and occupied the Panjab.			
Charat Singh of Sukelpak misal,	"	1774	
Maha Singh his son, extended his rule, and his wife became regent, and Lakhpat Singh her minister,	"	1792	
Ranjit Singh established Lāhor independency in 1805, vide Ranjit Singh,	"	1839	[See 27th

Nandkumar, نندکمار, a rich Māhājān of Calcutta and Faujdār of Hugli. All the power of the State had been committed to him without control, in the time of the Nawāb Ja'far 'Alī Khān. He was a treacherous enemy to the English. He was convicted of a forgery, condemned to suffer death, and was hanged at the appointed place of execution in Calcutta on the 3rd August, 1775 A. D., 7th Jumādā II, 1189 A. H. His treasure and effects were given up to his son Rājā Gōrā. It is said there were fifty-two lakhs of rupees in money, and about the same amount in jewels and rich goods. In his house were found the seals of several eminent persons which he had forged. The Brāhmans of Calcutta were struck with such horror when that execution took place, that they rushed into the sacred waters of the river to purge themselves of the pollution of such a sight, and looking upon Calcutta as a second Aceldama or field of blood, they crossed the river and settled at Bālī, six miles from the scene of execution. They gradually extended their habitation beyond Bālī and formed the village Utarpara.

Narayan Rao Peshwa, ناراین راو پدشوا, the third son of Balājī Rāo Peshwā, succeeded his brother Madhō Rāo in November, 1770 A. D. He was assassinated by his paternal uncle Raghunāth Rāo, better known by the name Rāghoba, in August 1772 A. D., and was succeeded by his infant son Sewājī Madhō Rāo, Raghunāth failing in his views joined the English at Surat.

Nargisi, نرگسی, an author who died at Kandahār in 1131 A. D., 937 A. H., and has left a Diwān.

Nassi, نرسی, the Narses of the Greeks, a king of the Sassanian dynasty, succeeded his brother Bahrām II in 338 A. D., on the throne of Persia, and after a reign of 11 years

years abdicated it in favor of his son, Hurmuz II; and survived that act but a short period.

Narsingh Deo Bundeila, Raja, راجہ نرسنگہ دیو بوندیلہ,

son of Rájá Madhukar Sáh Bundeila, who died in the reign of the emperor Akbar 1592 A. D., 1000 A. H. He served prince Mirzá Salim (afterwards Jahángir) for several years and by his orders slew Abú'l Fazl the prime minister of his father Akbar in 1602 A. D., 1011 A. H. In the first year of Jahángir, he was raised to the rank of 3000, and subsequently to that of 4000. The Hindú temple at Muthura (Muttra) which 'Alamgir afterwards converted into a mosque, was built by him at a cost of three lakhs of rupees. He died in the year 1626 A. D., 1036 A. H.

Nasai, نسائی, vide Abú 'Abdul Rahmán Nasái. He was a native of Nasá, a town in Khurásán.

Nasafi, نسفی, or Al Nasafi whose proper name is Abú'l Barakát 'Abdullah bin-Ahmad, commonly called Háfiz-uddin Al Nasafi, is the author of a law-book entitled "Wáfi," and its commentary called the "Káfi." He is also the author of the "Kanz ul-Dakáek," a book of great reputation, principally derived from the Wáfi, and containing questions and decisions according to the doctrines of Abú Hanifa, Abú Yúsaf, the Imám Muhammad, Zafar, Al Sháfa'i, Málik, and others. Many Commentaries have been written on this work: the most famous is the "Bahar-Ráek" by Zain-ul-'Abidin bin-Nujaim al-Misri. Nasafi died 1310 A. D., 710 A. H., vide Háfiz-uddin Nasafi.

Nasafi, نسفی, surname of Najm-uddin Abú Hafs 'Umar bin-Muhammad, a celebrated doctor, and author of the "'Akáed al-Nasafi," a book in Arabic containing the fundamental and principal articles of the Muhammadan religion. This work is greatly esteemed by the Musalmáns, who prefer it to many others of the same title. A commentary on the above work was written by Taftazáni. Nasafi died in 1142 A. D., 537 A. H.

Nasibi, Baba, بابا نصیبی of Gilán, was a court poet of Sultán Ya'kúb. He died at Tabrez, in 1537 A. D., 944 A. H., and left a Díwán containing about 5,000 verses.

Nasibi, Mirza Muhammad Khan, نصیبی مرزا محمد خان, came from Persia to Lakhnau in the reign of Nasir-uddin Haidar; and died under Amjad Alí Sháh before or after the year 1845 A. D., 1261 A. H. He is the author of several poems.

Nasim, نصیم, poetical title of Lachhmí Naráyan, Rájá of Benares.

Nasim, نصیم, poetical appellation of Pandit Dayá Shankar, who is the author of a story called "Gulzár Nasim," in Urdú verse, composed in 1838 A. D., 1254 A. H.

Nasim, نصیم, poetical title of Asghar 'Alí Khán of Dehlí.

Nasir, نصیر, poetical name of Mir Nasir 'Alí of Lakhnau.

Nasir, نصیر, takhallus of Nasir-uddin Hamdání, who flourished about the year 1606 A. D., 1015 A. H., in which year he visited Shiráz. He is the author of a Díwán.

Nasir, نصیر, poetical name of Sháh Nasir-uddin, an Urdú poet, commonly called Míán Kallú. He was a native of Dehlí and the son of Sháh Ghariib. In the latter part of his life, he proceeded to Haidarábád and was employed by

Maharájá Chandú Lál in whose service he died about the year 1840 A. D. He has left an Urdú Díwán, containing more than 100,000 verses which were collected together after his death by one of his pupils named Maharáj Singh.

Nasir Khan, نصیر خان, ruler of Haidarábád in Sindh, succeeded his brother Mir Núr Muhammad Khán in 1842 A. D. He was imprisoned and sent down to Calcutta by the English in 1843 A. D., 6th Rab' II, 1261 A. H., where he died on the 16th of April 1845 A. D.

Nasir Khan Faruki, نصیر خان فیروقی, vide Malik Nasir Khán.

Nasir-uddin, نصیرالدین, title of Ahmad Sháh, the present king of Persia. Vide Ahmad Sháh.

Nasir-uddin, نصیرالدین, author of the Arabic work on Jurisprudence called "Fatáwí Ibráhími."

Nasir-uddin, نصیرالدین, king of Persia, vide Nasir-uddin.

Nasir-uddin Haidar, نصیرالدین حیدر, king of Audh, was the son of Gházi-uddin Haidar whom he succeeded on the throne of Lakhnau on the 30th October 1827 A. D., 28th Rab' I, 1243 A. H. with the title of Sulaimán Jáh Nasir-uddin Haidar. He reigned ten years, and died on the 7th of July 1837 A. D., 3rd Rab' II, 1253 A. H., in which year died also William IV, king of England, and Akbar II, king of Dehlí. Nasir-uddin Haidar was succeeded by his uncle Nasir-uddaula, who took the title of Abú Muzaffar Mói-uddin Muhammad 'Alí Sháh, and Munná Ján the illegitimate son of Nasir-uddin Haidar was sent to the fort of Chunár where he died on the 15th January 1846 A. D., 16th Muharram 1262 A. H.

Nasir-uddin Mahmud, نصیرالدین محمود چراغ دہلی, also called by Firishda Nasir-uddin Mahmúd Awadhí, surnamed Chirágh Dehlí or the Candle of Dehlí, a celebrated Muhammadan saint, who was a disciple of Shaikh Nizám-uddin Auliá, whom he succeeded on the masnad of Irshád or Spiritual Guide, and died on Friday the 16th of September, 1356 A. D., 18th Ramazán, 757 A. H. He is buried at Dehlí in a mausoleum which was built before his death by Sultán Firóz Sháh Bárbak, one of his disciples, and close to his tomb Sultán Bahlól Lódi was afterwards buried. He is the author of a work called Khair-ul-Majális.

Nasir-uddin Tusi, Khwaja, خواجہ نصیرالدین طوسی, the famous philosopher and astronomer who was employed by Halákú Khán, the grandson of Changez Khán to form the Ilkhání Tables &c. He was the son of Imám Fakhr-uddin Muhammad Rázi, was born at Tús in Khurásán on Saturday the 3rd of March 1201 A. D., 11th Jumáda I, 597 A. H., and though a somewhat over-zealous Shia, was one of the best, and certainly the most universal scholar that Persia ever produced. He wrote on all subjects, and some of his works are to this day standard books in Persian Universities. He was a fair Greek scholar, and made a new translation of Euclid into Arabic, wherein he proves most of the propositions, sometimes in two, three, and four ways, wholly different from the demonstrations of the Greek author. He likewise translated the Almajisti, and wrote a volume of learned explanatory notes upon it. He also wrote several works on geometry, astronomy, philosophy, theology, and dissertations on miscellaneous subjects. During the Mughal persecutions he wandered among the mountains of Khurásán, and was taken captive by Alaúddín Muhammad, a descendant of Hasan Sabbah who forced him to remain with him for several years and employed him as his wazir. It was during his captivity,

that he wrote the most celebrated of all his treatises, a well-known and excellent little work on moral philosophy, which he styled "Akhlāk Nāsiri," or the morals of Nasir in complement to Nasir-uddīn 'Abdul Rahīm, governor of the fortress of Dez; but this flattery did not procure him his liberty, he remained in that mountainous region till he was released by Halākū Khān in November 1256 A. D., 654 A. H. It was Nasir-uddīn that persuaded Halākū to march against Baghdād, which was taken in 1258 A. D. The "Akhlāk Nāsiri" is a translation in Persian of the "Kitāb-ut-Tahārat fil Hikmat Amali," an Arabic work by Abū 'Alī Muhammad of Mecca. There are two other works on Sūfiism which he wrote, one called "Aṣāf-ul-Ashraf," the Praises of the Virtuous, and the other "Bahar-ul-Ma'āni," the Sea of Truth. He is also the author of a work entitled "Khillāfat-nāma Dāhī," and of another work on Prosody called "Māsr-ush-shohra." Nasir-uddīn died in the reign of Abākān the son of Halākū on the 24th June, 1274 A. D., 18th Zil-hijja 672 A. H., and was buried at Baghdād near the tomb of Imām Mūsī Kāzīm. His brutal severity towards Ibn Hājib, a helpless captive, is an everlasting stain on the otherwise illustrious character of this distinguished man. *Vide* Al-Mustaṣsim Billāh.

Nasir-uddaula, نصيرالدوله, Nizām of the Haidarābād State, succeeded his father Sakandar Jāh on the 23rd May 1829 A. D. and died in May 1857 A. D. His son ascended the masnad with the title of Nawāb Afzal-uddaula.

Nashat, نشاط, the poetical name of Rāe Phuknī Mal, a Hindū, who was Dīwān or Treasurer of 'Ālamgir's wazīr.

Nashati, نشاطي, a poet who died 1508 A. D., 914 A. H.

Nashwan bin-Said Himiri al-Yemani, نشوان بن سعيد حميري اليمني, author of the work called "Shams-ul-'Ulūm," or the Sun of Science. He died 1177 A. D., 573 A. H.

Nasikh, ناسخ, poetical title of Shaikh Imām Bakhsh, a celebrated poet of Lakhnau where he died in 1838 A. D., 1254 A. H. He is the author of an Urdu Dīwān.

Nasir, محمد نصير خان ناصر, the takhallus of Muhammad Nasir Khān, who is the author of a Dīwān, and was living in 1807 A. D., 1222 A. H.

Nasir, ناصر, poetical name of Nawāb Nāsir Jang, son of Muzaffar Jang Bangash. He died in 1813 A. D., 1228 A. H., on a day when an eclipse of the sun had taken place.

Nasir, ناصر, poetical title of Sa'adat Khān, the son of Risalat Khān. He is the author of five Dīwāns and a biography.

Nasir 'Alī, ملا ناصر علي, a poet of Shāhjahānābād, whose poetical name was 'Alī. He was born at Sarhind, and died at Dehlī in March, 1697 A. D., Ramazān, 1108 A. H., and is buried near the mausoleum of Nizām-uddīn Auliā. He was a fertile poet and has left a Dīwān and a Masnawī.

Nasir Bukhari, مولانا ناصر بخاري, a learned Musalmān who lived like a Dervish and wrote poetry on different subjects. He was a contemporary of Salmān Sāwajī, who died in 1377 A. D., 779 A. H.

Nasir Billah, ناصر بالله, a Khalīf of Baghdād, *vide* Al-Nāsir Billāh.

Nasir Jang, ناصر جنگ, Nawāb Nizām-uddaula,

نواب نظام الدوله, was the second son of Nizām-ul-Mulk 'Asaf Jāh, whom he succeeded in the government of the Dakhin in May, 1748 A. D., Jumāda II, 1161 A. H. He reigned two years and a half, and was slain on the 5th December, 1750 A. D., 17th Muḥarram, 1164 A. H. by a conspiracy of his own servants, assisted by the French who surprised his camp while he was engaged in quelling a rebellion raised by his nephew, Muzaffar Jang, who had been imprisoned by him. On his death Muzaffar Jang was placed on the masnad of the Dakhin by the conspirators; but this young prince did not long enjoy his dignity, for he was assassinated almost immediately after his accession by the same persons who had raised him to power. This event took place on the 2nd February, 1751 A. D., 17th Rabi' I, 1164 A. H. Nāsir Jang was buried at Burhānpūr near the tomb of his father.

Nasir, Khwaja, خواجه ناصر, a poet who was contemporary with Salmān Sāwajī. *Vide* Nāsir Bukhārī.

Nasir bin-Khusro, حكيم ناصر بن خسرو, Hakim,

the author of the work, called "Zadil Musafirin" from which book the compiler of the Hajat Darakoke Nūr-uddīn Shirāzi, has so largely borrowed. He was a genuine Kuresh, and must have written under the short reign of al-Wasiq Billāh, the ninth Khalīf of the house of Abbās, who reigned between the year 840 and 841 A. D., *vide* Transactions Royal Asiatic Society, Vol. III, p. 32. 'Alī Raza the 8th Imām, and great-grandfather of Nāsir bin-Khusro died in the year 818 A. D., 204 A. H.

Nasir Khusro, ناصر خسرو, a celebrated physician and

poet of Isfahān, whose poetical name was Hujjat. He is the author of several works, among which are the two following, *viz.*, "Rostāi-nāma" in verse, and "Kanz-ul-Hakāek" in prose. He has also left us a Dīwān consisting of 30,000 verses. He was a contemporary of Khwāja 'Abū'l Hasan Jurjānī and the celebrated physician Avicenna. Some say that he was a Deist, and others considered him to be an Atheist, on which account he was persecuted by the Muhammadans, and fled from one city to another, till at last he was obliged to conceal himself among the hills of Badakhshān. Daulat Shāh has given a very interesting account of Nāsir Khusro in his Tazkira. In 1872 there was discovered among the Elliot papers an Arabic work by Nāsir Khusro, on the buildings and water-works of Jerusalem. He is most precise in his information. It is said, that if this work had been found a little earlier, it might have saved the Palestine exploration Committee some diggings and considerable outlay. There is also a work of the same kind in Persian called "the Travels of Nāsir Khusro," which he wrote in 1052 A. D., corresponding with 444 A. H.

Nasir Shah Purbi, ناصر شاه پوربي, a lineal descendant

of Shams-uddīn Bhangāra, was placed on the throne of Bengal in 1427 A. D., 831 A. H., after the murder of Nāsir-uddīn Ghulām, who had usurped the throne for several days after the death of his master Ahmad Shāh. General Briggs, in his translation, says that he reigned only two years, whereas it appears from Major Stewart's Bengal History, which seems to be correct, that he reigned 32 years, consequently his death must have happened in the year 1458 A. D., 863 A. H. He was succeeded by his son Bārbak. He is also called Nāsir Husain Shāh as appears from an Arabic Inscription on a mosque lately discovered in the district of Hughli

in Bengal by H. Blochmann, Esq., M. A., Professor, Calcutta Madrasa.

Nasir, Shaikh, شیخ ناصر اکبر آبادی, of Akbarābād, a

Musalman saint who is said to have performed a number of miracles, and was highly respected by the emperor Shāh Jahān. He died on the 7th June, 1647 A. D., 13th Jumādā I, 1057 A. H., and was buried at Agrah.

Nasir-uddin Qabbacha or Fattah, ناصر الدین قباچه,

یا فاتح, ruler of Sindh. It is related in several Histories such as the "Khulāsat ul-Hikāet," the "Haj-nāma," and the History of Hājī Muhammad Kandahārī, that the first establishment of the Muhammadan faith in the country of Sindh took place in the time of Hajjāj bin-Yūsaf, governor of Basra, at the time when Walid the son of the Khalīf 'Abdulmalik was ruler of the provinces of both 'Irāqs. Hajjāj deputed Mahmūd Husain in the year 706 A. D., 87 A. H. with a select army into Mikraū, and he subdued that country; and made converts of many of the inhabitants called Ballochis. He afterwards deputed Budmīn to conquer Dībāl (modern Thatta on the Indus). Budmīn failed in his expedition, and lost his life in the first action. Hajjāj, not deterred by this defeat, resolved to follow up the enterprise by another. In consequence, in the year 712 A. D., 93 A. H., he deputed his cousin Imād-uddin Muhammad bin-Kāsim the son of Akīl or Ukail Thakāfi or Saḳāfi with six thousand soldiers to attack Dībāl, and he in a short time conquered the place, and Rājā Dāhir, the ruler of Dībāl was slain in battle. After the death of Muhammad bin-Kāsim, a tribe who trace their origin from the Ansāris, established a government in Sindh; after which the zamīndārs, of the tribe of Sūmara, usurped the power, and held independent rule over the kingdom of Sindh for the space of 500 years. In the course of years, the dynasty of Sūmara was subverted, and the country subdued by another dynasty called Sūmana, whose chief assumed the title of Jām. During the reigns of these dynasties in Sindh, the Muhammadan kings of India Proper, such as those of Ghaznī, Ghōr and Dehlī, invaded Sindh, and seizing many towns, appointed Muhammadan governors over them. Among these rulers, Nāsir-uddin Qabbācha asserted his independence, and caused the public prayers to be read in his name as king of Sindh. Nāsir-uddin was one of the Turkish slaves of Shahāb-uddin Muhammad Ghōrī, who made him governor of Uchcha in Multān about the year 1203 A. D., 600 A. H. He espoused the daughter of Sultān Kūtb-uddin Eiaibak viceroy, and afterwards king of Dehlī, after whose death in 1210 A. D., 607 A. H., having seized many of the towns subjected to the Sindh government, he reduced the territory of the Sūmanas to the small tract of country around Thatta, and relinquishing the allegiance to the throne of Dehlī, became independent. Besides Sindh, his kingdom embraced the provinces of Multān, Kohrām and Sursatī. He was twice attacked by Tāj-uddin Elduz of Ghaznī, but he successfully repelled both these invasions. In 1225 A. D. Shams-uddin Altimsh, king of Dehlī, made several attempts to remove him from his government, and even marched for that purpose as far as Uchcha, when Nāsir-uddin having no hopes of eventually repelling the arms of the Dehlī monarch, placed his family and personal attendants with his treasure, in boats, and endeavoured to occupy a contiguous island; when a storm coming on, the boat foundered, and every one perished. This monarch reigned in Sindh and Multān for a period of 22 years. In the latter end of the reign of Muhammad Tughlak of Dehlī, Sindh owned allegiance to that monarch; nevertheless, occasionally taking advantage of local circumstances, the Sindhis contrived, for a considerable period, to shake off their allegiance. The first of the family of which we have any account was Jām Afrā.

The following is a list of the Jām dynasty of Sūmana, originally Rājputs.

			A. D.
737 to 740 A. H.	1.	Jām Afrā, reigned 3 years and 6 months from 1336 A. D., and died	1339
754 "	2.	" Chobān, his brother, reigned 14 years and ..	1353
769 "	3.	" Bani, son of Jām Afrā, reigned 15 years and ..	1367
782 "	4.	" Timmajī, son of Jām Afrā, reigned 13 years, ..	1380
793 "	5.	" Salāh-uddin, converted to Muhammadanism, ..	1391
796 "	6.	" Nizām-uddin, his son, ..	1393
812 "	7.	" 'Alisher, his son, ..	1409
" "	8.	" Giran, son of Timmajī, died on the 2nd day after his accession.	
827 "	9.	" Fatha Khān, son of Iskandar Khāh, ..	1423
854 "	10.	" Tughlak, his brother invaded Gujrat, reigned 27 years, and was succeeded by his kinsman Jām Mubārak, who was deposed after a reign of 3 days, ..	1450
856 "	11.	" Sikandar, son of Fatha Khān, reigned 18 months and ..	1452
" "	12.	" Sanjar, a descendant of the former kings of Sindh was elected in 1452, reigned 8 years and ..	1460
894 "	13.	" Nizām-uddin, commonly called Jām Nanda, was contemporary with Hasan Langa, king of Multān, reigned 30 years, and died	1489
927 "	14.	" Fīrōz his son, reigned about 33 years, when Shāh Beg Arghūn, governor of Kāndahār in 1520 A. D. marched to conquer Sindh, and occupied the whole country, even to the possession of Thatta, ..	1520
930 "		Shāh Beg Arghūn, reigned 3 years, ..	1523
966 "		Shāh Husain Arghūn, ..	1554
982 "		Mahmūd of Bakkar, reigned till 1572 A. D. when the emperor Akbar annexed Sindh to the empire.	

Nasir-uddin Qazi Baizawi, ناصر الدین قاضی بیضاری, the son of Imām Badr-uddin Umar bin-Fakhr-uddin 'Alī Baizāwī. Vide Baizāwī.

Nasir-uddin Khilji, Sultan, سلطان ناصر الدین

خلجی, was the son of Sultān Ghayās-uddin Khiljī, king of Mālwa. He ascended the throne of that kingdom a few days before the death of his father which happened on the 25th October, 1500 A. D., 27th Rabi' II, 906 A. H. He reigned eleven years and four months; and having previously declared his third son Mahmūd, his successor, died about the year 1511 A. D., 917 A. H.

Nasir-uddin Mahmud, Sultan, نصر الدین محمود, سلطان, son of Sultān Shams-uddin Altimsh, succeeded

his nephew Sultán 'Aláuddín Masa'úd Sháh in June, 1246 A. D. to the throne of Dehlí. He reigned 20 years, was imprisoned, and died on the 18th February, 1266 A. D., when Ghayás-uddin Balban succeeded him.

Nasir-uddin Mahmud, ناصرالدين محمود بغرا خان, surnamed Baghrá Khán, governor of Bengal, was the son of Sultán Ghayás-uddin Balban, and the father of Móizz-uddin Kaikubád who was, during the absence of his father in Bengal, made king of Dehlí. When Sultán Ghayás-uddin Tughlak in 1324 A. D. marched in person towards Bengal, he was then living, and came from Lakhnaúti to pay his respects bringing with him many valuable presents. He was confirmed in his government of Bengal, and permitted to assume the ensigns of royalty. He died in the time of Muhammad Tughlak Sháh. *Vide* Baghrá Khán.

Nasir-uddin Muhtashim, ناصرالدين محتشم, is the person in whose name Khwája Násir-uddin Túsi wrote the work entitled "Akhlák Násiri."

Nasir-uddin Murtaza, ناصرالدين مرتضى, author of several works, one of which is called "Risála Misbáh ilm Nahv." He died in 1213 A. D., 610 A. H.

Nasr, نصر, commonly called Nasr Badakhshí, is the poetical name of Mirzá 'Abú Nasr of Badakhshán who was an author, and died in 1668 A. D., 1078 A. H.

Nasr Ahmad, نصر احمد, a grandson of Sámán. He was appointed governor of Bukhárá by the Khalíf Mo'tamid Billáh in 875 A. D., *vide* Ismá'il Sámání.

Nasrabadi, نصر بادی, the full name of this author was Muhammad Táhir; he was born at Nasrábád (which is in the district of Isfahán) about the year 1616 A. D., 1025 A. H., and is the author of the biography called "Tazkira Nasrábádi," which he wrote in the year 1672 A. D., 1083 A. H., and added about nine biographies ten years after.

Nasr 'Asim, نصر عاصم, was the first who introduced the diacritical marks in the Qurán by order of the Khalíf 'Usmán.

Nasrat, نصرت, the poetical title of Diláwar Khán who is the author of a Díwán. He died in 1726 A. D., 1139 A. H.

Nasrati, نصرتی, a celebrated poet of the Dakhin, who is the author of a heroic poem in Hindí and the Dakhiní dialect, called "Alí-náma," which contains the conquests or wars of Sultán 'Alí 'Adíl Sháh of Bijápúr. This prince, to whom the work was dedicated, was assassinated in 1580 A. D., 938 A. H. Nasrati is also the author of two other poems called "Gulshan Ishk" and "Guldastae 'Ishk," the former is the tale of Rájá Manohar and the princess Chintáwati, and the latter contains a variety of odes and amatory poems, also dedicated to his patron the Sultán, between the year 1560 and 1570 A. D.

Nasrat Jang, نصرت جنگ, *vide* Khán Dourán Nasrat Jang.

Nasrat Khan, نصرت خان, *vide* Khán Dourán Nasrat Jang.

Nasrat Shah, نصرت شاه, the son of Fatha Khán, the son of Firóz Sháh Tughlak. The throne of Dehlí which was vacated by Sultán Mahmúd Sháh on the invasion

of Amír Taimúr in 1399 A. D., was taken possession of by Nasrat Sháh on that conqueror's return to Persia. He reigned eleven months and was defeated in a battle by his cousin Ekbal Khán the son of Zafar Khán who succeeded him in 1400 A. D. The Súbahs had rendered themselves independent in their own governments, during the misfortunes and confusions of the empire. Gujrát was seized upon by Khán 'Azim Zafar Khán; Málwá by Diláwar Khán; Kanauj, Audh, Kara and Jaunpúr by Sultán-ush-Sharakh Khwája Jahán; Láhor, Dibálpúr, and Multán by Khizir Khán; Samána by Khalíl Khán; Bayána by Shams Khán; Mahóba by Muhammad Khán bin-Malikzada Firóz, and so on.

Nasrat Shah, نصرت شاه, who is called by General Briggs, Nasib Sháh, succeeded his father 'Aláuddín in the government of Bengal in 1524 A. D., 930 A. H. When the emperor Bábar slew Ibráhim the son of Sikandar Lodí, and ascended the throne of Dehlí in 1526 A. D., 932 A. H., many of the adherents of the Lodí dynasty sought protection at the court of Bengal, and among others the prince Mahmúd (brother to Ibráhim Lodí) also took refuge there, and his sister became the wife of the king. Nasrat Sháh died in 1538 A. D., 945 A. H., and Mahmúd who was then one of his ministers succeeded in usurping his throne. About this period Sher Khán, who afterwards ascended the throne of Dehlí, attacked and defeated Mahmúd in action, and eventually expelled him from Bengal, whence he fled to the court of Dehlí, where representing his grievances, the emperor Humáyún marched with an army and took the kingdom of Bengal from Sher Khán whom he defeated in a general action. Sher Khán rallying his defeated troops in the year 1542 A. D., 949 A. H., succeeded in re-conquering Bengal. On his death, and after the accession of his son Salím Sháh to the throne of Dehlí, the province of Bengal was made over to Muhammad Khán Afghán, one of the officers of his court, on whose death his son declared his independence, and proclaimed himself king under the title of Bahádur Sháh.

Nasr bin-Ahmad Samani, نصرت بن احمد ساماني, *vide* Nasr Sámání.

Nasr Samani, Amir, امير نصر ساماني, the third Sultán or Amír of the race of Sámán or Samanides, was eight years old when he succeeded his father Amír Ahmad on the throne of Bukhárá and Khurásán 914 A. D., 301 A. H. He enjoyed a long and prosperous reign and died at Bukhárá 943 A. D., Rajab, 331 A. H., leaving all his territories in peace. He was succeeded by his son Amír Núh I. Ródaki the poet lived in his time.

Nasr-ullah, نصر الله بن عبد الحميد بن ابی المعالي, the son of 'Abdul Hamíd bin-'Abí ul-Ma'álí, a poet who flourished in the reign of Bahrám Sháh of Ghazni, in whose name he wrote the book called "Kallela Damna," or Pilpay's Fables, which he translated from the Arabic into Persian. *Vide* 'Abú'l Ma'álí the son of 'Abdul Majíd.

Nasr-ullah, نصر الله, king of Bukhárá, who died in the year 1860 A. D. He was a great tyrant, a greater probably never ruled a people. When on his deathbed, and so weak as to be scarcely able to make himself understood, he directed one of his wives to be brought into his room. The poor lady's brother had recently been in rebellion, and the news of his defeat and capture reached the tyrant when on his deathbed. Unable to glut his eyes with the sight of their execution, he wreaked his vengeance on his own wife, because she was sister to the rebel chief. She was beheaded before his eyes now about to close in death. Laden with every crime that could burden the conscience of a re-

sponsible king, Nasr-ullah died, leaving the throne to his son and successor Muzaffar-uddin who was living in 1873 A. D.

Nasr-ullah bin-'Abdullah al-Akhmi Alazhari,

نصرالله بن عبدالله, a celebrated poet who died in the year 1173 A. D., 569 A. H. He is also called Kalakas, and Alaaz al-Iskandari.

Nasir-uddin Shah, ناصرالدين شاه, king of Persia,

was born in 1831 A. D., was the eldest son of Muhammad Sháh, the eldest son of 'Abbás Mirzá, so well-known for his partiality to the English, and the great-grandson of Fatha 'Ali Sháh. Násir-uddin ascended the throne after the death of his father, on the 4th September, 1848 A. D., in his 19th year. He visited Russia, London, France, Germany &c. in 1873 A. D.

Natik, ناطق نيشاپوري, a poet of Naishápúr, who came to India, and was the master of Jawáhir Singh the poet.

Natik, ناطق, the poetical name of Gul Muhammad Khán of Dehlí. One of his works is called Jawhar-ul-Muazzim. He died in 1848 A. D., 1264 A. H.

Nawai, نوائى, the poetical name of Amír Alísher.

Nawai, Mulla, ملا نوائى خراسانى of Khurásán. He came to India and found a patron in prince Daniál the son of Akbar, and died at Burhánpúr in 1610 A. D., 1019 A. H. He is the author of a Diwán.

Nawal Rae, Raja, راجه نول راي, a Káyeth of the Saksena tribe in the service of Nawáb Safdar Jang; was by degrees raised to higher rank with the title of Rájá, and was appointed his deputy to settle the affairs of the province of Farrukhábád which was seized by the Nawáb after the death of its ruler Nawáb Káem Jang. Nawal Rae was slain in a battle fought against Ahmad Khán the brother of the late Nawáb, on the 3rd August, 1750 A. D., 10th Ramazán 1163 A. H.

Nawal Singh, راجه نول سنگه, the Ját Rájá of Bhartpúr who succeeded his brother Rae Ratan Singh after the death of Kehri Singh his nephew, about the year 1769 A. D., 1183 A. H., and died in the year 1776 A. D. at the time when the fort of Dig was besieged by Nawáb Najaf Khán. After his death his nephew Ranjit Singh, the son of Kehri Singh, the son of Súrajmal Ját, succeeded him.

Nawawi, نوي بن شرف, the son of Sharaf whose proper name was Abú Zikariá Yehia; is the author of several works on different subjects. One of his works is called "Tahzib-ul-Asmáe" a biographical dictionary of Illustrious Men, another the "Fatáwá-an-Nawáwí" a collection of decisions of some note. He also composed a smaller work of the same nature, entitled "'Uaiún-al-Masáel al-Muhimmat" arranged in the manner of question and answer. He died 1278 A. D., 676 A. H.

Nawazish Khan, نوازش خان, author of the "Gulzár Dánish."

Nawedi, نویدی, a poet who is the author of a Diwán. He was living in 1645 A. D., 1055 A. H. This person appears to be another Nawedí besides the one whose proper name was Khwája Zain-ul-'Abidin, which see.

Naweri, نویری, an historian who wrote the Life of Sultán Bibars, the sovereign of Egypt. He died in 1331 A. D., 732 A. H.

Nazari, Hakim, حكيم نزاری, vide Nizá'í (Hakím).

Nazar Muhammad Khan, نذر محمد خان, ruler of Balkh. He was defeated by the emperor Sháh Jahán and his country taken possession of by that monarch in 1646 A. D., 1056 A. H.

Nazar Muhammad Khan, نذر محمد خان, Nawáb of Bhopál succeeded his father Wazír Muhammad in March, 1816 A. D.

Nazar, نصر بن شميل, son of Shumíl, whose proper name is Abú'l Hasan Nazar, was an author of several works. He died at Marv 820 A. D., 204 A. H.

Nazir, نظير, the poetical title of a poet of Aghrah, whose proper name was Shaikh Walí Muhammad. He is the author of a poem or Diwán containing Persian, Urdú and Hindí verses on different subjects. He has besides composed a "Tarjihband" in Urdú on the Pand-náma of Sa'dí. He supported himself by teaching, and his poetry is much esteemed by the bazar people of Aghrah. He died at Aghrah on Monday the 16th August, 1830 A. D., 26th Safar, 1246 A. H., and is buried at Táijanjan.

Naziri, نظیری نیشاپوری, poetical title of Muhammad Husain of Naishápúr. He came to India where he found a patron in 'Abdul Rahím Khán KhánKhánán. In 1603 A. D., 1012 A. H. he made the pilgrimage to Mecca, and after his return he paid a visit to his patron and then settled in Ahmadábád, Gujrát, where he died in 1613 A. D., 1022 A. H. He is the author of a Persian Diwán.

Nazim Hirwi, ناظم هروی, a poet of Hirat, who is the author of a Diwán and a "Yúsaf Zalekha," which he completed in the year 1648 A. D., 1058 A. H.

Nazir Bakhtyar Khan, ناظر بختيار خان, a man of letters, who led a private life near Faridábád, within a few miles of Aghrah, and is the author of the work called "Mirat 'Alam," or the Mirror of the World. This work contains the history of the first ten years of the emperor 'Alamgír. He is also called Bakhtáwar Khán, which see.

Nazim-ul-Mulk, Nazir-ul-Mulk, ناظرالملک, Wazír-uddaula, the son of Mubárik-uddaula, the Nawáb of Bengal whom he succeeded 28th September, 1793 A. D., and died in April, 1810 A. D. He was succeeded by his son Zain-uddin 'Alí Khán.

Nekodar, نیکودار, surname of Ahmad Khán, king of Persia, which see.

Neko Siar, سلطان نیکو سیر, son of Muhammad Akbar, the youngest son of 'Alamgír Aurangzeb.

Nigahi, نگاهی, of Arán near Káshán, is the author of a poem or Masnawí called "Mukhtár-náma," of about 30,000 verses in the metre of the Sháh-náma, and one called "Meh-r-wa-Mushtarí," in imitation of Assár's Masnawí.

Nihal Singh, نیهال سنگه, Rájá of Kapúthala. He died in the year 1852 A. D., having made his last will and testament, in which he left the throne with nearly the

whole of his kingdom to his eldest son, Randhír Singh, and to his two younger sons, Bikarna Singh and Suchait Singh, he assigned a jagír of one lakh each, in case they disagreed with their brother. The Government of India was made the executor of the will. After the Rájá's death, his eldest son Randhír Singh, ascended the gaddi. His younger brother Suchait Singh fell out with him, and asked the British Government to execute his father's will in regard to him. Lord Dalhousie at once ordered the separation of a jagír of one lakh from the Kapúthala Ráj according to the provisions of the will. The other brother, Bikarna Singh, is a worthy man, and much attached to the British rule. Like his royal brother, he performed important services to the English Government in 1857, and was rewarded for them with a jagír in Audd, and titles besides. He received his jagír of one lakh in Kapúthala in 1868.

Nirpat Rae, نرپت راجي, a Hindú who was in the service of Sarhindi Begam the wife of Sháhjahán. He also built a garden at Agra on a spot of 28 bigas.

Nirpat Singh, نرپت سنگه, present Rájá of Panna.

Nisar, نثار دهلوي, of Dehlí, a poet who is the author of a Persian Diwán.

Nisari, نثاري, poetical name of a person who is the author of the work called "Chahár Gulzár."

Nisbati, نسيبتي تہانيسري, of Thánesar, a poet who has left a Diwán in Persian.

Nizam, نظام, the poetical name of 'Imád-ul-Mulk Ghází-uddín Khán III.

Nizam of Astrabad, نظام استرابادي, an extremely pious man, who died in 1515 A. D., 921 A. H., and left besides a Diwán, a Masnawí which bears the title of "Bilkáis and Sulímán," and contains the story of Solomon and the Queen of Sheba.

Nizam Ahmad, نظام احمد, author of the work called "Ráhat-ul-Kulúb," Delight of Hearts, containing the sayings of Shaikh Farid-uddín Shakarganj, a Muhammadan saint who is buried at Ajodhan, a place commonly called Patán in Multán.

Nizam 'Ali Khan, نواب نظام علي خان, Nawáb or Názim of Haidarábád in the Dakhin, was the son of the famous Nizam-ul-Mulk 'Asaf Jáh. He deposed and imprisoned his brother Salábat Jang on the 27th of June, 1762 A. D., 4th Zil-hijja, 1175 A. H. and assumed the government of the Dakhin; but his power was much curtailed by the Marhattas, who obliged him to resign a great part of his territories and pay a tribute for the remainder. He made Haidarábád the seat of his government, reigned 42 lunar years, and died on the 17th of August, 1802 A. D., 16th Rab' II, 1217 A. H. He was succeeded by his son Nawáb Sikandar Jáh.

Nizam Bai, نظام باي, the mother of the emperor Jahán-dar Sháh, and wife of Bahádur Sháh.

Nizam Dast Ghaib, نظام دست غيب, a poet.

Nizami, نظامي, the surname of 'Abú Majd bin-Yúsaf Al-Mutrazí, was one of the most illustrious poets of Persia.

Nizami Ganjawi, Shaikh, شيخ نظامي گنجوي, also called Nizám-uddín Ganjawí, a very celebrated poet

who was a native of Ganja. He is the author of the poem called "Sikandar-náma," the history of Alexander the Great, which is one of the most celebrated Romances of the East, and is written in admirable poetry. The number of works attributed to Nizámí amount to nine or ten, among which are the five following poems called the Khamsa, or the five books, viz. :-

1. "Makhzan-ul-Asrár" the Magazine of Mysteries, which he dedicated to Bahrán Sháh.
2. "Laili-wa-Majnún" dedicated to Khákán Manúchehr, ruler of Shírwán.
3. "Khusro-wa-Shírin," } dedicated to Kizal Arsalán for
4. "Haft Paikar," } which he received from that chief fourteen villages free of rent.
5. Sikandar-náma, which was his last work and which he finished on the 15th of October, 1200 A. D., 4th Muharram 597 A. H., and died the same year, aged 84. This book, it seems he had dedicated to Tughral III, Saljúki, some years before his death, for Tughral died in 1194 A. D. Some authors say that Nizámí died in 1209 A. D., 606 A. H.

To Nizámí is accorded the palm for the best poem on the loves of Khusro and Shírin, to Jámí, for those of Yúsaf and Zalekha, and to Hátifi, for the most musical, most melancholy version of the sad tale of Laili and Majnún. His Diwán contains nearly 20,000 verses on all subjects.

Nizami 'Uruzí, نظامي عروزي سمرقندی, of Samarkand, was a pupil of Amír Mu'izzí who lived in the time of Maliksháh. He is the author of a poem entitled "Waisa-wa-Rámín" and of another work in verse called "Chahár Makála."

Nizam Haji Yemani, نظام حاجي يمني, author of the "Latáef Ashrafi" which explains the origin of the Sáfi, their tenets, customs, dress, mystical phrases, moral obligations, and every other particular of their sect. Dedicated to Sayyad Ashraf Jahángir Sámání, 1446 A. D., 850 A. H.

Nizam ibn al-Husain al-Sawai, نظام ابن الحسين السوائي, author of the three last portions of the "Jáma Abbási" vide Bahá-uddín Muhammad (Shaikh).

Nizam Khan Ma'jiz, نظام خان معجز, a poet who is the author of a Diwán in Persian.

Nizam, Mirza, ميرزا نظام, a poet who died in 1639 A. D., 1039 A. H., and is the author of a Persian Diwán.

Nizam Sakka, نظام سقہ, is the name of a person who was a water-bearer, and saved the emperor Humáyún from being drowned in the river Chounsá after his first defeat by Sher Sháh, near Patna. It is said that the emperor after his return to Agra, rewarded this man by allowing him to sit on the throne for half a day and then honoured him with the dignity of an Amír.

Nizam Shah Bahmani, نظام شاه بهمني, son of Humáyún Sháh the cruel, whom he succeeded on the throne of the Dakhin in September, 1461 A. D., 865 A. H. when only 8 years of age, the queen-mother acting as regent. Mahmúd Gáwán, who now held the government of Berar, was appointed wázir, and Khwája Jahán assumed the office of Wakil-us-Saltanat and was made governor of Tilangána. By the happy co-operation and unanimity of these two personages and the queen-mother, a woman of great abilities, the injuries occasioned by the tyranny

of the late king, were soon repaired. Nizām Shāh died suddenly on the night of his marriage, being the 29th of July, 1463 A. D., 13th Zi-Ka'da, 867 A. H., after a reign of two years and one month, and was succeeded by his brother Muhammad Shāh II.

Nizam, Shaikh, شیخ نظام, one of the authors of the "Fatāwā 'Alamgiri," a work on jurisprudence. Of the collections of decisions now known in India, none is so constantly referred to, or so highly esteemed, as this work. It was compiled by Shaikh Nizām and other learned men, and commenced in the year 1656 A. D., 1067 A. H., by order of the emperor 'Alamgiri, by whose name the collection is now designated. It was translated into Persian by order of 'Alamgiri's daughter, Zeib-un-Nisa.

Nizam, Shaikh, شیخ نظام, his poetical name was Zamiri, which see.

Nizam-uddin, Mir, نظام الدین میر, *vide* Mamnūn.

Nizam-uddin Ahmad, Khwaja, خواجه نظام الدین احمد, author of the "Tabkāt Akbarī" which is also known as "Tārīkh Nizāmī" a general history of India, dedicated to the emperor Akbar about the year 1593 A. D., 1002 A. H. He was the son of Khwāja Muhammad Muḳīm of Hirat, who was one of the dependants of the emperor Bābar Shāh, and who, at the latter part of that king's reign, was raised to the office of Diwān of the household. After the death of Bābar when Gujrāt was conquered by Humāyūn, and the provinces of Ahmadābād was entrusted to Mirzā 'Askari, Khwāja Muḳīm was appointed wazīr to the Mirzā. He accompanied Humāyūn to Agrah after that monarch's defeat by Sher Shāh at Chounsā. The Khwāja subsequently served under Akbar. His son Nizām-uddin, in the 29th year of Akbar's reign, was appointed Bakhshī of Gujrāt, to which office he continued for a long time. He died on the 28th October, 1594 A. D., 23rd Šafar, 1003 A. H. on the banks of the Rāwī, and was buried in his own garden at Lāhor. The following chronogram by 'Abdul Kādīr Badāonī, translated by Mr. H. M. Elliot, records the date of his death. "Mirzā Nizām-uddin has departed in haste; but with honour has he gone to his final doom. His sublime soul has fled to the celestial regions, and Kādīrī has found the date of his death in these words 'A jewel without price has left this world.'"

Nizam-uddin Ahmad, نظام الدین احمد بن محمد صانع, son of Muhammad Sālāh, author of a work called "Majmū'a-us-Sanāya," or Collection of Arts, containing some beautiful poetical inventions, compiled in the year 1650 A. D., 1060 A. H. and published in the Lithographic Press at Lakhnau in 1845 A. D., 1260 A. H. He is also the author of the work called "Karamat-ul-Aulia," containing a minute detail of the (pretended) miracles performed by the twelve Imāms and other saints of the Muhammadan faith, written in 1657 A. D., 1067 A. H.

Nizam-uddin Ganjawi, نظام الدین گنجوی, *vide* Nizāmī Ganjawi.

Nizam-uddin Aulia, Shaikh, شیخ نظام الدین اولیا, styled Sultān-ul-Mushākeh. He was one of the noblest disciples of Shaikh Farīd-uddin Shakarganj, and a most celebrated saint among the Musalmāns. He was born at Badāon, in October, 1236 A. D., Šafar, 634 A. H., and died at Dehli on Wednesday the 3rd of April, 1325 A. D., 18th Rabi' I, 725 A. H., where he lies buried, and his tomb, which is in Ghayāspūr, is visited by the Muhammadans to this day. Amir Khusro, the poet, was one of his disciples. Sayyid Ahmad, the father of Nizām-uddin, is buried at Badāon.

Nizam-uddin Sihali, Maulana, مولانا نظام الدین سهالی, son of Kuṭb-uddin, is the author of the "Sharah" or marginal notes on the "Sadra," and "Shams Bāzighā," &c. &c. He died in 1748 A. D., 1161 A. H.

Nizam-uddin Sikham, Amir, امیر نظام الدین سخم, a poet who was a contemporary of Amīr Alisher, and a panegyrist of Mirzā Sultān Ahmad of Samarkand.

Nizam-uddaula, نظام الدوله, Nawāb of Haidarābād, *vide* Nāsir Jang.

Nizam-uddaula, Nawab, نظام الدوله, whose original name was Mar Phulwārī, was the eldest son of Mir Ja'far 'Alī Khān, Nawāb of Bengal, whom he succeeded in February, 1765 A. D. and assumed the above title. His mother's name was Mannī Begam. He died about the month of May, 1766 A. D., Zil-hijja, 1179 A. H., and was succeeded by his brother Saif-uddaula.

Nizam-ul-Mulk Muhammad, نظام الملک محمد, (the son of 'Alī Sayyad Junaidī, to whom the Jāma-ul-Hikayat is dedicated), was the general of Shams-uddin Altamsh, king of Dehli. He was living in 622 A. H.

Nizam-ul-Mulk, نظام الملک, a justly celebrated minister of Sultān Alp Arsalān, second king of the Saljūkides, and afterwards of his son Malikshāh; to his virtue and ability is attributed the success and prosperity of their reign. After an administration of 30 years, the fame of the wazīr, his wealth and even his services, were transformed into crimes. This venerable statesman, at the age of 39 years, was dismissed by his master, accused by his enemies, and was stabbed by an assassin, who was a follower of Hasan Sabbāh, the Old Man of the mountain, on Friday night the 15th of October, 1092 A. D., Ramazān, 485 A. H. at a place called Nahāwand. His body was carried to Isfahān where he was interred with great pomp. It is said that the assassin was suborned against him by Malikshāh, who was fatigued to see him live so long. The Sultān survived him 35 days only. Nizām-ul-Mulk appears to be the author of the work, entitled "Siar-ul-Malūk."

Nizam-ul-Mulk, نظام الملک آصف جاه, entitled 'Asaf Jāh, whose original name was Chīn Kulich Khān, was the son of Ghāzī-uddin Khān Fīroz Jang a favourite officer of the emperor 'Alamgiri, under which monarch he also distinguished himself. In the reign of the emperor Farrukh-siyar, he held the government of Morādābād and was afterwards appointed governor of Mālwa, which province he restored to a flourishing condition, but the reputation he acquired rendered him an object of jealousy to the two brothers, Sayyad 'Abdullah Khān and Husain 'Alī Khān, who wished to remove him to another quarter less favourable to his interest than the frontier of the Dakhin; but Nizām-ul-Mulk not willing to quit his post, excused himself, and resolved to seek an independent power in the Dakhin. The disturbed state of that country gave him a pretence for raising troops, and turned his attention to the conquest of the Dakhin. By intrigue and money he obtained possession of the fort of Asirgarh about the year 1717 A. D., and procured the junction of several officers of the province. He was pursued from Hindūstān by the force under Dillāwar Khān and another under 'Alam 'Alī Khān, both of whom he defeated and slew in battle in April, 1720 A. D., and at last remained without a rival in the Dakhin. In the reign of Muhammad Shāh, after the death of the two Sayyads, he was invited to court by that emperor; and on his arrival at Dehli, the high office of wīzarat was conferred on him, but Nizām-ul-Mulk being soon disgusted with

the state of things at court, sent in his resignation, and marched off for the Dakhin, and though he continued to send honorary presents, on fixed occasions to the emperor, he thenceforth conducted himself, in other respects, as an independent prince, and governed the provinces of the Dakhin for 30 years with great ability and success. He was present in the battle which took place between Muhammad Sháh and Nádir Sháh, and is the progenitor of the present Nizáms of Haidarábád. He died on the 22nd May, 1748 A. D., 4th Jumáda II, 1161 A. H., thirty-seven days after the death of the emperor Muhammad Sháh, aged 104 lunar years, and was buried at Burhánpúr near the tomb of Sháh Burhán-uddín Gharib. He left behind him six sons, viz., Gházi-uddín, Násir Jang, Salábat Jang, Nizám 'Alí, Basálat Jang and Mughal 'Alí, and was succeeded in the government of the Dakhin, by the second, Mir Ahmad surnamed Násir Jang, who was present at Burhánpúr when his father died; the eldest Gházi-uddín Khán then residing at Dehlí in the office of Amír-ul-'Umra. Násir Jang was assassinated in December, 1750 A. D., and Muzaffar Jang a grandson of Nizám-ul-Mulk was placed on the throne, and soon after assassinated in February, 1751 A. D.; Salábat Jang, by the influence of the French, was then proclaimed and reigned until 1761 A. D., when he was imprisoned, and in 1763 A. D. put to death by his brother Nizám 'Alí, who ascended the throne and reigned until the 6th August, 1803 A. D. when he died, and was succeeded by his eldest son Mirzá Sikandar Jáh. Sikandar Jáh died on the 23rd May, 1829 A. D., and was succeeded by his son Mir Farkhunda 'Alí Khán the present Nizám (1858). Nizám-ul-Mulk appears to be the author of a Diwán which was found in the Library of Tipú Sultán called "Diwán 'Asaf Nizám-ul-Mulk."

Nizam-ul-Mulk Bahri, نظام الملك بحري, the father

of Ahmad Nizám Sháh Bahri who was the first king of the Nizám Sháhí dynasty. Nizám-ul-Mulk was originally a Bráhmán of Bijánagar, but being taken prisoner in his infancy by the army of Sultán Ahmad Sháh Bahmaní, was made a Musalmán, and was educated as one of the royal slaves. He finished his education under the same tutor with the king's eldest son Sultán Muhammad, and became eminently learned in Persian and Arabic literature. On the accession of Sultán Muhammad II to the throne of the Dakhin in 1463 A. D., he was raised to the rank of a thousand and the charge of the royal falconry was entrusted to him, on which account he was called Bahri, i. e., a falconer. By degrees he rose to the highest honours and was appointed governor of Tilangána. On the death of Muhammad Sháh in 1482 A. D., he by his will became first minister to his son Sultán Mahmúd II, who added Bír and other districts to his jágir. This he committed to his son Malik Ahmad, who took up his residence at Khaibar and employed himself diligently in the affairs of his government, and after his father's death set up a separate dynasty in the Dakhin called Nizám Sháhí, the capital of which was Ahmadnagar. Nizám-ul-Mulk who had the sole power of the administration in his hands, latterly paid little or no regard for the king's authority, was murdered by the orders of the Sultán about the year 1486 A. D., 891 A. H., or some time afterwards.

Nizam-ul-Mulk Mahmud, نظام الملك محمود,

the son of Abi Sa'id Junaidi, a general and wazir of Shams-uddín Altamsh, king of Dehlí. He died in the reign of Sultána Razia, on the mountains of Sirmor where he had taken refuge from his enemies about the year 1238 A. D.

Nizari, Hakim, حكيم نزاری قهستاني, of Kohistán, a

man of talents, but given to gaieties and pleasure, particularly to wine. He travelled much, and in his travels

he met Sa'dí and other distinguished men. Towards the end of his life he retired from the world and lived by agriculture. He died in 1320 A. D., 720 A. H., and left besides a Diwán, two Masnawis.

Nuh I, Samani, Amir, امیر نوح سامانی, the fourth

king of the Samánian dynasty, succeeded his father Amír Nasr to the throne of Khurásán and Bukhárá in 942 A. D., 331 A. H., and died in 954 A. D., 343 A. H. His son 'Abdulmalik succeeded him.

Nuh II, Samani, Amir, امیر نوح سامانی دوم,

seventh king of the Samánian dynasty, surnamed 'Abú'l Kásim, succeeded his father Amír Mansúr I in March, 976 A. D., Rajab, 365 A. H. His reign was marked by extraordinary vicissitudes of fortune. He was contemporary with Subaktagin, a chief of high reputation, who had established a principality at Ghazni. He died in 997 A. D., Rajab, 387 A. H., and was succeeded by his son Mansúr II.

Nur 'Ali Shah, نور علي شاه, a leader of the Sáfí sect

and disciple of Ma'súm 'Alí Sháh, is supposed to have been poisoned, and died on the 3rd June, 1800 A. D., 10th Muharram, 1215 A. H. close to the grave of the prophet Jonas, within a league of Mousal, vide Masúm 'Alí Sháh.

Nuri, قاضي نور الدين اصفهاني تخلص به نوری, poetical

appellation of Kázi Núr-uddín of Isfahán who died in 1592 A. D., 1000 A. H., and left a Diwán.

Nuri, نوری, a poet who is the author of the "Maulúd

Núria," in verse, which he dedicated to Sultán 'Abú'l Muzaffar Ya'kúb Bahádur Khán, commonly called Ya'kúb Beg. He died in the year 1482 A. D., 887 A. H.

Nuri, نوری, vide Núr-uddín Safaidání.

Nur Jahan Begam, نور جهان بیگم, the favourite

Sultána of the emperor Jahángir, was the daughter of the wazir Ya'tmad-uddaula whose tomb is at Aghrah. She had attracted the notice of the prince Sultán Salim (afterwards Jahángir); but was, at the suggestion of his father the emperor Akbar, in order to withdraw the lady from the attentions of the prince, married to Sher Afghán Khán, a young Persian lately come into the service, and to whom Akbar gave a jágir in Bengal. After the death of his father, Jahángir appointed Kutb-uddín Khán his foster-brother the son of Shaikh Salim Chishtí, as governor of Bengal with the intention that he might procure for him the object of his passion. Kutb-uddín Khán on his arrival at Burdwan was slain by Sher Afghán Khán, who was himself despatched by Kutb-uddín's attendants. Núr Jahán was seized and sent as a prisoner to Dehlí, and was at first placed by the emperor among the attendants of his mother, but he subsequently married her in the sixth year of his reign 1610 A. D., 1019 A. H. changed her name, which was Mehr-un-Nisá, into Núr Jahán (the light of the world), and raised her to honours such as had never before been enjoyed by the consort of any king in India. From this period her ascendancy knew no bounds; the emperor took no step without consulting her; and on every affair in which she took an interest, her will was law. A circumstance so uncommon in an Asiatic government is thus recorded on the coins of that period. "By order of the emperor Jahángir, gold acquired a hundred times additional value by the name of the empress Núr Jahán." Her father Mirzá Ghayás or Avas was made prime minister with the title of Ya'tmad-uddaula; and her two brothers were raised to the first rank of 'Umra, by the titles of Ya'tkád Khán,

and 'Asaf Khán. One of the accomplishments by which she captivated Jahángir, is said to have been her facility in composing extemporary verses. After the death of her husband, she was treated with much respect and allowed a stipend of £250,000 a year. She survived Jahángir eighteen years, and died aged 72 in 1645 A. D., 1055 A. H., at Láhor, where she was buried in the mausoleum of her husband close to his tomb; some say, near the tomb of her brother 'Asaf Khán on the banks of the Ráwí, at Láhor. Hugh Murray in his History of British India, p. 230, by his erroneously asserting, that she was buried in the mausoleum at Ágrah called the Tájj Mahal, has misguided many others. Even so late as the year 1858 A. D., the author of the "History of the Indian Revolt," page 109, says "that this was the mausoleum of Sháh Jahán and his favourite wife Núr Jahán."

Nur Muhammad, **سید نور محمد بدانی**, a Sayyad of Badáon, was a learned and pious Musalmán of the sect of Nakshband. He died on the 3rd August, 1723 A. D., 11th Zí-Ka'da, 1135 A. H.

Nur Manzil, **نور منزل**, name of a garden in Ágrah, built by the emperor Jahángir, which is now called Bâgh Dahra. There is a large well in the garden, so large that it is more like a tank.

Nur-uddin Ahmad, **شيخ نور الدين احمد**, surnamed **Ḳuṭb 'Alam**, which see.

Nur-uddin Arsalan Shah, **نور الدين ارسالان شاه**, a prince of Mousal and Mesopotamia, of the family of Zangí, and grand-nephew of the famous Núr-uddin, Sultán of Aleppo and Damascus. He succeeded his father, Azz-uddin Masa'ud, 1193 A. D., 589 A. H., (the year of the death of Sálah-uddin). During a reign of 18 years, he established in some measure the declining power of his house, and compelled the minor princes of his family, to acknowledge his supremacy as lord paramount. He died 1210 A. D., 607 A. H., regretted by his subjects as a mild and beneficent ruler. His son Azz-uddin, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Núr-uddin Arsalán II who survived him only a few months.

Nur-uddin 'Ali, **نور الدين علي**, **Malik Mansur**, **ملك منصور**, the second Sultán of the dynasty of Tartar or Baharite Mumlúks in Egypt, was placed on the throne by the Amirs after the assassination of his father Malik Mo'izz 'Azz-uddin Eibak, 1257 A. D., 655 A. H., at the age of fifteen. His short reign of two years was troubled by continual feuds among the Mamlúk chieftains, and attempts on the part of the Ayyúbite princes of Syria to recover the lost sway of their family in Egypt; and the apprehension of an irruption of the Mughals under Halákú, who had taken Baghdád and destroyed the Khiláfat, shewed the necessity of substituting a ruler of matured years and experience. The Amir Ḳutuz accordingly assumed the reigns of government, 1259 A. D., 657 A. H., and no more is heard of Núr-uddin. *Vide* Malik Mo'izz 'Azz-uddin.

Nur-uddin bin-Lutf-ullah, **نور الدين بن لطف الله**, better known as Háfiẓ 'Abrú, which see.

Nur-uddin 'Ali, **نور الدين علي**, **Malik-ul-Afzal**, **ملك الافضل**, the eldest of the seventeen sons of Sálah-uddin; born 1170 A. D., 565 A. H. In the partition of his father's extensive dominions, which followed his death in 1193 A. D., Damascus and Southern Syria with Palestine fell to the lot of Núr-uddin; but in the dissensions

which soon followed, he was stripped of his kingdom by his uncle Saif-uddin 'Abú Bakr (the Saphadin of Christian writers), and his brother 'Usmán, made Sultán of Egypt, 1196 A. D. *Vide* Malik-ul-Afzal.

Nur-uddin Mahmud, **نور الدين محمود**, **Malik-ul-'Adil**, **ملك العادل**, one of the most celebrated and power-

ful of the Muhammadan rulers of Syria in the age of the Crusades, born 1117 A. D., 511 A. H., was a younger son of 'Imád-uddin Zangí, the second of the dynasty of the Atábaks of 'Irak and Syria. At the death of his father, who was murdered by his own Mamlúks at the siege of Jabbár, 1146 A. D., 541 A. H., Núr-uddin hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Mousal for a capital, fell to the lot of the elder brother Saif-uddin; and the feeble attempts of Alp Arsalán, a prince of the house of Saljúk, to assert his ancestral claims to the dominion of these provinces, were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Núr-uddin were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine: Josceline de Courtenay, whose capital of Edessa had been taken by Zangí a few years previous, was signally repulsed in an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Núr-uddin, who even levelled the fortifications of the town to prevent its ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second Crusade, undertaken 1148 A. D., 543 A. H., under Louis VII of France and the emperor Conrad; but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Suljúki Turks in their march through Anatolia to Palestine, the project of retaking Edessa was abandoned as hopeless, the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III of Jerusalem, was foiled when on the eve of success by the address with which the minister of the Muslim prince Mujir-uddin fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Núr-uddin, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (27th June, 1149 A. D.,) routed and slew the prince Raymond, whose head was sent as a trophy to the Khalif at Baghdád; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon after seized while hunting by a marauding party of Turkmans, and died in confinement, while the remaining dependencies of Edessa, the fortress of Aintab, Tellbasher, Ravendan, &c., fell almost without resistance into the power of Núr-uddin, whose dominions now included the whole of Northern Syria. Mujir-uddin was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his wazir Mo'in-uddin Anár, whose daughter Núr-uddin had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Ascalon by Baldwin III in 1153 A. D., and dreading an attack from the Christians, voluntarily offered their allegiance to Núr-uddin (1154) as the price of his protection. The weak Mujir-uddin resigned his power, and sought an asylum at the court of the Khalif of Baghdád, which then seems to have been the usual retreat of deposed princes; while Núr-uddin, the circuit of whose realms now encompassed on all sides by land the Latin territories in Palestine, and extended to the frontiers of the Fatimite possessions

in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. The death of Baldwin III in 1162 A. D., released Núr-uddin from the ablest of his antagonists, his brother and successor, Almaric, or Amoury, being far inferior to Baldwin, both in prowess and abilities. Mesopotamia, ruled by the Sultán's nephews, acknowledged his supremacy as head of the family; he was now, by his officers, absolute master of Egypt; his name was recited with that of the Khalif Mustazi of Baghdád in all the mosques throughout his dominions, and even in the holy cities of Mecca and Medina, which Túrán Sháh, brother of Sálah-uddin, had made dependencies of Egypt. But the power and glory of Núr-uddin had now attained their highest pitch, the three remaining years of his life were unmarked by any memorable achievement, and disquieted by the forebodings of the future downfall of his house by the ambition of Sálah-uddin, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. Núr-uddin was preparing to march into Egypt to reduce or expel his refractory vassal, when an attack of quinsy terminated his life at Damascus after a prosperous reign of 27 years on the 26th of May, 1173 A. D., 21st Shawwál, 569 A. H. His son Malik-us-Sálah Ismá'íl, a youth, 11 years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped, by Sálah-uddin, of Damascus and the greater part of Syria, and died 8 years afterwards, reduced to the sovereignty of Aleppo and its dependencies.

Nur-uddin Muhammad, Mirza, مرزا نور الدين

محمد, son of 'Alá-uddin Muhammad, the son of Khwája Husain. He was married to the daughter of the emperor Bábar, named Gulrukh Begam, by whom he had Salíma Sultána Begam who was married to Bairám Khán.

Nur-uddin Muhammad Ufi, نور الدين محمد عوفي

the author of the "Jáma'-ul-Hikáyát," a collection of historical anecdotes. This work he wrote and dedicated to Nizám-ul-Mulk Mahmúd, a general of Shams-uddin Altímsh, king of Dehli, about 1230 A. D., *vide* Muhammad Ufi, and Sadr-uddin Ufi.

Nur-uddin Safaiduni, Mulla, ملا نور الدين سفيدوني

entitled Nawáb Tarkhán, was a native of Jám in Hirat and brought up at Mashhad. He was a favourite companion of the emperor Humáyún; and as the Pargana of Safaidún had been conferred on him as jágír, he was consequently called Safaidúní. He cut a canal from the river Jamna to Karnál in the year 1569 A. D., 977 A. H., and named it "Sheikhú Nahr," in honour of the prince Sultán Salím, who was born in that year and was nicknamed by his father the emperor Akbar, Sheikhú Bába. He was an excellent poet and has left a Díwán or book of Odes. His poetical title was Núrí.

Nur-uddin Shirazi, نور الدين شيرازي, *vide* Hakim Núr-uddin Shirázi.

Nur-uddin, Shaikh, شيخ نور الدين, an historian who wrote the history of Kashmír in Persian called "Tárikh Kashmír," which in after times was continued by Haidar Malik and Muhammad 'Azim.

Nur-ul-Hak, Shah or Shaikh, شاه نورالحق, surnamed Al-Mashrakí, Al-Dehlawi and Al-Bukhári, was the son of Shaikh 'Abdul Hak bin-Saif-uddin of Dehli. He is the author of the "Zubdat-ut-Tawarikh," which is an enlarged edition of his father's history, and was

composed in order that by improving the style and supplying the omissions, he might render it worthy the acceptance of his patron, Shaikh Faríd-uddin Bukhári, with whom he was connected by marriage, and who under the title of Murtaza' Khán managed for some time the affairs of the empire in the reign of the emperor Jahángir. He has also written a Sharah on the "Sabih Bukhári" and "Muslim." He died in the reign of the emperor 'Alamgir, 1662 A. D., 1073 A. H.

Nur-ul-Hak, قاضي نور الحق بريلي, Kázi of

Bareilí, *vide* Muná'im.

Nur-ullah Shustari, Mir, مير نورالله شوستري

who is sometimes called Núr-ullah bin-Sharif-ul-Husaini-ush-Shústari, was a nobleman at the court of the emperor Akbar. He is the author of the work called "Majális-ul-Mominín." This great biographical work, is a mine of valuable information respecting the most notable persons who professed the Shiá faith. The author has given an entire book or section (the fifth Majális) to the lives of the traditionists and lawyers, and has specified the principal works by each learned doctor at the end of their respective histories. Núr-ullah was a zealous Shiá and suffered in the year 1610 A. D., 1019 A. H. for his religious opinions in the reign of Jahángir, *vide* Súfi.

Nur-un-Nisa Begam, نور النساء بيگم, the daughter of Ibráhím Husain Mirzá by Gulrukh Begam. She was married to prince Mirzá Salím afterwards Jahángir.

Noubat Khan, Nawab, نواب نوبت خان, an officer

of the reign of the emperor Akbar, whose mausoleum is in old Dehli close to the seraglio of Sháh-Jahán. It was built in the year 1565 A. D., 973 A. H. and is called "Núli Chhatrí" on account of its having a blue canopy at the top. It is now in a ruinous state.

Noudar or Nouzar, نودر, an ancient king of Persia of the Pishdadian dynasty, *vide* Manúchehr.

Nounihal Singh, نونihal سنگه, *vide* Kharag Singh, ruler of the Panjáb.

Nouras Bano Begam, نورس بانو بیگم, the wife of Shah Nawáz Khán, wazír. She was living in September, 1659 A. D., Muharram, 1070 A. H.

Nousherwan, نوشیروان عادل, surnamed 'Adil or the

Just (Chosroes of the Greeks), was the son of Kúbád, king of Persia, at whose death 531 A. D., he ascended the throne of that kingdom. The accounts given by Eastern and Western authors, of the successes of this king in his invasions of the Roman empire, differ but very little. Some of the former have falsely asserted that he took an emperor of the Romans prisoner; and they have all, with a partiality that, in national historians writing of this monarch, seems almost excusable, passed over the few reverses which his arms sustained. But the disgraceful peace which the emperor Justinian purchased at the commencement of the reign of Nousherwán, the subsequent war, the reduction of all Syria, the capture of Antioch, the unopposed progress of the Persian monarch to the shores of the Mediterranean, his conquest of Iberia, Calchos, and the temporary establishment of his power on the banks of the Phasis, and on the shores of the Euxine, are facts not questioned by his enemies. They, however, assert, that his genius, as a military leader, even when his fortune was at the highest, was checked by Belisarius, who was twice sent to oppose his progress; and whose success, considering his want of means, and the character of the court he served, was certainly wonderful. In all the negotiations which took

place between the emperor Justinian and Nousherwán, the latter assumed the tone of a superior. His lowest servants were treated, at the imperial court, in a manner calculated to inflame the pride, and raise the insolence of a vain and arrogant nation: and the impressions which this conduct must have made, were confirmed by the agreement of the Roman emperor to pay 30,000 pieces of gold; a sum which could have been of no importance to Nousherwán, but as it showed the monarch of the Western world in the rank of one of his tributaries. In a second war with the Roman emperors Justin and Tiberius, Nousherwán, who though 80 years of age, still led his armies, experienced some reverses of fortune: but the perseverance and valour of the aged sovereign were ultimately rewarded by the conquest of Dara and the plunder of Syria, 572 A. D. He died after a prosperous reign of 48 years about the year 579 A. D., and was succeeded by his son Hurmuz IV.

Muhammad, who was born during the reign of Nousherwán, 571 A. D., used to boast of his fortune, in being born when so just a king reigned. This is great praise, and from a source that cannot be suspected of flattery.

Nousherwan Kirmani, نوشيروان كرماني, an author who translated the "Ardai Viráf-náma" originally written in the Zend, into the modern Persian. Another translation was made by Zaratash Bairám in Persian prose and one in verse. This work was translated into English by Mr. J. A. Pope and published at London in 1816. See Ardai Viráf.

Nouzar, نوذر, an ancient king of Persia, *vide* Manúchehr.

Nuzhat, نزهت, poetical name of Muhammad 'Azím of Dámghán, a poet who is the author of a *Díwán*. He died in 1724 A. D., 1137 A. H.

O.

Oktai Kaan or Khan, اکتاء قان, the eldest surviving son of Changez Khán whom he succeeded to the dominions of Tartary and Northern China, being crowned as Khákán or emperor 1227 A. D., 624 A. H. He died by excess of wine seven months after his brother Chughtái, about the month of January, 1242 A. D., 639 A. H. He was of a mild and generous disposition and governed his conquered subjects with impartiality and justice. As a warrior, he was brave, but prudent, and as a sovereign, equitable and benevolent. He was succeeded by his son Kayúk Khán.

List of the Khákáns of Tartary.

	A. D.
Oktái Káán, eldest son of Changez Khán, began ..	1227
Kayúk Khán, son of Oktái Káán	1242
Mangú Káán, eldest son of Túlí Khán	1243
Kablái Khán, son of Mangú Káán, succeeded to the kingdom of Tartary in 1259 A. D. and died in 1294 A. D. His brother Halákú Khán, after the death of his father, succeeded to the kingdom of Persia, <i>vide</i> Halákú Khán	1259

Oodham Bai, اودهم باي, the mother of the emperor Ahmad Sháh, the son of Muhammad Sháh of Dehli. On the accession of her son to the throne, she received the titles of Nawáb Báí, Nawáb Qudsia, and Sáhíba Zamání, and her brother Mán Khán was raised to the rank of 6000 with the title of Mo'takid-uddaula.

Orkhan, اورخان, the son of Othmán or Osmán, the son of Amír Tughral. After his father's death he made himself Sultán of the Turks at Brusa in 1327 A. D., 727 A. H.

by the destruction of his elder brothers. He added largely to the territories of his father, and formed a body of infantry, afterwards formidable to Europe—the Yenicheri or Jannisáris. He died about the year 1359 A. D., 760 A. H. and was succeeded by his son Murád I (Amarath).

P.

Padmawati, پدمارتي, daughter of the Rájá of Ceylon, who was carried off forcibly by Ratan Sain, Rájá of Chittour, and taken away from him by Sultán 'Alá-uddín when he conquered Chittour about the year 1303 A. D., 703 A. H. Her story called "Kissae Padmáwat," has been written in Persian poetry by Husain of Ghazni, and there is also a version in the Bhákha language in verse, by Malik Muhammad Jáesi. There is another in Persian prose by Ráe Gobind Munshi who wrote it, in 1652 A. D., 1062 A. H., and called it "Tukfat-ul-Kulúb," which is also a chronogram for that year. In the year 1796 A. D., 1211 A. H., another translation into Urdú verse was written by two poets, the first part by Mír Ziyá-uddín 'Ibrat, and the last by Ghulám 'Alí 'Ishrat.

Palas or Palash, پالاس, (the Valens of Roman History) succeeded his father Fíroz I on the throne of Persia 484 A. D. He reigned four years, and was succeeded by his brother Qubád.

Panahi, پاناھي, a celebrated poet and artist, who, says 'Ashik, "broke the pencil of the Frank painters, and by painting a single rose-leaf could metamorphose Winter into Spring."

Parhez Bano Begam, پرهيز بانو بيگم, daughter of Sháh Jahán by Kandharí Begam. She died in the year 1675 A. D., 1086 A. H.

Parsaji, پرساجي, also called Parsárám Bhosla, the son of Rághoji Bhosla, succeeded his father in the government of Berár or Nágpúr in March, 1816 A. D., but being an idiot, he was soon after strangled by Múdhaji surnamed 'Apá Sáhíb, who was acknowledged by the English.

Parsaram Bhao or Bhosla, پرسرام بهاؤ, *vide* Parsáji.

Partap Singh, پرتاپ سنگه, Rájá or Ráná of Udaipur, was the son of Udai Singh, the son of Ráná Sanga. Partap Singh, who is still idolized by his countrymen for the heroism with which he repelled the attacks of the Mughals, and preserved the germ of national independence in his wild fastnesses, reigned in 1614 A. D., and recovered the greater portion of his dominions before Akbar died. He founded the capital of Udaipur, and died in 1594 A. H.

Partab or Partap Pal, پرتاپ پال, present Rájá of Karouli.

Partap Singh, پرتاپ سنگه, eldest son of Rájá Mán Singh, the son or nephew of Rájá Bhagwán Dás Kachhwáhá of Amber. He died before his father, and left a son named Maha Singh, the father of Mírzá Rájá Jai Singh.

Partap Singh, پرتاپ سنگه, Rájá of Jaipur. He succeeded his father Mádho Singh in 1778 A. D., and died in 1803 A. D., when he was succeeded by his son Rájá Jagat Singh. Don Pedro de Silva was employed by Partap Singh as a physician, at the time when Colonel Polier visited Jaipur in search of the Vedas of the Hindús, about

the year 1788 A. D. His son or grandson Augustine de Silva who received pension from the Rájá of Bhartpúr died in the year 1856 A. D.; his son Joseph de Silva is now at Agra, and the pension is still (1857) continued to him. After the death of Jagat Singh who died without issue, Rájá Jai Singh III, posthumous, believed supposititious, succeeded him 1818 A. D.

Partap Singh Narayan, پرتاپ سنگه ناراین, Rájá of Sitára, the son of Rájá Sáhú, commonly called Abba Sáhí and grandson of Rághoji Bhosla. He was closely confined by the Peshwa Báji Ráo. After the dethronement of Apá Sáhí, he was released from confinement and formally enthroned by the English on the 11th April, 1818 A. D., and a part of the Púna territories assigned for his support. On the 25th September, 1819 A. D., a treaty was concluded between the British Government and the Rájá, ceding to him the districts he subsequently possessed. He violated his treaty, was deposed in 1839, and died at Benares in 1847 A. D. He left only one daughter, but was reported to have adopted Balwant Singh Bhosla, as her son. His next brother having died without issue in 1821; the third brother Sháhji alias Appa Sáhí succeeded in 1839 A. D. and died 5th April, 1848 A. D., leaving no issue.

Parwana, پروانه, poetical name of Kúnwar Jaswant Singh, a son of Rájá Bení Bahádúr. He died in 1832 A. D., 1248 A. H.

Parwiz, Sultan, سلطان پرویز, second son of the emperor Jahángír. His mother's name was Sáhí Jamál, daughter of Khwája Hasan, uncle of Zain Khán Koka. He was born at Kábul about the year 1590 A. D., 998 A. H. and died at Burhánpúr in his 38th year on the 28th of October, 1625 A. D., 6th Safar, 1035 A. H. At a place called Sultánpúr near Agra on a spot of 450 bighas, he had built many splendid buildings now in ruins.

Pashang, پاشنگ, an ancient king of Túrán, and father of Afrásiáb.

Payam, پیام, the poetical name of Mír Sharaf-addín who died at Agra in the year 1753 A. D., 1166 A. H.

Payami, پیامی, the poetical name of 'Abdul-Salám. He lived during the reign of Akbar; *vide* Ain Translation I, 601; [and Sprenger, p. 119].

Pir Ali Hajwiri, Shaikh, شیخ پیر علی هجویری, a native of Hajwír, a village in Ghazni, and author of the work called "Kashf-ul-Mahjúb." He died about the year 1064 A. D., 456 A. H., and is buried at Láhor.

Pir Badar, پیر بدر, a celebrated Musalmán saint whose tomb is at Chitagún in Bengal and is evidently of great antiquity. There is a stone scraped into furrows, on which, it is said, Pír Badar used to sit; there is also another bearing an inscription, which from exposure to the weather, and having on it numerous coats of whitewash, is illegible. There is a mosque near the tomb, with a slab of granite, bearing an illegible inscription, apparently from the Kurán. At a short distance is the Masjid of Muhammad Yásín with an inscription conveying the year of the Híjri 1136. (1724 A. D.)

Pelaji or Belaji, بیلاجی, the second Gaikowár and Rájá of Baroda. In 1721 A. D. he laid the foundation of the

future greatness of Baroda on the firm foundation of a most sagacious policy. He was murdered by the Rájá of Jaudpúr while engaged in the congenial occupation of lifting some of the Rájá's property. He was succeeded by his son Damaji who was an unworthy representative of his illustrious sire. He had the audacity to declare open war against the Peshwa while the Peshwa was unencumbered with any other quarrels, and as the result of this unequal contest, he lost half of his possessions, and was forced to hold the other half himself as a fief from the Peshwa. Syaji, the son of Dauroji, was a fool, and Anand Ráo was a fool, that is, not fools in the conventional and uncomplimentary sense of the word, but literally fools—persons of weak intellect. But they were the heirs to the throne, and it was sought to make them the victims of an usurpation. The British Government was horrified at this iniquity and they stepped in to prevent it. Afterwards when the British were engaged in their fresh struggle with the Peshwa, Baroda sided with us. The Marhatta confederacy was broken up, and in the final settlement, the Gaikowár received a large accession of territory. Anand Ráo died in 1819 A. D., and was succeeded by Saiaji Ráo. Since then we have maintained what was called by the term of the treaty our *alliance* with Baroda.

Pir Muhammad, پیر محمد جهانگیر, was the eldest son of Jahángír Mirzá and grandson of Amír Taimúr. He was sent to India some time before his grandfather, *viz.*, in the year 1397 A. D., 799 A. H., and had already taken possession of Multán when his grandfather invaded it. He was a brave prince and his grandfather had bequeathed his crown to him; but he was at Kandahár when his grandfather died; and Khalíl Sultán, another grandson, who was present with the army, obtained the support of several powerful chiefs, and the possession of Samarkand, the capital of the empire. A contest took place between these princes, which terminated unfavourably for Pír Muhammad, who was put to death by the treachery of his own minister six months after the death of his grandfather, 1405 A. D., 808 A. H.

Pir Muhammad, Mulla, of Shirwan, ملا پیر محمد شروانی, an officer who held the rank of 5000 in the time of the emperor Akbar. He was drowned in the river Nabada in pursuit of Báiz Bahádúr, king of Málwá, 1561 A. D., 969 A. H.

Pir Muhammad, Shah, شاه پیر محمد, a Pírzáda or Mutwallí of the Dargáh at Saloun, who died in 1688 A. D., 1099 A. H.

Pir Muhammad, پیر محمد, *vide* Aghar Khán.

Peshwa, پدشوا, *vide* Báláji Ráo Bishwanáth Peshwa.

Peroses, پیروسیس, of the Greeks, *vide* Fíroz.

Perron, General, پیرن جنرل, a French soldier who came to India and was employed by Nizám 'Alí Khán of Haidarábád as a Colonel. When on the 1st of September, 1798 A. D. a treaty was concluded between the English and the Nawáb, Perron with his French troops were discharged from his service and employed by Daulat Ráo Scindhia the Gwáliar Chief. When M. Duboigne who had the command of the districts of Koel, Alígarh &c., went home, Mon. Perron was appointed General and succeeded him, and continued in command till Lord Lake on the 29th of August, 1803 A. D. took these places, and General Perron being defeated, went over to Lakhnau. He subsequently went home to France.

Persia, پارسيا. For ancient kings of Persia of the 1st or Pishdadian dynasty, *vide* Kaimurs.

For ancient kings of the 2nd or Kayanian dynasty, *vide* Kaikubad.

The ancient kings of the Greek dynasties founded after the death of Alexander the Great by his generals who were called by the Persians Ashkánians and Ashghánians or Arsacidae of the Greeks, are not given in this work.

For the ancient kings of Persia of the Sásanian race called by the Persians Malúk-ut-Tawáf or Petty Kings, *vide* Ardisher Bábagán.

Phul, Shaikh, شيخ پهل, a brother of the saint Muhammad Ghaus of Gwáliar, which see. He is also called Phúl Shahíd. His tomb is on a hill near the fort of Bayana.

Piari Bano, پياري بانو, the second wife of prince Shujáa', son of the emperor Sháh Jahán. She bore him three daughters and two sons. She was so famed for her wit and beauty, that songs were made and sung in her praise in Bengal; and the gracefulness of her person had even become proverbial. After her husband's melancholy death in Arracan, she dashed her head against a stone and died, and two of her daughters poisoned themselves, while the third was married to the Rájá of that place.

Pindar Razi, پندار رازی, a poet of Rei whose proper name is Kamál-uddín, and who lived at the court of Sul-tán Majd-uddaula, son of Fakhr-uddaula, about the year 1009 A. D., 400 A. H., and wrote poetry in Arabic, Persian and the Dilamí language.

Pirithi Raj, پيرثي راج, the Chauhán Rájá of Ajmere and Dehlí who, in his last battle with Shaháb-uddín Ghori in 1192 A. D. was taken prisoner and conveyed to Ghazni where he stabbed himself, or was put to death. He is also called Pithoura.

Pirithi Raj Rathor, پيرثي راج راتھور, a Hindú chief who held a high rank in the service of the emperor Sháh Jahán, and died in the Dakhin 1656 A. D., 1066 A. H. After his death his brother Rám Singh and his son Keisri Singh were raised to suitable ranks.

Pirithi Singh, پيرثي سنگه, *vide* Mádhó Singh Kachhwáha.

Pithoura, پٹھورا, *vide* Pirithí Ráj the Chauhán Rájá.

Purbahae Jami, پور بهاء جامي, a poet, who was a native of Jám a village in Hirát. He flourished in the reign of Arghún Khán and was cotemporary with Humám Tabrezí.

Pur Hasan Asfaraeni, پور حسن اسفرايني, a very pious Musalmán who was a native of Asfaráén. He was a disciple of Shaikh Jamál-uddín Zákir, a cotemporary of Shaikh Razi-uddín Alí Lálá, and a good poet, and has left a Diwán consisting of Persian and Turkish Ghazals. In his Persian poems, he uses for his poetical appellation, his own name, *viz.*, "Púr Hasan," and in his Turkish compositions, "Hasan Ughlí."

Pran Sukh, پړان سک, a learned Hindú, of the Káyeth caste, who is the author of an Inshá or specimens of letter writing, entitled "Insháe Ráhat Ján," written in the reign of the emperor Muhammad Sháh and completed in the year 1750 A. D., 1163 A. H.

Prithi Raj, پيرثي راج, *vide* Pirithí Ráj.

Prithi Singh, پيرثي سنگه, Mahárájá of Kishangarh, situated to the south of Jaipúr intervening between the territory of the British province of Ajmere. The ruler of this small but prosperous state, Mahárájá Prithi Singh, is described as a man of high character. He was living in 1872.

Puranmal, پورنمل راجه, Rájá of Amber now called Jaipúr. He gave his daughter in marriage to Akbar Sháh in the year 969 A. H. He is also called Bihári Mal, which see.

Purdil, پردل, a poet who flourished in the time of 'Alam-gír, and is mentioned in the "Mirat-ul-Khayál."

R.

Raba'a Basri, رابعة بصري, a very celebrated pious lady of Basra, who had a good knowledge of all the traditions. She is said to have constructed a canal from Baghdád to Medina, was a contemporary of Sarí Saḳtí, and died in 801 A. D., 185 A. H.

Rabit, رابط, poetical name of Moulwí Abdul Ahad.

Raek, رايق, author of the biography called "Tazkira Ráék," an abstract of which was made by Siráj-uddaula Muhammad Ghaus Khán Nawáb of the Karnatik in 1842 A. D.

Rae Gobind Munshi, راي گوبند, a Kayeth who is the author of the story of Padmáwat in Persian, entitled, "Tuhfat-ul-Kulúb" which he wrote in the year 1652 A. D., 1062 A. H.

Rae Lonkaran, راي لون کرن, Rájá of the Pargana of Sambhar, lived in the time of the emperor Akbar, and died in the 11th year of Jahángír, 1615 A. D., 1024 A. H. He was a good Persian scholar, and used to compose verses; his poetical name was Tousani. He was succeeded in his territories by his son Manóhar Dás, whose poetical title, some authors say, was Tousani and not his father's. *Vide* Tousáni.

Rae Indarman, راي اندرمن, a Hindú, by caste a Bais of Hisár, and author of a work called "Dastúr-ul-Hisáb." He was living in 1768 A. D., 1182 A. H.

Rae Phukni Mal, راي پھکني مل, *vide* Nashát.

Rae Maldeo, راي ملديو, *vide* Maldeo Ráe.

Rae Rae Singh, راي راي سنگه, son of Ráe Kalián Mal Rathor, a descendant of Ráe Máldeo and zamindar of Bikaner in the time of the emperor Akbar. Ráe Kalián Mal with his son served under that monarch for several years, and received his niece in marriage. Ráe Singh subsequently gave his daughter in marriage to Sul-tán Salím, who, on his accession to the throne, conferred on him the rank of 5,000. Ráe Singh died in the year 1612 A. D., 1021 A. H.

Rae Rayan Raja Bikarmajit, راي رايان راجه, بكرماجيت, was the title of a Bráhma named Sundardás who at first served under the prince Sháh Jahán in the capacity of a Munshi. He afterwards rose by degrees to higher dignities and received the above title from the

emperor Jahāngir. When Shāh Jahān rebelled against his father, Bikarnājī, who was then with the prince, fell in the battle which took place between the troops of the prince and his father about the year 1621 A. D., 1030 A. H.

Rae Sarjan Hara, رای سرجن هارا, Rājā of Ranthambūr in the province of Āgrah, lived in the time of the emperor Akbar. After his death Rāo Bhoj Hārā succeeded him.

Rae Shew Das, رای شیو داس, a Khattrī who was appointed deputy to Rājā Jai Singh Subādar of Āgrah in the time of Muhammad Shāh. He built a fine garden at Āgrah on the banks of the Jamna which goes still after his name, Bāgh Shew Dās.

Rae Tansukh Rae, رای تنسکه رای, a Hindū whose poetical name was Shauk, was the son of Rāe Majlis Rāe, who was Nāeb of the Diwān Khālsa of Āgrah. He is the author of a Tazkira of Persian poets called "Safinat-ush-Shauk," and also of a small Diwān of 1000 verses. He was living at Āgrah in 1756 A. D., 1170 A. H.

Rafai, Sayyad, رافعی ساید. Was an inhabitant of Dehli and lived on for a long time in an old mosque which he repaired. He died about the year 1867 A. D., 1233 A. H.

Rafa'i, رافعی, whose proper name was Imām-uddīn, is the author of the "Tadwin," and several works in Persian.

Rafa'i, شیخ مصطفی الدین حسین رافعی, surnamed Shaikh Muhi-uddīn Husain. He died about the year 1422 or 1427 A. D., 825 or 830 A. H.

Rafi or Rafia', مرزا حسن بیگ رفیع, the poetical name of Mirzā Hasan Beg who was employed as secretary to Nazār Muhammad Khān the ruler of Tūrān. He came to India about the year 1646 A. D., 1056 A. H. in the reign of the emperor Shāh Jahān, who conferred on him the mansab of 500. He died in the time of 'Alamgir.

Rafi Khan Bazil, Mirza, مرزا رفیع خان باذل, author of the work called "Hamlae Haidari," containing the wars of Muhammad, and the first four Khalifas, viz., Abū Bakr, 'Umar, 'Usmān and 'Alī, in heroic verse consisting of 40,000 verses. He was a native of Dehli and a descendant of Ja'far Sarond Mashhadī. For some years he had the command of the fort of Gwāliar in the time of 'Alamgir, after whose death he lived in retirement at Dehli, where he died in 1711 A. D., 1123 A. H. He is also the author of a Diwān of Ghazals. His poetical name is Bāzil.

Rafizi Mua'mmai, رفیعی معمای, vide Mir Haidar Rafikī.

Rafi-uddarjat, رفیع الدرجات, the son of Rafi-ush-Shān and grandson of Bahādur Shāh. He was raised to the throne of Dehli by the two Sayyads, viz., 'Abdullah Khān and his brother Husain 'Alī Khān, after the dethronement of the emperor Farrukh-siyar on the 18th February, 1719 A. D., 8th Rabi' II, 1131 A. H., but died in little more than three months of a consumption at Āgrah on the 28th May the same year, 19th Rajab, 1131 A. H., when another youth of the same description, younger brother to the deceased was set up by the Sayyads under the name of Rafi-uddaula Shāh Jahān Sāni, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwāja Kutb-uddīn Kāki at Dehli. After their death the Sayyads pitched on a healthier young

man as their successor, who ascended the throne by the title of Muhammad Shāh.

Rafi-u'ddin, رفیع الدین, a poet who is the author of a very curious and entertaining Diwān or collection of poems. He was a native of Hindūstān, and probably of that province which is called the Dakhin. He served in a military capacity, and attached himself to the person of the illustrious emperor Akbar whom he first met at Kashmir in the year 1592 A. D. and received from that monarch the reward of his poetical labours. His Diwān which he commenced writing in the kingdom of the Dakhin, was brought to a conclusion in 1601 A. D., 1010 A. H. It contains about 15,000 distichs.

Rafi-u'ddin Haidar Rafa'i Mua'mmai, Amir,

امیر رفیع الدین حیدر رفعی معمای, is said to have composed more than 12,000 verses of chronograms, &c., but did not collect them. He was living in 1585 A. D., 993 A. H. This person appears to be the same with Mir Haidar Rafiyi Mua'mmai.

Rafi-uddin Lubnani, رفیع الدین لبنانی, native of Lubnān, a village in Isfahān. He was cotemporary with the poets Asir-uddīn Admānī, Sharaf-uddīn Shafrowā, and Kamāl-uddīn Ismā'il. He is the author of a Diwān.

Rafi-uddin, Shaikh Muhammad, شیخ رفیع الدین محمد, surnamed Muhaddis or traditionist who died in 1547 A. D., 954 A. H., and was buried in the Haweli of Asaf Jāh at Āgrah.

Rafi-uddaula, رفیع الدوله, younger brother of the emperor Rafi-uddarjat, which see.

Rafi-u'sh-Shan, رفیع الشان, (prince) son of the emperor Bahādur Shāh, killed in battle against Jahāndār Shāh his brother. Vide Jahāndār Shāh.

Rafi-u's-Sauda, Mirza, مرزا رفیع السودا, vide Saudā.

Rafi Waez, رفیع واعظ, a poet who is the author of a Diwān. Vide Muhammad Rafi Waez.

Raghib, راجب, poetical title of a poet of Shirāz whose proper name is Kalb Husain Beg.

Raghoba, رگھوبا, vide Raghunāth Rāo.

Raghoji Bhosla I, رگھوجی بھوسلہ. Was nominated "Scind Sahib Sabha," or general of the Marhatta confederacy, in 1734 A. D., received a sanad from the Peshwa and became the first Rājā of Berār or Nāgpūr in 1740 A. D. in which year a great revolution took place in the Marhatta government. The Rājā of Sitāra, Rāmrajā, a weak prince, being upon the throne, it was concerted between the two principal officers of the state, Bājī Rāo the Peshwā, and Rāghōjī Bhosla, the Bakhshi or Commander-in-Chief, to divide the dominions of their master. In consequence of this arrangement, the former assumed the government of the western provinces, continuing at the ancient capital of Pūna; the latter took the eastern, and fixed his residence at Nāgpūr, a principal city in the province of Berār; whilst Rāmrajā was confined to the fortress of Sitāra, the Peshwa administering the government in his name. Hence the distinction between the Marhattas of Pūna and Berār. Rāghōjī was the son of Vimboji who was killed in Audh during the lifetime of his father Parsoji, who was Bakhshi under his brother Sāhoji the son of Sambhoji the son of Sewāji the founder of the Marhatta empire. Rāghōjī Bhosla died in 1749 or

1753 A. D., and transmitted his government to his son Jánóji, who dying in 1772 A. D., left his inheritance to his nephew and adopted son Rághóji Bhosla II the son of his younger brother Madhúji. This occasioned a contention between Jánóji's brother Samoji and Madhúji. The former claimed the government in the right of priority of birth, and the latter as father and guardian of the adopted child. They were accordingly engaged in hostility until the death of Sámóji or Sabhoji, who was killed in an engagement with his brother on the 27th of January, 1775 A. D. From that period the government of Berár was held by Madhóji or Madhúji Bhosla.

Bhosla Rájás of Nágpúr or Berár.

	A. D.
Raghoji Bhosla I.....	died 1753
Jánóji or Ránóji	" 1772
Madhóji.....	" 1788
Raghoji Bhosla II	" 1816
Parsoji (strangled by Apa Sahib).....	" 1816
Múdoji (Apá Sahib) was acknowledged by the English in 1816 and... ..	deposed 1818
Partáp Singh Náráyan grandson of Raghoji Bhosla put on the throne	1818
Raghoji Bhosla III,	1853

Raghoji Bhosla II, رگھوجي بهوسله, succeeded his father Madhóji Bhosla in the government of Berár or Nágpúr in May, 1788 A. D. and died on the 22nd of March, 1816 A. D., when his son Parsoji succeeded him.

Raghunath Shah, رگھوناتھ شاہ, of the Mandla district, who was a direct descendant of the eldest branch of the Gond dynasty, was executed in 1857 A. D. for rebellion, and his estates confiscated. Fifteen years later the Government gave his widow Mare Kúnpwar a compassionate allowance of Rs. 120 per annum.

Raghoji Bhosla III, رگھوجي بهوسله, Rájá of Berár. He died in 1853 A. D., not only without heirs but without any male relations who could support a legitimate claim to the Ráj; thereupon the Governor General quietly annexed that large country to the Company's dominions.

Raghunath Rao, رگھوناتھ راؤ, commonly called Raghóba, a Marhatta chief who was at one time much connected with the English. He was the son of Báji Ráo Peshwá I, and father of the last Peshwá Báji Ráo II, and paternal uncle of Mádhó Ráo Peshwá II. He usurped the Peshwáship after the death of Náráyan Ráo, youngest son of Báljáji Ráo Peshwá. On the death of Báljáji Ráo, who left two sons Mádhó Ráo and Náráyan Ráo, both minors, the power of the state was for some years wielded by his brother Raghunáth as regent. Mádhó Ráo was enabled to take the reins of government into his own hands after some time, but died in 1772 A. D., and was succeeded by his brother Náráyan Ráo. He was soon after murdered in consequence of a plot which Raghobá had formed against him. Raghobá was acknowledged Peshwá after his death; but it appeared soon after that the widow of Náráyan Ráo was with child. The ministers proclaimed the event during Raghobá's absence. He was defeated and fled to Surat.

Rahim Beg, Mirza, رحيم بيگ مرزا of Sardhána, author of a small work on Persian and Arabic poetry, entitled "Makhzan Shuárá" which he composed in the year 1852 A. D., 1268 A. H. It is also called "Wasilat-ush-Shuárá."

Rahia, راحيه, one of the earliest professors of Muhammadanism, although he was not present at the battle of Badar.

Muhammad used to say of him, that of all men he had ever seen Rahia did most resemble the angel Gabriel. He died in the year 670 A. D., 50 A. H.

Rahim-uddin Bakht, Mirza, رحيم الدين بخت مرزا and Mirzá Muhsin Bakht (princes of Dehli and grandsons of Sháh Alam) who came to Agrah from Benares when the Duke of Edinburgh came to Agrah in 1870 A. D.

Rahmat-ullah, رحمت الله, author of the history of the martyr Malik 'Umar, who is buried at Bahraich. He composed this poem 750 years after the death of the saint.

Raiha, رائحه, poetical name of Mir Muhammad 'Alí of Sayálkót who died in 1737 A. D., 1150 A. H.

Raja, راجه, poetical title of Rájá Balwán Singh, son of Rájá Cheyt Singh of Benares. He is a pensioner of the British Government, and is living at Agrah, and is the author of a Diwán in Urdú.

Raja Ali Khan, Faruki, راجه علي خان فاروقي, succeeded his brother Mirán Muhammad Khán II, in the Government of Khándesh in 1576 A. D. At this period the princes of Hindústán, from Bengal to Sindh including Málwá and Gujrát, had been subdued by the victorious arms of the emperor Akbar; and Rájá 'Alí Khán, in order to avoid so unequal a contest, dropped the title of king, which his brother had assumed, and wrote a letter to Akbar, begging that he might be considered as his vassal and tributary. In order to convince him of his sincerity, he sent him many rich and valuable presents. After the death of Burhán Nizám Sháh II, king of Aḥmadnagar in the year 1596 A. D., 1004 A. H., the prince Mirzá Murád and Mirzá Khán KhánKhánán the son of Bairám Khán, marched for the purpose of subduing the Dakhin. Rájá 'Alí Khán accompanied them, and was killed with many officers of distinction, by the explosion of a powder tumbril, in the famous battle fought between KhánKhánán and Suheil Khán, general of the Aḥmadnagar forces. His death happened on the 26th January 1597 A. D., 18th Jumáda II, 1005 A. H. after he had reigned 21 years. His body was carried to Burhánpúr, where he was buried with due honours. He was succeeded by his son Bahádur Khán Farúki.

Rajab Salar, رجب سالار, brother of Tughlaḡ Sháh, and father of Sultán Fíroz Sháh, king of Dehli. His tomb is in Bahraich.

Raja Kans Purbi, راجه کنس پوربي, a Hindú zamindár who succeeded in placing himself on the throne of Bengal after the death of Shams-uddin II Púrbí in 1386 A. D., and became the founder of a new dynasty. He reigned seven years and died in 1392 A. D., 795 A. H., and was succeeded by his son Jítmal who became a Musalmán, and assumed the name of Jalál-uddin.

Raja Ram, راجه رام, the brother of Sambhájí the Marhatta chief by another mother. He succeeded his brother in July 1689 A. D. On his accession Sambhájí in April 1680, was seized and sent to reside in one of the forts of the Karnatic, with a decent appanage, but without any power in the government, and there he continued to reside till the death of his brother (July 1689) when he was acknowledged his successor. In his time the fortress of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zil-Ká'da 1111 A. H., but before it fell, Rájá Rám died of the small-pox the same year at Jhinjí. He was succeeded by his son Karan, who survived him but a few days, when another son of his, named Seiwa an

infant only two years old was put on the masnad under the guardianship of Rám Chánd Paṇḍit and regency of his mother, Tārā Bāī. But when, after the death of 'Alamgír, Rájá Sáhú or Sáhji II, was released from confinement, he was put aside, and Sáhji was crowned at Sitára in March 1708 A. D.

List of Rájás.

- Rájás of Berar or Nágpúr, *vide* Raghojí Bhosla I.
 „ of Chittour and Nágpúr, *vide* Ráná Sanka or Máldeo Ráo.
 „ of Gwáliar, *vide* Ránóji Scindhia.
 „ of Jaipúr or Jainagar, *vide* Bihári Mal or Sandhal dewa.
 „ of Málwá or Indor of the Holkar family, *vide* Málhár Ráo I.
 „ of Márwár or Jodhpúr, *vide* Jodhár Ráo and Máldeo Ráo.
 „ of Bhartpúr, *vide* Chúruman Ját.
 „ of Sitára, *vide* Sáhji.
 „ of Indor *vide* Málhár Ráo Holkar I.

Raj Indar Goshain, راج اندر گوسائين, chief of a sect of Hindú ascetics who used to go about stark naked. He had under his command an army of those people, and was employed by Nawáb Saḍdar Jang. He was killed in the battle fought by his employer against the emperor Aḥmad Sháh who had dismissed him from his office of wizárat. His death took place on the 20th June, 1753 A. D., 17th Shábán, 1166 A. H.

Raj Singh Kuchhwaha, راج سنگه کچھواہا, Raja, son of Rájá Askaran, brother of Rájá Bihári Mal. Served under the emperors Akbar and Jahángir, and died in the year 1615 A. D., 1024 A. H.

Raj Singh, Rana, رانا راج سنگه, of Chittour and Udaipúr, succeeded his father Ráná Jagat Singh 1652 A. D., 1062 A. H., and was honoured by the emperor Sháh Jahán with the rank of 5000. In his time the fort of Chittour was demolished by order of the emperor 'Alamgír. He died in the 24th year of that monarch, 1680 A. D., 1091 A. H., and was succeeded by his son Ráná Jai Singh.

Raju Kattal, راجو قتال, surnamed Sayyad Sado-uddín a Musalmán saint and brother of Makhdúm Jaháníán Jahán Gasht Shaikh Jalál. He is the author of the "Tuhfat-un-Nasayeh," which contains much good advice though written according to the Súfi School. His tomb is at Uchcha in Multán where he died in the year 1403 A. D., 806 A. H.

Rajwara, راجوارہ, name of a place at Ágrah built by several Rájás, such as Rájá Jaswant Singh, Rájá Jai Singh, Rájá Mán Singh, Rájá Bharath, Rájá Bohar Singh, Rájá Beattal Dás son of Rájá Gopál Dás, Rájá Dwárka Dás and others, they built their house at Ágrah at a place which is now called (Mauza Rájwára).

Ramai or Rami, رامي, *vide* Sharaf-uddín Rámi.

Ram Charan Mahant, رام چرن مہنت, the founder of the Rámsanehí sect, was a Rámáwant Bairági, born 1719 A. D. in a village in the principality of Jaipúr. Neither the precise period, nor the causes which led him to abjure the religion of his fathers now appear: but he steadily denounced idol-worship, and suffered on this account great persecution from the Bráhmans. On quitting the place of his nativity in 1750 A. D., he wandered over the country, and eventually repaired to Bhílwára, in the Udaipúr territory, where, after a residence of two years, Bhim Singh, Ráná or prince of that state, was urged by the priests to harass him to a degree which compelled him to abandon the town. The chief of Sháh-púra offered the wanderer an asylum at his court, where

he arrived in the year 1767 A. D., but he does not seem to have settled there permanently until two years later, from which time, it may be proper to date the institution of the sect. Rám Charan expired in April, 1798 A. D., in the 79th year of his age, and his corpse was reduced to ashes in the great temple at Sháh-púra. Rám Charan composed 36,250 Sabds or hymns, each containing from five to eleven verses. He was succeeded in the spiritual directorship by Rámjan, one of his twelve disciples. This person died at Sháh-púra in 1809 A. D. after a reign of 12 years 2 months and 6 days. He composed 18,000 Sabds. The third hierarch Dulhá Rám succeeded him and died in 1824 A. D. He wrote 10,000 Sabds, and about 4000 Saki, or epic poems, in praise of men eminent for virtue not only of his own faith, but among Hindús, Muham-madans and others. After him Chatra Dás ascended the gaddi, and died in 1831 A. D. He is said to have composed 1000 Sabds, but would not permit their being committed to paper. Náráyan Dás the fourth in descent from Rám Charan, succeeded him and was living in 1835 A. D. See *Journal Asiatic Society of Bengal*, Vol. 4, page 65.

Ramdeo, رامدھو, a Rájá of Deogír (now Daulatábád) became a tributary to Sultán 'Alá-uddín Sikandar Sání, and died in the year 1310 A. D., 710 A. H.

Ramin, رامين, a lover, the name of whose mistress was Waisa. Their story, entitled "Rámin and Waisa" has been written in Persian poetry by Nizámi 'Urúzi.

Ramjas Munshi, منشي رام جس, whose poetical name was Muḥit, was a Khattri by caste, and his father Lálí Gangá Bishun whose poetical title was 'Ajiz, resided at Láhor, but Muḥit was born in Dehlí. He obtained an appointment in the Customs Department at Benares which gave him 1,200 rupees a year. He is the author of several Masnawis, such as "Muḥit-i-'Ishk," "Muḥit-i-Dard," "Muḥit-i-Gha'm," &c. He also translated some books on mysticism from the Sanskrit, as "Muḥit-ul-Hakáik," "Muḥit-ul-Asrar," "Gulshán-i-Ma'rifat," "Muḥit Ma'rifat," &c.

Ramji, رامجي, son of Rájá Bhagwán Dás the uncle of the celebrated Rájá Mán Singh. He, together with his two brothers, Bijai Rám and Sayám Rám, was crushed to death under the feet of an elephant by order of the emperor Jahángir in the early part of his reign.

Ram Mohan Rae, رام موہن رای, afterwards Rájá Rám Mohan Ráo, a Bráhman of a respectable family in Bengal, whose birth and mission are briefly stated in Maunder's Biographical Treasury, was early celebrated for his precocious genius, high linguistic attainments, and other natural gifts which in his after-life procured for him the reputation of a reformer. Among several other reforms, the degenerate state of Hindúism demanded his earliest attention, and he with his wonted zeal and assiduity, took upon himself to introduce a reform which at the risk of his purse and reputation, he succeeded in a great measure in affecting among his former co-religionists. His object was to reconstruct and varnish the old Hindúism, and not to abandon it altogether as some of the modern pseudo-reformers propose. He picked up morals and precepts from the Vedas, Dussanas and Upanishads, which he thought most appropriate and instructive; but never accepted them as revelations. He likewise borrowed rules and precepts from other religions, but more particularly from Christianity. His originality of mind, his natural logical powers, his mastery of mental and moral philosophy, and above all his ardent desire to establish the true knowledge of God among his countrymen, made him discard all the prevailing religions of the world as revelations. When in England, the Rájá always

attended the Unitarian church and much approved of its doctrines. He embarked for England and arrived at Liverpool on the 8th April, 1831 A. D. and died at Stapylton Grove near Bristol, while on a visit to that country, for the purpose of giving information and of promoting the interests of his countrymen, by advocating a more liberal intercourse with India. After his death his followers in Bengal strictly adhered to the faith, and multiplied in number by thousands. The works of Sir W. Hamilton and Bishop Berkeley have also become their guides in points of philosophy. In a word the Brahmists are not idolaters, as considered by some, nor infidels as supposed by many. They are rather the religious and enlightened people of the age as they consider themselves. Rájá Rám Mohan translated the Upanishads of the Yajur Veda according to the Comment of Sankar Acharya, into English, establishing the unity and incomprehensibility of the Supreme Being, whose worship alone can tend to eternal beatitude. A translation of the Vedant (an abridgment of all the sacred writings) in Hindústání and Bengali, was made by this Hindú philosopher and philanthropist. The Rájá also published an abstract of it in English. His tomb is in Arno's Vale cemetery in Bristol.

Ramraj, رامراج, a Rájá of Bijánagar or Bijaiánagar, who was slain in battle against the four Muhammadan princes of the Dakhin. This celebrated action took place on the banks of the Krishna river on Friday the 25th of January 1665 A. D., 20th Jumáda II, 972 A. H. It cost Rámraj his life, and ended in the defeat of the Hindú army with the loss of nearly one hundred thousand men. Rámraj being defeated, was taken prisoner and brought before Husain Nizám Sháh who ordered his head to be struck off, and caused it to be placed on the point of a long spear to be announced to the army; and afterwards kept at Bijápúr as a trophy.

Ram Narayan, راجا نارائن, He was deputy governor of Patna in the time of Mir Ja'far 'Alí Khán the Nawáb of Bengal. Mir Kásim 'Alí, on his accession to the masnad in 1760 A. D., 1174 A. H. having detected embezzlements of large sums from the revenues, the jagirs, and pay of the troops, confiscated his effects. About seven lacs of rupees in money and goods were found in his house, and nearly the same sum was recovered from persons to whom it had been entrusted by himself and his women. He was then kept in confinement with several others on suspicion. In August 1763 A. D., Muhurram, 1177 A. H., a few days before Mir Kásim 'Alí's defeat by the English on the banks of the Udwa nala, he commanded these persons to be put to death, and Rájá Rám Nárayan was drowned in the Ganges with a bag of sand tied round his neck. Rám Nárayan was a Persian scholar and wrote poetry in Persian and Urdú, having adopted the word "Mauzún" for his poetical name.

Ramraja, رامراج, succeeded Sáhji II as Rájá of Sitára in December, 1749 A. D. He was the adopted son of Sáhji and grandson of Tára Báí. He died on the 12th December, 1777 A. D., having a short time before his death adopted Abba Sáhí the son of Trimbakji Bhosla. This adopted son was formally enthroned under the title of Sáhú, but was always kept a close prisoner by the Peshwá.

Ram Singh, رام سنگه, present Rájá of Kótá and Bándi (1858 A. D.).

Ram Singh Hara, رام سنگه هارا, and Dalpat Ráo Bundela, two Hindú chiefs who served under the emperor 'Alamgir in the military capacity, and were both killed

at the same instant by a cannon shot in the battle which ensued between 'Azim Sháh and his eldest brother Bahádúr Sháh, on the 8th of June, 1707 A. D., 18th Rabi' I, 1119 A. H.

Ram Singh, Munshi, رام سنگه منشي, author of a collection of letters entitled "Gulshan Ajáeb," written in 1716 A. D., 1128 A. H.

Ram Singh Rathor, رام سنگه راتھور, son of Abhai Singh, Rájá of Jodhpúr. He poisoned Bakhat Singh his uncle, and usurped the throne. At his death 1773 A. D., disorganization prevailed in Márwár, promoted by the Marhattas, who then got footing in Rájputána, and by the evils generated by its feudal institutions. At Tonga, however, the Rathors defeated De Boigne, the celebrated general of Scindhia; but they were crushed at the subsequent battles of Pátan and Mairta by the reigning prince Bijai Singh.

Ram Singh I, رام سنگه راجه, Rájá of Jaipúr, he was honoured after the death of his father Rájá Jai Singh I, by the emperor 'Alamgir in 1666 A. D. with the title of Rájá, and put in possession of his father's territories. His son Bishun Singh succeeded him after his death about the year 1675 A. D.

Ram Singh Sawai II, رام سنگه سوايح, present Rájá of Jaipúr, son of Jai Singh III, was born a few months before the death of his father whom he succeeded in January, 1834 A. D. He became a member of the Governor General's Council in 1869 A. D.

Ranas of Chittour and Udaipur, رانا. Vide Ráná Sanká.

Rana Amar Singh, رانا امر سنگه, the son of Ráná Partáp Singh of Chittour. He rebelled against the emperor Jahángir for some time, but was at last compelled by force of arms to acknowledge fealty to the throne of Delhi. The emperor ordered to be cut in marble, the images of Amar Singh and his son Káran, which, when finished and brought to him, he took to Ágrah and placed in the garden-seat, called *Jharokha Darshan*, where the people assembled every morning to pay their respects to the emperor. Amar Singh died in 1619 A. D., 1029 A. H., but the images were cut while he was living.

Rana Karan, رانا كرن, son of Amar Singh, the son of Ráná Partáp Singh, the son of Ráná Udai Singh the son of Ráná Sanká. He succeeded his father Amar Singh in the ráj of Udaipur 1619 A. D., and died in the first year of the reign of Sháh Jahán, 1628 A. D., when his son Ráná Jagat Singh succeeded him, and was honoured by the emperor with the title of Ráná and rank of 5000. Jagat Singh died 1652 A. D. and was succeeded by his son Ráj Kúnwar, who received the title of Ráná Ráj Singh.

Rana Mal, رانا مل, a Rájá of Bhatner who lived in the reign of Sultán Ghayás-uddín Tughlak. His daughter named Naila, was married to Sálár Rájab the brother of the Sultán and father of Sultán Fíroz Sháh Tughlak.

Rana Raj Singh of Chittour, رانا راج سنگه, vide Ráj Singh (Ráná).

Rana Sanga or Sanka, رانا سانگا, Rájá of Chittour. His son Udai Singh is the founder of the capital Udaipur. The Udaipur chief is, in the estimation of all the Hindú

dynasties of India, *par excellence* the head, without a rival and free from stain. It is true that the independence of the "great Ránás of Chittour" was assailed by the Moguls, and that they succumbed to circumstances; but they never acknowledged a superior in birth or descent. The family dates back upwards of a thousand years. It was in 1614 A. D., in the reign of the emperor Jahángir, that the house was first compelled by force of arms to surrender that complete independence it had then maintained for eight hundred years, and to acknowledge fealty to the throne of Dehli. In 1612 we first hear of the renowned Rána Sangá of Chittour. His army consisted of 80,000 horse, supported by 500 war elephants. Seven Rájás of the highest rank, and a hundred and thirteen of inferior note attended his stirrup in the field. The Rájás of Jaipur and Mārwar served under his banner, and he was the acknowledged head of all the Rájput tribes. In 1627 A. D. he espoused the cause of the dethroned dynasty of Dehli. All the princes of Rájputána ranged themselves under his banner, and he advanced with 100,000 men to drive Babar across the Indus. The first conflict took place at Biana where the advanced guard of the Moguls was totally routed by the Rájputs. In 1668 A. D. Udaí Singh, the son of Rána Sangá, came under the displeasure of Akbar. He fled and left the defence of his capital Chittour to Rájá Jaimal who was killed by Akbar himself. His death deprived the garrison of all confidence, and they determined to sell their lives as dear as possible. The women threw themselves on the funeral pile of the Rájá, and the men rushed frantically on the weapons of the Moguls and perished to the number of 8000. In 1614 Partáp Singh reigned and recovered the greater portion of his dominion before Akbar died. In 1678 A. D., Aurangzib marched against Udaipur and succeeded in subjugating it, but the alienation of the Rájputs from the Moguls was now complete, and never changed. The great boast of the chiefs of Udaipur is, that their house never gave a daughter to the Mogul zanana. Jaipur and Jodhpur did, and gloried in these imperial alliances as conferring additional dignity on their families.

List of the Ránás of Udaipur.

	A. D.
Rána Sanká	died 1628
" Udaí Singh, son of Rána Sanká	" "
" Partáp Singh, son of Udaí Singh	" 1594
" Amar Singh, son of Partáp Singh	" 1619
" Karan, son of Amar Singh, embel-	
" hahed Udaipur	
" Jagat Singh, son of Rána Karan,	
tributary to Shah Jahán,	" 1652
" Ráj Singh, son of Jagat Singh	" 1680
" Jai Singh, son of Ráj Singh.	
" Amar Singh II.	
" Bangram Singh.	
" Jagat II pays chouth to the Marhattas.	

Ranbir Singh, Maharaja, *مہاراجہ رنبیر سنگہ*, the present independent ruler of Kashmir, is the son of Mahárájá Guláb Singh whom he succeeded about the month of July or August, 1857 A. D.

Ranohhor Das, *رنجھور داس*, a learned Káyeth of Jaunpur, and author of a work on the art of writing prose and poetry, entitled "Dakák-ul-Inshá," which he wrote in the year 1782 A. D., 1145 A. H.

Randhir Singh, *رندھیر سنگہ*, the Ját Rájá of Bhartpur, was the eldest son of Ranjit Singh whom he succeeded. After his death, his brother Baldeo Singh ascended the throne of Bhartpur.

Rir Singh, Raja, *رندھیر سنگہ*, of Kapúthalla,

is the son of the Alúwala chieftain near Jalandhar, in the Panjáb who claimed equal rank with Mahárájá Ranjit Singh, but whose fortune diminished as that of his rival increased. During the disturbances of 1857 A. D., he rendered excellent service to the State in and around Jalandhar, for which he has been rewarded, though with no very liberal hand.

Rana of Jhansi, *رانا جھنشی*, *vide* Gangá Báí.

Rangin, *رنگین*, takhallus of Sa'adat Yár Khán, who is the author of a poem called "Mehr-wa-Máh," a story of the Sayyad's son, and the jeweller's daughter who lived at Dehli in the reign of Jahángir. He is also the author of several Diwáns and also a curious Diwán in Urdu rather indecent, in which he has brought in all the phrases of the women of the seraglio of Dehli and Lakhnau. He died in October, 1835 A. D., Jumáda II, 1261 A. H., aged 80 years.

Ranjit Singh, *رنجیت سنگہ*, the Ját Rájá of Bhartpur, was the son of Kehri Singh, the brother of Ratan Singh and Jawáhir Singh, the sons of Súrajmal Ját, the founder of the principality. He succeeded his uncle Rájá Nawáb Singh in 1776 A. D., 1190 A. H. He was despatched by Scindhia to raise the siege of Agra, near which a bloody battle was fought on the 16th of June, 1788 A. D., 12th Ramazán, 1202 A. H., in which Ismá'íl Beg was completely defeated, with the loss of all his cannon, baggage, and stores. He was succeeded by his son Randhir Singh.

Ranjit Singh, Maharaja, *مہاراجہ رنجیت سنگہ*, the Sikh ruler of the Panjáb and faithful and highly-valued ally of the British Government, was the son of Mahá Singh, born 1780 A. D., 1255 A. H., and established Láhor independency in 1805 A. D. At his death which happened on the 27th June, 1839, minute-guns to the number of 60 corresponding with the years of the deceased were fired from the ramparts of the forts of Dehli, Agra, Alláhábád and all the principal stations of the army. Four of his Ránis and seven slave girls burnt themselves with his corpse. He was succeeded in the Ráj by his eldest son Kharag Singh.

The following are the names of his successors.

	A. D.
Kharag Singh, son of Ranjit Singh, died 5th	
November	1840
Nounihál Singh, son of Kharag Singh, died 17th	
November	1840
Ráni Chanda Kúwar, widow of Kharag Singh.	
Sher Singh, brother of Kharag Singh, .. murdered	1843
Dalip Singh, a son of Ranjit Singh in whose time	
the Panjáb was annexed to the British Government	
1846 A. D. He was baptized 8th March, 1853	
A. D., and in now living in England.	

Ranoji Scindhia, *رانوجی سیندھیه*, the founder of the Scindhia family of Gwáliar was born at Patlí near Pána, and served first under a chief, who commanded the body-guard of Báji Ráo the first Peshwá. From this inferior station he gradually rose, and afterwards accompanied the Peishwá in the expedition which was undertaken at the close of the reign of Rájá Sahúji against the province of Málwá. This province was afterwards divided into three parts, of which the first was allotted to Báji Ráo the Peshwá; the second to the Rájá of Sitára, the third to the family of Holkar. As a reward for the services which Ránóji rendered in the expedition against Málwá, the Peshwá granted a considerable portion of the shares belonging to himself and to the Rájá of Sitára to Ránóji; which grant was afterwards confirmed in jagír to his descendants, now the Rájás of Gwáliar. He died in 1750 A. D., and left five sons, *viz.*, Jiápá, Jotiba, Datáji,

Madhóji and Jokaji. Jíápá succeeded his father and was assassinated in his tent in 1759 A. D.; his brother Mádhóji succeeded him, and although illegitimate, was confirmed in the jágir by Mádhó Ráo Peshwá. He was the most powerful of the native princes of that day. He died at Púná in 1794 A. D. and was succeeded by his grandnephew and adopted son Daulat Ráo Scindhia then only 13 years of age. He married Báji Báí and died on the 21st of March, 1827 A. D.

List of the Scindhia family, now Rájás of Gwáliar.

	Began	died
Ránóji Scindhia the first of the race	1724	1750
Jíápá, son of Ránóji	1750	1759
Mádhóji or Maháji Scindhia, brother of Jíápá,	1759	1794
Daulat Ráo Scindhia, son of Anand Ráo and adopted son of Mádhóji (who fixed his camp at Gwáliar in 1817)	1794	1827
Báji Báí, his widow who adopted Jhankóji and acted as regent	1827	
Jhankóji, assumed the reins of government	1833	1843
Jíájí Scindhia, adopted son of Jhankóji	1843	

Ranoji Bhosla, رانوجي بهوسلا, vide Jánóji Bhóslá.

Rao Bahadur Singh, راور بهادر سنگه, a petty rájá of the Doáb of the Gújar tribe of Rájpúts and ruler of Ghás-hera and Koel, nominally dependant on Dehli. The Nawáb Safdar Jang in one of his contests had been deserted by Ráo Bahádur Singh, whose punishment was entrusted by the emperor, to Súraj Mal Ját, with the grant of all the lands and castles he might wrest from his opponent. He performed the duty triumphantly. Bahádur Singh was killed in the siege of Ghás-hera, and that and Koel acknowledged the sovereignty of the Ját prince. These events occurred in 1753 A. D., and form an episode in the "Suján Cheritra," a heroic poem.

Rao Dalip or Dalpat Rao Bundela, راور دليپ, vide Rám Singh Hárá.

Rao Amar Singh, راور عمار سنگه, whose daughter was married to Sulaiman Shikoh.

Rao Raj Singh Rathor, راور راج سنگه راتهور. He commanded the advanced body of the army of the emperor 'Alamgir in the Dakhin. He died about the year 1675 A. D., 1086 A. H.

Rao Jodha (Rathor), راور جدهر, of Jodhpúr. He had 23 brothers who had separate fiefs. He founded Jodhpúr, and removed from Mandor, about the year 1458 A. D.

Rao Maldeo, راور مالديو, vide Máldeo Ráo.

Rao Ratan Singh, راور رتن سنگه, a rájá of Bhartpúr, vide Ratan Singh.

Rao Ratan Singh Hara, راور رتن سنگه هارا, son of Ráo Bhóji Hárá, the son of Ráo Sarjan Hárá, Rájá of Búndí. He succeeded his father in the ráj about the year 1607 A. D., 1016 A. H. The rank of 5,000 was conferred on him by Jahángir with the title of Sarbaland Hárá, and subsequently with that of Rámráj. He died 1630 A. D., 1040 A. H.

Rasa, رسا, poetical name of Mirzá Eizid Bakhsh, which see.

Rashid, رشيد, or Ibn Raschid or Averroes, vide Ibn-Rashid.

Rashid Pasha, رشيد پيشا, a celebrated Turkish Statesman, was born at Constantinople about 1800 A. D. Though a Turk, he was one of the most enlightened men of his time, and was well-versed in foreign languages, general literature and science. He died 7th January, 1858 A. D.

Rashidi of Samarkand, رشيدى سمرقندى, or of Balkh,

surnamed Watwát, a poet celebrated for his ready wit and smallness of stature. He was a descendant of 'Umar Khattáb and a native of Balkh, but brought up at Samarkand. He flourished in the time of Sultán Atsiz son of Khwárizm Sháh one of the Sultáns of Khwárizm. He was a contemporary of Anwarí, and was in the fort of Hazár Asp, while besieged by Sultán Sanjar, in whose service Anwarí was. During the seige the two poets wrote very severe satires against the parties of each other, which they exchanged by means of arrows; but the fort being at length taken, Watwát was made prisoner. He was, however, released at the intercession of Anwarí, and they both became intimate friends. He was called Watwát, which is the name of a small animal, on account of his being of a small stature and thin in body. He died in the year 1182 A. D., 578 A. H., in the time of Sultán Sháh the son of Arsalán, the son of Atsiz, aged 97 years, at Jurjánia in Khwárizm. He is the author of the "Misbáh Sharif," an extensive collection of poems on various subjects, and different metres also of several other works, one of which is called "Hadáek-us-Sehr." He is also called Rashid-uddin Abdul Jalil Watwát 'Umari. His Diwán contains 15,000 verses.

Rashid Mehrban, رشيد مهربان, a man who was the leading Zoroastrian inhabitant of Yezd in Tehran and enjoyed the confidence of the Sháh of Persia. He was assassinated by the Musalmáns at Yezd on the 28th of November, 1874.

Rashid-uddin Watwat, رشيدالدين وطواط, vide Rashidí Samarḡandí and Watwát.

Rashid-uddin Amir, امير رشيدالدين, whose full name is Fazl-ulláh Rashid-uddin-ibn-'Imád-uddaula Abú'l Khair-ibn-Mawaffik-uddaula. He is the author of the "Jáma'-ut-Tawárikh," or Collection of Histories, which he completed in 1310 A. D., 710 A. H., and deposited in the mosque constructed by him at Tabrez. He was born in the city of Hamdán in 1247 A. D., 645 A. D., was by profession a physician, and it was probably from his skill in the science of medicine that he procured office under the Tartar Sultáns of Persia. He passed part of his life in the service of Abá Khán, king of Persia. At a subsequent period, Gházán Khán, who was a friend to literature, appointed him to the post of Wazír in 1298 A. D., 697 A. H. in conjunction with Sa'd-uddin who became his enemy. Rashid-uddin was maintained in his office by Aljaitú, surnamed Khudá Banda, the brother and successor of Gházán Khán, and was treated by him with great consideration and rewarded with the utmost liberality. Rashid-uddin in his first rupture with Sa'd-uddin, was compelled in self-defence to denounce him, and to cause him to be put to death. Amir 'Alí Sháh Júbán a person of low origin, was appointed Sa'd-uddin's successor at Rashid-uddin's request, but they soon fell out, and shortly after the death of Aljaitú who was succeeded by his son Sultán Abú Sa'id, Amir 'Alí Sháh so far succeeded in prejudicing the Sultán against the old minister, that he was removed from the wizárat in 1317 A. D., 717 A. H. A short time afterwards he was recalled, but it was not long before he again lost favour at court, and was accused of causing the death of his patron Aljaitú Khán. It was charged against him that he had recommended a purga-

tive medicine to be administered to the late king, in opposition to the advice of another physician, and that under its effects the king had expired. He was condemned to death, and his son Ibráhím, the chief butler, who was only 16 years old, and by whose hands the potion was said to have been given to the king, was put to death before the eyes of his parent, who was immediately afterwards cloven in twain by the executioner. His head was borne through the streets of Tabreiz, and proclaimed by the public crier as the head of a Jew. Rashid-uddin was 73 years old when he died, and his death occurred on the 19th July, 1318 A. D., 17th Jumáda I, 718 A. H. His eldest son Ghayás-uddin was subsequently raised to the same dignities as his father, and met with an equally tragical death. Amír 'Alí Sháh continued by his address to maintain his high honours and the favour of his master for the space of six years when he died; being the only Wazir, since the establishment of the Mongol monarchy, who had not met with a violent death. Besides the "Jáma'-ut-Tawárikh," Rashid-uddin composed several other works, such as the "Kitáb-ut-Tauzihát," "Miftáh-ut-Tafásir," and the "Risálat-us-Sultániyat," vide Fazl-ulláh. The body of Rashid-uddin was buried near the mosque which he had constructed in Tabreiz, but by a strange fatality, it was not destined to repose quietly in this, its last asylum. Nearly a century after his death, the government of Tabreiz together with Azurbeján, was given by Taimúr to his son Miránsháh. This young prince, naturally of mild disposition, had become partially deranged in consequence of an injury of the head occasioned by a fall from his horse, and one day, during a temporary access of madness, caused the bones of Rashid-uddin to be exhumed, and they were finally deposited in the cemetery of the Jews.

Rashid Billah, راشد بالله, a Khalifa of Baghdád, vide Al-Rashid Billáh.

Rashk, رشك, poetical name of 'Alí Aosat, who is the author of a dictionary and three Urdú Diwáns, the last of which he composed in 1845 A. D., 1261 A. H.

Rasikh, راسخ, the poetical appellation of Mír Muhammad Zamán of Sarhind. He was a Sayyad, and a respectable officer in the service of prince 'Azim Sháh, the son of the emperor 'Alamgir. He was an excellent poet, and died in the year 1695 A. D., 1107 A. H. at Sarhind.

Rasikh, راسخ, the poetical title of Ghulám 'Alí of Patna, a Dervish, who died in 1824 A. D., 1240 A. H., and has left an Urdú Diwán.

Rathor, رتبر, a tribe of Rájputs or Rájás, who reigned in Jodhpúr Márwár. Vide Máldao.

Ratan Singh, رتن سنگه, also called Ráo Ratan Singh, was the second son of Súrajmal Ját. He succeeded his brother Jawáhir Singh in the ráj of Bhartpúr in 1768 A. D., 1182 A. H., and was not long after murdered by a low assassin named Rápa Nand, who pretended to be a transmitter of metals, and whom the Rájá had threatened with death. Ratan Singh reigned ten months and thirteen days, and left an infant son named Kehri Singh, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Najaf Khán with whom the Játas were then at war. Kehri Singh dying was succeeded by his uncle Nawál Singh, the brother of Ratan Singh.

Rangasani, رونغاني, a Jester in the service of the emperor Akbar. He is the author of a Diwán consisting of 2,000 verses. He appears to have died in Kábul in the country

of the Káfirs in 1573 A. D., 981 A. H. The following chronogram on his death expresses the estimation in which he was held by his contemporaries: "He has given his life in Káfiristán like a dog."

Rayah, رايح, poetical name of Mír Muhammad 'Alí, a Persian poet.

Rayazi of Hirat, رياضي هروي, an author and poet who flourished in the time of Sháh Ismá'il I Safwí. He left a Masnawí of 8,000 verses containing an account of the reign of Sultán Husain Mirzá of Hirát, and had begun a poem on the exploits of Sháh Ismá'il, but did not finish it. He died in 1515 A. D., 921 A. H.

Rayazi of Samarkand, رياضي سمقندى, an author who died in 1479 A. D., 884 A. H.

Raymond, General, رايمنڊ, a French chief in the service of the Nizám of Haidarábád. He died in the middle of the year 1798 A. D., and was succeeded by General Perron.

Raza, Imam, رعا, vide 'Alí Músi Razá.

Raza Kuli Mirza, رضا قلي مرزا, the eldest son of Nádir Sháh. He was blinded by his father in 1741 A. D., 1154 A. H.

Razi, Maulana, رضي نيشاپوري, of Naishápúr, a poet, whose proper name is Razi-uddin Muhammad, and who instead of writing his takhallus in his Diwán, usually writes "Banda." He died in 1202 A. D., 598 A. H., and is the author of a work on Jurisprudence, entitled "Muhít."

Razi, Shaikh, شيخ رضي, vide Shaikh Razi.

Razi, راضي, poetical title of Fasáhat Khán who flourished about the year 1700 A. D., 1112 A. H., and is the author of a Diwán and a Masnawí.

Razi, رازی, takhallus of Muhammad-bin-Zikaria, who assumed the poetical name of Rázi, because he was a native of the city of Rái. He was one of the first physicians of the Khalifa Muktaḍir Billáh, and a great philosopher and astronomer. He died in the year 922 A. D., 311 A. H., and is the author of several works: one of which is called "Al-Háwí" or "Al-Háwí fí'l Tibb" which he wrote from the Sanskrit.

Razi, رازی, poetical name of Mír 'Askari, entitled 'Akil Khán, the Wazir of the emperor 'Alamgir, vide 'Akil Khán (Nawáb).

Razi Billah, راضي بالله, vide Al-Rázi Billáh.

Razi-uddin 'Alí Lala, رضي الدين, vide 'Alí Lálá.

Razi-uddin Muhammad-bin-'Alí Shatibi, شاطبي, رضي الدين محمد بن علي, an Arabian author, who died 1285 A. D., 684 A. H.

Razi-uddin Naishapuri, رضي الدين, vide Rázi (Maulana) Razi-uddin Muhammad.

Razia Sultana, رضيه سلطانہ, a queen of Dehlí, vide Sultána Rázia.

Rihai, رهايي, poetical name of a poet, who is the author of a Diwán. He died in the year 1572 A. D., 980 A. H.

Rihi, ريحي, poetical name of Majd-uddin Hamkar Fārsī, which see.

Rihi, رهي, author of a collection of poems on religious subjects entitled "Durr-i-Akâed."

Rijai, رجاى, poetical name of Hasan 'Alî, a native of Hirat, who died in the year 1558 A. D., 965 A. H.

Rind, رند, poetical name of Sayyad Muhammad Khán, son of Mirzá Ghayás-uddín Muhammad Khán, Bahádúr Nasrat Jang, who died in the year 1813 A. D., 1228 A. H., at Lakhnau. Rind is the author of a Diwán in Urdú. He was living in 1850 A. D., 1267 A. H.

Rind, رند پوٽیکا, poetical name of Jání Mánkí Lál a Kayeth of Dehlí. He is the author of a small *Díwán* in Persian which he published in the year 1851 A. D.

Rizk-ullah, Shaikh, شيخ رزق الله, whose poetical name is Mushtákí, was the uncle of Shaikh 'Abdul Haq bin-Saif-uddin of Delhi, and brother of Shaikh Núr-ul-Haḳ's grandfather, Shaikh Núr-ul-Haḳ being the son of 'Abdul Haḳ. Rizk-ulláh is the author of a history called "Waká'át Mushtákí," written by him in the reign of Sultán Sikandar. He was a Persian as well as a Hindí poet. In Persian compositions he used "Mushtákí" for his poetical title, and in Hindí, "Rájan;" and he is also the author of a work in Hindí which he called "Jót Niranjan." He was born in the year 1495 A. D., 901 A. H., and died in 1561 A. D., 969 A. H. He had eight brothers, all of whom were men of learning.

Roshan 'Ara Begam, روشن ارا بیگم, the youngest daughter of Sháhjahán. She died about the year 1669 A. D., 1080 A. H., and is buried at Sháhjahánábád in her own garden called the Garden of Roshan 'Ará.

Roshan-uddaula Rustam Jang, روشن الدوله رستم جنگ, whose proper name was Zafar Khán, was a nobleman of the reign of Muhammad Sháh. He is the founder of the Sonahri Masjid (golden mosque) at Dehli, situated near the Kótvali Chabútra, and built in the year 1722 A. D., 1134 A. H. Another mosque or college called the Masjid of Róshan-uddaula, situated in the vicinity of Kázimárá at Dehli which he had inlaid all over with gold, was built by him in 1725 A. D., 1137 A. H. This is that college, on the roof of which Nádir Sháh took post, and from whence he gave orders to slaughter the inhabitants of that city. Róshan-uddaula died in the 14th year of Muhammad Sháh 1732 A. D., 1145 A. H.

Roshan-uddaula, Nawab, روشن الدوله, brother to the late Nizām of Haidarābād, died of apoplexy on the 27th July, 1870 A. D.

Rounak, رونق, poetical name of Rám Saháe, a Hindú, who was an excellent Persian poet.

Bounaki, رونقي, a poet of Hamdán who died in 1622
A. D., 1031 A. H.

Boz Afzun, Nazir, ناظر روز افزون خواجہ سرا, a celebrated Khwāja Sarā or eunuch of the emperor Muhammad Shāh. The garden called Bāgh Nāzīr at Shāhjahānābād, Dehlī, was built by him in the year 1748 A. D.. 1161 A. H.

Boz Bihan, Shaikh, شیخ روزبهان, surname of Abú
Muhammad ibn-Abí Nasr-al-Bakilí, a learned and pious

Musalmán who is the author of the commentary on the *Qurán* called "Tafsír Aráesh," "Safwat-al-Mashárib," and several other works. He died in July, 1209 A. D., Muharram 606 A. H., *vide* Abú Muhammad Róz Bihán.

Rudaki, رردکي, a celebrated Persian poet and musician who flourished in the reign of Amír Nasr the son of Ahmād Sāmānī; and though born blind, soon attained, from the superiority of his genius, the highest rank at the court of that liberal ruler. History, indeed, gives no instance of a poet so honoured. His establishment was raised by Nasr to a level with that of the proudest nobles: and we may conjecture the style in which Rudaki lived, when assured that he was served by two hundred slaves, and that his equipment was conveyed, when he attended his patron in the field, by four hundred camels. He turned the Arabic translation of Pilpay's Fables into modern Persian verse in 925 A. D., 313 A. H., and received from his royal master a reward of 40,000 dirhams. He is the first who wrote a *Diwān* or book of Odes in Persian. His original name is Farīd-uddīn 'Abū 'Abdullāh, but he assumed the title of Rudaki from Rudak the place of his birth in Samarkand or Bukhārā. His death happened in the year 954 A. D., 343 A. H.

Ruhani, Amir, امير روحاني, a most learned poet and philosopher. He was a native of Samarkand and a pupil of Rashidi. He fled from Bukhara, after that city was taken by Changlez Khan about the year 1226 A. D., 623 A. H., and sought protection at Delhi in the reign of Sultan Altimish, where he wrote many excellent poems.

Ruhi Baghdadi, **روحي بغدادی**, a Turkish poet of celebrity. His satires are very forcible and striking, and his manner not unlike that of Juvenal.

Ruhi, روحی, poetical name of Sayyad Ja'far of Zānbīrpūr.
He died in the year 1741 A. D., 1154 A. H., *vide* Sayyad Ja'far.

Ruhul Amin Khan, Shaikh, شیخ روح الامین خان, son of Kāzī Muhammad Sā'id of Bilgram. He was related to Shaikh Alāh Yār Khān the martyr, whose sister he married. He was an excellent poet and wrote a poem containing 7,000 verses. He held the rank of 6,000 with a jāgir and 2,000 sawārs. He acted as deputy to Nawāb Sipahdār Khān, and after his death to Nawāb Mubārīz-ul-Mulk Sarbaland Khān, Subādār of Allahābād. He was subsequently made governor of 22 mahāls in the Panjāb in the time of Muhammad Shāh, and was killed in battle against Nādir Shāh at Karnāl on Tuesday the 13th of February, 1739 A. D., 15th Zi-Ḥa'da, 1151 A. H.

Ruh-ullah Khan, روح الله خان, an Amír who held the high office of Mír Bakhshí or Pay Master General, in the reign of the emperor 'Alamgir. He died in the Dakhin in the 36th year of the emperor, on the 8th of August, 1692 A. D., 5th Zil-hijja, 1103 A. H. After his death his son Khánazád Khán, who was grand-steward of the emperor's household and treasurer of the privy purse, was also honoured with the title of Rúh-ulláh Khán II, and died about the year 1703 A. D., 1115 A. H.

Rukayya, رُكَيَّة, a daughter of Muhammad. She was at first married to 'Utba, the son of Abú Lahab, Muhammad's uncle, and after being divorced by him, was married to 'Usmán the son of Affán. She died about the month of March, 624 A. D., 2 A. H., a few days after the battle of Badar.

Rukia, سلطان رقيه, *vide* Sultāna Rukia.

Rukia, رقيه, *vide* Rukayya.

Rukia Sultana Begam, رقيه, *vide* Sultāna Rukia.

Rukn Kashi, Hakim, حکيم رکن کاشي, a physician

and poet who adopted "Masih" for his poetical name. He was a respectable attendant of the court of Shāh Abbās the Great, king of Persia, but having taken offence on some cause or other, he came to India and passed some years in the service of the emperor Akbar and his successors Jahāngir and Shāh Jahān, during whose reign he went on a pilgrimage to Mecca and returning from thence to Persia, he died there some years after, in 1646 A. D., 1056 A. H., or, as some authors say, about the year 1656 A. D., 1066 A. H., and left near 100,000 verses. His nephew Rahmat Khān also called Hakim Ziyā-uddin son of Hakim Kutba, served under Shāh Jahān and 'Alamgir, and died about the year 1664 A. D., 1075 A. H.

Rukn-uddin Dabir, رکن الدین دابیر, author of the "Shamā'el Atkīa," a record of the excellencies of the saints, and of the wonders and miracles performed by the Almighty; with an eulogium on Muhammad, dedicated to Burhān-uddin Sāfi.

Rukn-uddin Firoz, Sultan, سلطان رکن الدین فیروز, the son of Sultān Shams-uddin Altimsh, king of Dehlī, on whose death he ascended the throne on the 1st of May, 1236 A. D., Shabān, 633 A. H., but was after six months deposed by the nobles, and his sister Sultāna Razia was placed on the throne on the 19th of November the same year. Rukn-uddin died in confinement some time after.

Rukn-uddin Kabai, رکن الدین قبايي, a poet who was a pupil of Asir-uddin Asmānī. He was a native of Kabai in Turkey, and cotemporary with the poet Ma'jizī.

Rukn-uddin Masa'ud Masihi, مولانا ماسعود ماسحي, author of the Arabic work on the practice of Medicine called "Zābitat-ul-Ilāj." He was also a good poet and was living about the year 1585 A. D., 993 A. H.

Rukn-uddin, Shaikh, شيخ رکن الدین, surnamed Abū'l Fatha, a Muhammadan saint, was the son of Shaikh Sadr-uddin 'Arif and grandson of Shaikh Bahā-uddin Zikaria of Muṭtān. He lived in the time of Sultān 'Alā-uddin Sikandar Sānī about the year 1310 A. D., 710 A. H., and was a contemporary of Nizām-uddin Aulia. Shaikh Jalāl, who is commonly called Makhḍūm Jahānīān, as well as Shaikh 'Usmān Syyāh, were his disciples.

Rukn-uddaula, رکن الدوله, was the brother of 'Imād-uddaula 'Alī Bōya, the founder of the race of the Bōyites, whom he succeeded on the throne of Fars and 'Irāq 949 A. D., 338 A. H. He was lord of Isfahān, Rei, Hamdān and all Persian 'Irāq, and father of the three princes, 'Azd-uddaula, Muwayyad-uddaula and Fakhr-uddaula, between whom he shared his possessions, which they governed with the greatest ability. He continued to reside in 'Irāq after the death of his brother, and gave over the charge of the affairs of Fars to his eldest son 'Azd-uddaula. Besides 'Imād-uddaula he had another brother Moiz-uddaula younger than himself, who was wazīr to the Khalīf Al-Rāzi Billāh and his three successors. Rukn-uddaula died at Rei on Friday night the 16th of September, 976 A. D., 18th Muḥarram, 366 A. H., and was buried in the mausoleum which bears his name at Mīrāz. He is said to have reigned 44 lunar years 1 month and 9 days, *viz.*, he governed Persia during the

life of his brother more than 16 years, and after his death he reigned nearly 28 years. He was succeeded by his son Muwayyad-uddaula. *Vide* 'Alī Bōya.

Rukn-uddaula, رکن الدوله, a minister of the Nizām of Haidarābād, who was put to death by his master about the year 1794 A. D. His subservieny to the views of the Marhāṭtas has generally been considered one of the chief causes which induced the Nizām to put him to death.

Rukn-uddaula Ya'tkad Khan, رکن الدوله اعتقاد خان, whose original name was Muhammad Murād, was

by birth a Kashmīrian, and native of the same place as Sāhiba Niswān, mother of Farrukh-siyar. He was introduced by her to the emperor, whom he persuaded that he could easily effect the destruction of the two brother Sayyads without coming to open war, or causing confusion in the State. Farrukh-siyar, gratified by his flatteries, suddenly promoted him to the rank of 7000 with suitable jāgirs and the title of Rukn-uddaula. The district of Murādābād was taken from Nizām-ul-Mulk, and being with additional lands created into a Sūbadārī, was conferred on him, but after the dethronement of Farrukh-siyar in 1719 A. D., 1131 A. H., by the Sayyads, he was disgraced, put under strict confinement, his fortune confiscated and severe tortures were also inflicted upon his person, to compel a disclosure of his wealth. He died during the reign of Muhammad Shāh.

Rukta, رقتہ, name of a place built by the emperor Akbar about ten kōs from Jammagar where all his Begams and relations had built their houses as far as Gaughat. This was a park or pleasure-ground.

Rumani, رمانی, a learned Musalmān, whose proper name was Abū'l Hasan 'Alī-bin-Isā. He died 994 A. D., 384 A. H.

Rup Singh, Raja, راجہ روپ سنگہ, gave his daughter in marriage to Muhammad Muazzim, the son of 'Alamgir in the year 1661 A. D., 1072 A. H.

Rustam, رستم, a celebrated hero of Persia, whom some Persian historians call Rustam Dāstān, and Rustam Zābuli because he was a native and governor of Zābulistān. This personage, who was the greatest and most famous of all Persian heroes, was the son of Zāl or Zālzar, and grandson of Sām the son of Narimān. He was killed in a battle he fought against Bahman the sixth king of the dynasty of the Kayāniāns.

Rustam 'Alī, Maulana, مولانا رستم علي, son of 'Alī 'Asghar of Kanauj. He is the author of the Commentary on the Qurān called "Tafsīr Saghir." He died in 1764 A. D., 1178 A. H.

Rustam Bastami, Khwaja Nizam-uddin, خواجہ رستم بسطامي, an author who died in 1431 A. D., 834 A. H., and appears to be the same with the following item.

Rustam Kadd Khoziani, Khwaja, خواجہ رستم قد خوزياني, a poet who was a native of Khōziān a village in Bastām, and flourished about the year 1408 A. D., 811 A. H. He was a panegyrist of Sultān 'Umar, son of Mīrānshāh, ruler of Khurāsān, and a contemporary of Shāhrukh Mīrzā. In the "Mirat-ul-Khayāl" he is also said to be contemporary with Ibn-ul-Arabī, but this

cannot be correct, for Ibn-ul-Arabí died in 1240 A. D., 638 A. H., and Sultán 'Umar and Sháhrúkh lived in the early part of the ninth century of the Hijra.

Rustam Zaman Khan, رستم زمان خان. *Vide* Alah Yár Khán.

Ryazi, ریاضی, *vide* Rayázi.

S.

Sa'adat, سعادت, poetical name of Mír Sa'adat 'Alí, a resident of Amroha and pupil of Sháh Wiláyet-ulláh. He is the author of a poem called "Seilí Sakheon" containing the story of two Lovers who lived in the time of Nawáb Kámar-uddín Khán, wazír.

Sa'adat 'Alí Khan, Nawab, نواب سعادت علي خان, surnamed Yeman-uddaula, was raised to the masnad of Audh at Lakhnau by Sir John Shore, Governor-General, after the death of his brother Nawáb 'Asaf-uddaula and the dethronement of that Nawab's adopted son Wazír 'Alí Khán, on the 21st of January, 1798 A. D., 4th Shabán, 1212 A. H. He died after a reign of nearly 17 years on the 11th July, 1814 A. D., 22nd Rajab, 1229 A. H., and was succeeded by his son Gházi-uddín Haidar who was afterwards crowned king of Audh. In the treaty with Sa'adat 'Alí Khán, the annual subsidy was fixed at 76 lacs of rupees and the English force in Audh at 10,000 men. The fort of Allahábád was also surrendered to the English. Twelve lacs of rupees were to be paid to the English as compensation for the expense of placing him on the masnad, and he was restrained from holding communication with any foreign state, employing any Europeans or permitting any to settle in his dominions without the consent of his British ally.

Sa'adat Khan, سعادت خان برهان الملك, styled Burhán-ul-Mulk, whose former name was Muhammad Amin, was originally a merchant of Khurásán. He is the progenitor of the nawábs and kings of Audh. His father Nasír Khán came to India during the reign of Bahádúr Sháh, and after his death his son Muhammad Amin came also. In the commencement of the emperor, Muhammad Sháh's reign he held the faujdárí of Bayána, and was in the year 1724 A. D., 1136 A. H., appointed governor of Audh with the title of Sa'adat Khán in the room of Rájá Girdhar who was appointed governor of Málwá. He afterwards received the title of Barhán-ul-Mulk and was present in the battle with Nádír Sháh, and died on the night previous to the massacre of Dehlí by that monarch, *i. e.*, on the 9th of March, 1739 A. D., 9th Zil-bijja, 1152 A. H., and was buried at Dehlí in the mausoleum of his brother Sayádat Khán. His only child was a daughter, who was married to his nephew Abú'l Mansúr Khán Safdar Jang the son of Sayádat Khán who succeeded him in the government of Audh.

List of the Nawábs and kings of Lakhnau.

Burhán-ul-Mulk Sa'adat Khán.
Abú'l Mansúr Khán Safdar Jang.
Shujá-uddaula, son of Safdar Jang.
'Asaf-uddaula, son of Shujá-uddaula.
Wazír 'Alí Khán.
Sa'adat 'Alí Khán.
Gházi-uddín Haidar, son of Sa'adat 'Alí Khán, who was made king of Audh by Lord Hastings.
Nasír-uddín Haidar, son of ditto.
Muhammad 'Alí Sháh, brother of Gházi-uddín Haidar.
Amjad 'Alí Sháh, son of M. A.

Wájid 'Alí Sháh, the son of Amjad 'Alí Sháh, the last king of Audh in whose time that country was annexed to the British Government.

Sa'adat-ullah Khan, سعادت الله خان, a regular and acknowledged Nawáb of the Karnatic, who having no issue, adopted two sons of his brother, appointing the elder, Dost 'Alí, to succeed him in the Nawábship, and conferring on the younger, Bákir 'Alí, the government of Velore; he likewise directed that Ghulám Husain, the nephew of his favourite wife, should be Diwán or prime-minister to his successor. Having reigned from the year 1710 to 1722 A. D., 1122 to 1135 A. H., he died much regretted by his subjects. According to the "Máisir-ul-Umra," he held the Nawábship of the Karnatic from the time of 'Alamgír to the year 1732 A. D., 1145 A. H., Dost 'Alí and his son Hasan 'Alí were killed in battle against the Marhattas on the 20th of May, 1740 A. D. His son Safdar 'Alí succeeded him, but was poisoned by his brother-in-law Murtaza 'Alí and died on the 2nd October, 1742 A. D. After his death Murtaza 'Alí was acknowledged Nawáb of the Karnatic. But in March, 1744 A. D., Nizám-ul-Mulk the subadár of the Dakhin, having appointed one of his officers, named Anwar-uddin, Nawáb of Arkot, he (Murtaza 'Alí) was deposed.

Sa'adat Yar Khan, سعادت یار خان, son of Muhammad Yár Khán, the son of Háfiz Rahmat Khán the Rohela chief, is the author of a work called "Gruli Rahmat" being a History of his grandfather Háfiz Rahmat, written in 1823. This work is an abridgment of the Gulistán Rahmat written by Mustaza Khán, his uncle.

Sa'adat Yar Khan, سعادت یار خان, son of Mukhan-uddaula Tahmásp Beg Khán Ya'tkád Jang Bahádúr. *Vide* Rangin.

Sabahi, صباحی, the poetical name of Akhund Masfá.

Sabat, ثبات, poetical name of Mír Muhammad 'Azím the son of Mír Muhammad Afzal Sábít, born at Allahábád in 1710 A. D., 1122 A. H. He died in 1748 A. D., 1161 A. H., and left a Diwán of about 4,000 verses.

Sabir, صابر, poetical name of Mír Said 'Alí, a famous musician who wrote a work in Persian containing instructions on music.

Sabir, صابر, poetical title of Sháhzáda Mirzá Qádir Bakhsh of Dehlí. He is the author of a Diwán in Urdú.

Sabir, صابر, *vide* Shahádín Adíb Sábít.

Sabit, ثابت, the poetical title of Mír Muhammad Afzal of Dehlí who died in 1738 A. D., 1151 A. H., and left a Diwán in Persian of 5,000 verses.

Sabit, ثابت, poetical title of Khwája Hasan, an Urdú poet who is the author of a Diwán. He died in 1821 A. D., 1236 A. H.

Sabit-bin-Qirra, ثابت بن قرة, who translated Euclid and several other works into Arabic from the Greek, and died in the year 901 A. D., 288 A. H.

Sabik, سابق, poetical appellation of Mirzá Yúsaf Beg, a poet whose brothers were mansabdárs in the service of the emperor 'Alamgír, though he was a dervish and died in 1687 A. D., 1098 A. H.

Sabuhi, صبوحي, a poet in the service of the emperor Akbar. He died in the year 1564 A. D., 972 A. H.

Sabr, صبر, poetical title of Mír Husain 'Alī of Lakhnau, a pupil of Asghar 'Alī Khān Nāsīm of Dehlī.

Sabri, صبري, also called Roz Bihān, a Persian poet of Isfahān.

Sabzwari, سبزواري, a native of Sabzwār and author of the "Sawāna Sabzwārī," which contains a description of the city of Daulatābād in the Dakhin, with a particular account of all the Sūfis and holy men that are buried in its vicinity, written in 1318 A. D., 718 A. H.

Sadafi, صدفي, a poet who flourished in the time of Muhammad Shāh. He is the author of a Diwān which is usually called "Diwān Sadafi," but the true title given by the author is "Rāz-ul-'Arifi."

Sadashiu Bhau, شاداشيو بھائ, a Marhatta chief, son of Chinnāji and nephew of the Peshwā Bālājī or Bāji Rāo. He was slain in battle against Ahmad Shāh Abdālī on the 14th of January, 1761 A. D., 6th Jumādā II, 1174 A. H. After his death several pretenders started up, calling themselves the Bhād. In 1779 one appeared in Benares and began to levy troops and raise disturbances in the city, upon which he was seized and confined in the English garrison at Chunar, from whence he was released by Mr. Hastings in 1782.

Sada Sukh, شدا سوک, son of Bishun Parshād the son of Gulāb Rāo, a Kāyeth of Allahābād and author of a work on the art of writing prose and poetry entitled "Murassa Khurshād" which he wrote in 1802 A. D., 1217 A. H. He also wrote a book of Anecdotes in Urdū.

Sa'd-bin-Sharif Jaunpuri, سعد بن شریف جونپوري, author of a Persian work called "Dastūr-ul-Musallīn."

Sa'd-bin-'Abdullah-al-Asha'ri, سعد بن عبد الله الأشعري, or Ibn-ul-Farāez, author of a treatise on the law of Inheritance, entitled, "Ihtijāj-ush-Shia." He died 913 A. D., 301 A. H.

Sa'd-bin-Zangi, Atabak, سعد بن زنگي, Atabak, vide Bunkar, or San'kar.

Sa'd-Ibn-Ahmad, سعد ابن احمد, Kāzī of Toledo. He died 1069 A. D., 462 A. H.

Sa'dī, Shaikh, شيخ سعدي شيرازي, of Shirāz, a celebrated Persian poet, commonly called Shaikh Maslah-uddin Sa'dī-ul-Shirāzī. He was born at Shirāz about the year 1175 A. D., 571 A. H., and died in 1292 A. D., 691 A. H., aged 120 lunar years. During his youth he served as a soldier both against the Hindūs and Christians: by the latter he was taken prisoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a person who gave him his daughter in marriage; but the lady was of so bad a temper that the poet complained he had exchanged his slavery for a worse bondage. He was a great traveller; and made the pilgrimage of Mecca fourteen times. He was a disciple of the venerated Bāfi, 'Abdul Kādir Gīlānī, or at least, adopted his opinion. His tomb is still to be seen in the neighbourhood of Shirāz. Besides the Gulistān and Bostān, he is the author of a large collection of Odes and *ghazals*. There is likewise a short collection of poetical pieces attributed to him called "Al-Khabīsāt" or the book

of Impurities. The author, however, seems to have repented of having written these indecent verses, yet endeavours to excuse himself on account of their giving a relish to other poems, "as salt is used in the seasoning of meat." His works, all of which are held in great estimation, are the following:—

A Preface.	Rubā'yāt.
Majālis Khān.	Fardiāt.
Resala Sāhib Diwān.	Ghazaliāt.
Gulistān.	Mukallīāt.
Bostān.	Murakkabāt.
Pandnāma.	Al-Khabīsāt.
Kasāed Arabī.	Tarjiāt.
Kasāed Fārsī.	Kitāb-al-Badāya.
Marāsi.	Kitāb Tyyobāt.
Mulamma'āt.	Al-Khawātīm.
Muzahhabāt.	

A very good edition of Sa'dī's works was published in Calcutta by Mr. Harrington: with an English Preface containing the memoirs of the author, and many other interesting anecdotes; and Mr. Gladwin of Bengal has favoured the public with a very good translation of the Gulistān. Jami calls Sa'dī, "the Nightingale of the Groves of Shirāz."

Sa'dī, سعدي دکني, of the Dakhin, who is the author of some verses which are erroneously ascribed to Sa'dī of Shirāz.

Sa'did Usi, صديدي اوسي, an excellent poet, author of the "Jāma-ul-Makiāt."

Sa'did-uddin Gazaruni, صديدي الدين غازوني, author of an Arabic work on Medicine called "Almughnī."

Sadik, صادق, his proper name is Sādik 'Alī, and he is the author of the "Chahār Bāgh Haidari," dedicated to Nawāb Ghāzī-uddin Haidar of Lakhnau, who died in 1827 A. D., 1243 A. H. It contains rather selections from ancient authors than original poetry.

Sa'dik Muhammad Khan, زادها صادق محمد خان, a mansabdār of 4000: died 1597 A. D., 1005 A. H., buried at Dholpūr. He was a Persian, cousin to Nūr Jahān, one of whose sisters he married. He was esteemed one of Akbar's best officers.

Sadik, صادق, the poetical name of Mír Ja'far Khān, grandson of Said Muhammad Kādīrī. He is the author of a work called "Bahāristān Ja'fari." He was a native of Dehlī where he died some years before 1782 A. D., 1196 A. H., and was buried in the same vault wherein his grandfather was interred, and which is over the nala of Bairām Dai in Dehlī.

Sadiki, صادقي, poetical name of Sādik Beg of the tribe of Afshār. He is the author of a Diwān and a Tazkira or Biography of poets in Turkī.

Sadik Khan, صادق خان, the son of 'Akā Tākir whose poetical name was Waslī, and grandson of Muhammad Sharaf Hajrī, and nephew and son-in-law of Ya'qūd-uddaula Tehrānī. He held a high rank in the time of Akbar and Jahāngir, and died on the 7th of October, 1630 A. D., 9th Rab' I, 1040 A. H., in the reign of the emperor Shāh Jahān.

Sadik Khan, صادق خان, was a spiritual guide of the emperor Akbar the Great. He died in 1597 A. D., 1006 A. H. To the left of the road, about half way between Sikandra and Agra, are some tombs in the

fields; one with an adjacent hall of 64 pillars, is believed to be the resting-place of this saint. *Vide Keene's Agrah Guide*, p. 44.

Sadik Khan, صادق خان, brother of Karim Khan, king of Persia. He took possession of Shiráz after the death of Zaki Khan; reigned nearly two years, and was murdered on the 14th March, 1781 A. D., *vide* Karim Khan.

Sadr-uddin Ardibeli, صدر الدين اردبيلي, *vide* Sadr-uddin Músa.

Sadr Jahan, صدر جهان, a learned Muhammadan who lived in the time of Sultán Kuli Kutb Sháh, king of Golkandá who reigned from 1512 to 1543 A. D., 918 to 949 A. H. He is the author of a Persian work called "Marghúb-ul-Kulúb," a history of that king.

Sadr Jahan, Kazi, قاضي صدر جهان, *vide* Minháj-us-Siráj.

Sadr Jahan, Mir, مير صدر جهان, a well educated and learned Musalmán, a native of a village near Lakhnau. He was an officer of 4000 in the service of the emperor Akbar, in the 31st year of whose reign, 1585 A. D., 993 A. H., he was sent on an embassy together with Hakim Humám to 'Abdullah Khán Uzbek, ruler of Túrán, whose father Iskandar Khán had died at that time. He lived 120 years, and at the time of his death, which took place in 1611 A. D., 1020 A. H., he was so much emaciated by old age, that there was nothing left in him but bones.

Sadr-uddin bin-Ya'kub, ملا صدر الدين بن يعقوب, author of a collection of decisions in Persian entitled "Fatáwá Kará Khání," which was arranged some years after his death by Kará Khán, in the reign of Sultán 'Aláuddín.

Sadr-uddin Musa, Shaikh, شيخ صدر الدين موسى, the son of Shaikh Safi-uddin the celebrated founder of the Safwi kings of Persia. *Vide* Shaikh Safi and Ismá'il Sháh I Safwi.

Sadr-uddin Muhammad, صدر الدين محمد, son of Zabardast Khán, and author of the work called "Irshád-ul-Wazrá," written in the reign of the emperor Muhammad Sháh.

Sadr-uddin Muhammad bin-Is-hak Kunawi, صدر الدين محمد بن اسحاق قنوي, a native of Iconium and an author, who died in 1273 A. D., 672 A. H.

Sadr-uddin Muhammad, Mir, مير صدر الدين محمد, author of the "Jawáhir-náma," a book on Arts and Sciences.

Sadr-uddin Muhammad, صدر الدين محمد, surnamed Abú'l Ma'áli, which see.

Sadr-uddin, Ufi Maulana, مولانا صدر الدين عوفي, author of the Jámá'-ul-Hikáyát." He is also called Núr-uddin Muhammad Ufi, which see.

Sadr-uddin, Shaikh, شيخ صدر الدين, the son of Shaikh Bahá-uddin of Multán. He died in 1309 A. D., 709 A. H., at Multán and is buried there.

Sadr-uddin Sayyad 'Ali Khan, صدر الدين سيد علي خان, son of Sayyad Nizám-uddin Ahmad Husaini. He was the best Arabic poet of his time, and is the author of the following works "Kitáb Badi'a," "Salafat," and "Sharah Sahifa Kámila."

Sa'd-uddin of Dehli, سعد الدين دهلوي, author of the works called Sharh "Kanz-ul-Dakáik," and "Sharah Manár." He died in 1486 A. D., 891 A. H.

Sa'd-uddin of Kashghar, سعد الدين كاشغر, the spiritual guide of Jámí. He died 1456 A. D., 860 A. H.

Sa'd-uddin Hamwia, سعد الدين حمويه, entitled Shaikh-ul-Masháek, is the author of several works, one of which is called "Sajanjal-ul-Arwáh," The Mirror of the Soul, and another entitled "Kitáb Mahbúb," the Beloved book. He died in the year 1252 A. D., 650 A. H.

Sa'd-uddin, سعد الدين, a Turkish historian, was born in 1536 and died at Constantinople in 1599. His history, entitled, the "Táj-ul-Tawárikh" (the Crown of Histories) a work held in high estimation by scholars, gives a general account of the Ottoman empire from its commencement in 1299 till 1520. He also wrote the "Salim-náma" or History of Salim I, which is chiefly a collection of anecdotes regarding that prince.

Sa'd-uddin Tuftazani, Mulla, ملا سعد الدين تفتازاني, *vide* Tuftazani.

Sa'd-ullah Khan, سعد الهه خان, the son of the Rohela chief 'Alí Muhammad Khán, whom he succeeded to the Rohela territories in 1749 A. D., 1162 A. H., but retired with a pension of eight lacs of rupees annually from Háfiz Rahmat Khán, and died in the year 1761 A. D., 1175 A. H., at Aonla. His brother 'Abdullah Khán was killed in the battle which took place between Háfiz Rahmat Khán and Nawáb Shujá-uddaula, 1774 A. D., 1188 A. H. After his death his brother Faiz-ullah Khán succeeded him in the Rohela territories of Rámpúr.

Sa'd-ullah Khan, سعد الهه خان, whose title was Khán 'Alam, was sent as ambassador to the king of Persia by the emperor Sháh Jahán. He died in the year 1631 A. D., 1044 A. H.

Sa'd-ullah Khan Wazir, سعد الهه خان وزير, surnamed 'Allámí Fahhámí, and entitled Jumlat-ul-Mulk, was the most able and upright minister that ever appeared in India. He makes a conspicuous figure in all the transactions of the emperor Sháh Jahán, and is constantly referred to as a model in the correspondence of the emperor 'Alamgir during the long reign of that monarch. He died on the 9th of April, 1656 A. D., 22nd Jumáda II, 1066 A. H., aged 48 lunar years. After his death the mansab of 700 and 100 Sawars was conferred on his son Lutf-ullah Khán, a boy of 11 years of age.

Sa'd-ullah Khan, سعد الهه خان, the brother-in-law of Mahmúd Khán, Nawáb of Bijnour, and Munsif of Amroha. He, together with Jalál-uddin Khán, the Nawáb's brother, was tried and convicted by Court Martial, and shot by order of General Jones on the 23rd April, 1858, at Kote Khádir within eight miles of Najibábád on account of their rebellion.

Sa'd-ullah Kirmani, سعد الهه كرمانى, author of the work called "Fatúhát Miránsháhi," containing an account of the conquests made by Miránsháh the son of Amír Taimúr.

Sa'd-ullah, Shaikh, شيخ سعد الهه دهلوي of Dehli, a descendant of Islám Khán who was wazir to one of the kings of Gujrat; and as he was a disciple of Sháh Gul

whose poetical name was Wahdat a descendant of Shaikh Ahmad Mujaddid, consequently he lived like a dervish, and assumed the title of Gulshán for his poetical name. He died at Dehli on the 13th December, 1728 A. D., 21st Jumáda I, 1141 A. H.

Saeb, Mirza, مرزا صایب, the poetical name of Mirzá Muhammad 'Alí of Tabrez, a celebrated poet of Persia, who in the latter part of the reign of the emperor Jahán-gír came to India as a merchant. He became intimate with Zafar Khán, a nobleman of the court, who being appointed governor of Kashmir in those days by Sháh Jahán, took him along with him to that country. From Kashmir he returned to Isfahán where he was honoured with the title of "Malik-ush-Shu'ará" or the king of poets, by Sháh Abbás king of Persia. He wrote Ghazals in an entirely new style, and may therefore be considered as the founder of the new school. He died in 1669 A. D., 1080 A. H., and was buried at Isfahán. His Diwán in Persian contains 80,000 verses.

Saeb, Mirza, مرزا صایب, a Hindústání poet and author of the "Mirat-ul-Jamál," or the Mirror of Beauty, a very eccentric work, containing a distinct poem in praise of each of his mistresses' features, limbs, and perfections.

Saidai Gilani, سیدای گیلانی, came to India in the time of Jahán-gír, and as he was very clever and of great abilities, he was made a Darogah of the Zargár Khána or goldsmith's shop, and received the title of Bedil. He is the author of a Diwán, Nukat Bedil Rukaat Bedil and Chahar Ansur. He died about the year 1116 A. D.

Sa'id-bin-Mansur, سعید بن منصور, author of the works called "Sunan and Zuhd." He died in 842 A. D., 227 A. H.

Sa'id-bin-Masa'ud of Shiraz, بن مسعود شیرازی, author of the Tarjuma Maulúd," a complete history of Muhammad, translated from the Arabic about the year 1358 A. D., 759 A. H.

Sa'id-bin-Muhammad, سعید بن محمد, author of the works called "Minhá-j-ul-'Ab'dín" and "Sa'id-náma," containing moral and philosophical treatises on the virtues, vices, passions, rewards, punishments, &c.

Sa'id-bin-Musayyab, سعید بن مسیب, son-in-law of Abú Hureira. He was one of the seven Fikhas of Madina; made forty pilgrimages to Mecca, and died in 713 A. D., 94 A. H.

Sa'id-bin-Zand, سعید بن زند, was the last of those ten companions who had a positive promise of paradise from Muhammad. He died in the year 671 A. D., 51 A. H.

Sa'id Hirwi, سعید هروی, a poet who was a native of Hírat and contemporary with Kázi Shams-uddín Tibsi.

Sa'id Khan Kureshi, سعید خان قریشی, whose proper name was Shaikh Muhammad, was a native of Multán. He was a good poet and a wit, and was employed by the prince Sultán Murád Bakhsh son of Sháh Jahán at the time when he was governor of Gujrát; and afterwards by prince Dará Shikóh, after whose death he was employed by the emperor 'Alamgir, and died in November, 1676 A. D., Ramazán, 1087 A. H., at Multán where he was buried in a monument which he had built whilst living. He is the author of a Diwán.

Sa'id Khan, Hakim, حکیم سعید خان, a physician of

Kaem who lived in the time of Sháh 'Abbás II of Persia, and is the author of a Diwán.

Sa'id Khan, Muhammad, محمد سعید خان, present Nawáb of Rámpúr (1858).

Sa'id Muhammad Kirmani, سعید محمد کرمانی, author of the "Siar-ul-Aulia," containing the memoirs of all the principal Súfi Shaikhs and saints. Written in 1594 A. D., 1003 A. H.

Safdar 'Ali Khan, صفدر علی خان, nawáb of Arkat son of Dost 'Alí murdered by his brother-in-law Murtazá 'Alí Khán of Vellore on the 2nd October, 1742 A. D.

Safdar Jang, صفدر جنگ, Nawáb of Audh, whose proper name was Mirzá Mukím and surname Mansúr 'Alí Khán, was the son of Sayádat Khán, and nephew and son-in-law of Burhán-ul-Mulk Sa'ádat Khán whom he succeeded in the government of Audh after paying two crores of rupees to Nádir Sháh in the beginning of the year 1152 A. D., 1152 A. H., or April, 1739 A. D., 1161 A. H. He was appointed wazir in 1748 A. D. on the accession of the emperor Ahmad Sháh (in the room of Nizám-ul-Mulk who had died that year), and assumed the whole administration of the imperial authority for several years. He was, however, dismissed from the wizárat in 1752 A. D., 1166 A. H., and died on his way to Audh at Pá-parghát on the 17th of October, 1753 A. D., 17th Zil-hijja, 1167 A. H. He was buried for some time at Guláb Bári in Faizábád his seat of government, but afterwards his remains were conveyed to Dehli and interred in the vicinity of the Dargáh of Sháh Mardán where a splendid mausoleum was built over his tomb. He was succeeded in the government of Audh by his son Nawáb Shujá-uddaula.

Safi Khan, صفی خان, son of Islám Khán Mashhadí, a nobleman who served under the emperors Sháh Jahán and 'Alamgir.

Safi Mirza, صفی میرزا, the son of Sháh 'Abbás I. He was murdered by the instigation of his father who hated him, about the year 1611 A. D., 1020 A. H.

Safi, Shah, شاه صفی, king of Persia, vide Sháh Safi.

Safi, Shaikh, شیخ صفی, vide Shaikh Safi.

Safir of Faryab, صفیر, poetical name of a poet of Faryáb.

Safi-uddin Muhammad, صفی الدین محمد, son of Husain Wáez. He is the author of a book called "Rish-hát," which is a chronogram for 909 A. H., in which year it was completed. (1503 A. D., 909 A. H.) It contains the sayings of his Murshid or spiritual guide Obeid-ulláh Ahrár who resided at Samarkand. Vide 'Alí Wáez.

Safi-uddin, Shaikh, شیخ صفی الدین, vide Ismá'il Sháh Safwi and Shaikh Safi.

Saffah, صفاح, vide Al-Saffáh.

Safia, صفیه, daughter of a Jew of Khaibar, whom Muhammad married after the battle of Khaibar. She was one of the most beloved wives of the prophet, whom she survived for forty years of widowhood. She died about the year 670 A. D., 50 A. H.

Safshikan Khan, صف شکن خان, title of Muhammad Táhir, a nobleman of the rank of 3000, who served under the emperor 'Alamgir and died 1676 A. D., 1085 A. H.

Safwi Kha'n, صفوي خان, a descendant of the royal house of Persia of the Safwī family. He held a high rank in the service of the emperor 'Alamgir, and was killed in the battle which took place between the two brothers 'Azim Shāh and Bahādūr Shāh on the 8th June, 1707 A. D., 18th Rabi' I, 1119 A. H.

Saguna Ba'i Sa'heb, سيگونة باي صاحب, Rání of Sitára and widow of the late Mahārājá of Sitára Chatrapati Appa Saheb who died about the year 1874 A. D.

Saha'bi, سحابي, poetical name of a poet who wrote poetry in Persian, and is the author of a *Díwán*.

Sahar, سحر, poetical title of Sayyad Násir 'Alí who died in 1833 A. D., 1249 A. H.

Sahara'wi, صحراوي, vide Abú'l Kásim Al-Saharáwí.

Sahba', صہبا, whose original name was 'Abdul Báqí, was a poet who flourished about the year 1653 A. D., 1063 A. H. in the time of the emperor 'Alamgir.

Sahba'i, صہبائي, poetical name of Maulwí Imám Bakhsh. He translated the Arabic work called "*Hadáeq-ul-Balághat*," into Persian, and is the author of several Persian and Urdú works. He was living in 1854 A. D., 1271 A. H.

Sahba'n, سہبان, the son of Wáíl Kheyái, who lived in the time of Harún-al-Rashíd. Shaikh Sádi in his *Gulistán* says, that Sahbán Wáíl has been considered as unrivalled in eloquence, inasmuch that if he spoke before an assembly for the space of a year, he did not repeat a word twice, and if the same meaning occurred he repeated it in a different form.

Sa'hib, صاحب, the poetical appellation of Hakím Kázim, commonly called "*Masih-ul-Bayán*." He was a physician and also a poet, and held the rank of 500 in the reign of 'Alamgir. He died two or three years before Mirzá Sáeb the poet about the year 1667 A. D., 1077 A. H., and left two or three *Díwáns*. He imitated Jalál-uddín Rúmí and wrote several *Masnawís* or poems, viz., "*Aína Khána*," "*Pari Khána*," "*Maláhat Ahmadí*," "*Sabáhat Yúsafi*," "*Gul Muhammadí*," and "*Aufás Masíhí*."

Sa'hib, صاحب, vide Masíhái (Akhúnd).

Sa'hib Balkhi, صاحب بلخي, a poet of Balkh who wrote panegyrics in praise of some of the kings of Badakhshán. He flourished in the 9th century of the Hijra.

Sa'hib, صاحب, (Aloysius Reinhardt) a son of Shamrú or Sombre, who had the title of Mazaffar-uddaula Mumtáz-ul-Mulk Nawáb Zafaryáb Khán Bahádúr Nasrat Jang. He held (says an author) sometimes assemblies of poets in his house, and is said to have been a pleasant man, but a great scoundrel. He was a pupil of Khairátí Khán Dilsóz. He died in the prime of life, and was buried at Agra in the small Catholic Church built by his father. He was grandfather of the late Dyce Sombre.

Sa'hib Jama'l, صاحب جمال, wife of the emperor Jahángír and a relative of Zain Khán Koka. She was the mother of Sultán Parweiz.

Sa'hib Kira'n, صاحب قران, this is the title the Orientals as well as Arabs, Persians and Turks have given to Amír Taimúr (Tamerlane), because he was born in a particular planetary aspect (vide next article but one).

Sa'hib Kira'n, صاحب قران, the poetical title of Sayyad Imám 'Alí of Bilgram who became distracted in 1813 A. D., 1228 A. H., and wrote indecent and satirical poetry. He came to Lakhnau in the time of Nawáb 'Asaf-uddaula.

Sa'hib Kira'n Sa'ni, صاحب قران ثانی, or Sáhíb Kírán the Second, a title of the emperor Sháh Jahán. The first being Taimúr or Tamerlane the founder of the family. The word means "nearness" and is used in Astrology to express a planetary conjunction. Taimúr and his descendant, the builder of the Táj, were both born when Jupiter and Venus were "in the same house." Vide Sháh Jahán.

Sa'hiba Zama'ni, صاحبہ زمانی, daughter of the emperor Muhammad Sháh. She was sought in marriage by 'Alamgir II, but she refused him. Her mother, Malika Jahán, claimed the protection of Ahmad Sháh Abdálí against 'Alamgir's designs upon her daughter, and he carried them both to Kábul in 1757 A. D., and some time after espoused Sáhíba Zamáni himself.

Sa'hi or **Sa'huji** Bhosla I, ساہجی یا ساہوجی, a Mahráṭṭa chief who rose to considerable rank in the time of Malik Ambar an Abyssinian chief of Ahmadnagar. He afterwards entered the service of the king of Bijápúr and was continued in his jágir, which had fallen to that state in the partition of the Ahmadnagar territory. He was subsequently employed on conquests to the southward, and obtained a much more considerable jágir in the Mysore country including the towns of Sira and Bangalore. When at a great age, he was killed by a fall in hunting, about the year 1664 A. D. He was the father of the celebrated Sewájí, who though the son of a powerful chief, begun life as a daring and artful captain of banditti, ripened into a skilful general and an able statesman, and left a character which has never since been equalled or approached by any of his countrymen. Sáhjí, in consequence of some dispute with his first wife, separated from her, and married Toka Báí, by whom he had, Ekójí, who afterwards became king of Tanjore.

List of the family of Sewájí or Rájás of Sitára.

	A. D.
Sáhjí, Súbádár of the Karnatik under 'Alamgir, bestows jágirs on his sons—Tanjore on Ekójí—and dies	1664
Sewájí, his son commences predatory expeditions..	1647
— plunders Surat, and assumes the title of rájá	1664
— establishes a military government 1669 and dies	1680
Rájá Rám, set up by minister, imprisoned at Ráegarth	1680
Sambháji assumed the sovereignty 1680—executed at Talápúr	1689
Santa, usurped power—murdered	1698
Rájá Rám again proclaimed 1698 A. D., at Sitára and died	1700
Tará Báí, his wife, assumed regency	1700
Sewájí II, son of Sambhá, nicknamed Sáhújí, released on 'Alamgir's death, and crowned at Sitára in March, 1708, and died in	1749
Rám Rájá, nominal successor,—power resting with minister or Peishwa, died 12th December	1777
Sabú surnamed Abba Saheb, the adopted son of Rám Rájá succeeded	1777
Partáp Singh the son of Sabú, reinstated at Sitára by the British, 11th April	1818

Sa'hi, **Sa'huji** or **Sa'u** Bhosla II, ساہجی یا ساہوجی, the son of Sambháji the Marháṭṭa chief, after whose death in 1689 A. D., 10th Muharram, 1101 A. H.

he (though then an infant) was acknowledged as Rájá, and his uncle Rájá Rám nominated to be regent during his minority; but when subsequently the infant Rájá fell into the hands of 'Alamgir, and was confined, Rájá Rám proclaimed himself Rájá on the ground of the captivity of his nephew. In his time the fort of Sitára was taken by 'Alamgir on the 21st April, 1700 A. D., 13th Zi-ka'da, 1111 A. H., but before it fell, Rájá Rám had died of the small-pox at Jhínjí, and had been succeeded by his son Sewá, a child of two years, under the regency of his mother Tára Báí, the widow of the deceased. After the death of 'Alamgir, Sáhjí was released from confinement by 'Azim Sháh, and was acknowledged by the Marhattas as their principal chief, and crowned at Sitára in March, 1708 A. D. During his reign, the Marhattas having overrun and plundered almost every part of Hindústán, excepting Bengal, extended their territories from the Western Sea to Urisa, and from Agra to the Karnátik, forming a tract of near one thousand miles long by seven hundred wide. His minister, the Peishwá Bátorí Bishwanáth, gained such an ascendancy over the mind of his master, as to persuade Sáhjí to delegate to him the exercise of all authority and power in the state. During the latter part of his reign, Sáhjí shut himself up in Sitára, and his person and government were almost forgotten. Sáhjí died (some time after the death of Nizám-ul-Mulk) about the month of December, 1749 A. D. after a reign of 50 years. He was succeeded by his adopted son Rám Rájá the grandson of Tára Báí, power resting with the minister or Peishwá. Before his death he intrusted the Peishwá with the sole management of the Marhatta empire, and directed that Kolhápúr, then governed by Sambhájí the son of Rájá Rám, should be always considered as an independent kingdom.

Sa'hu, ساھو, also called Abba Sáheb, was the son of Trim-bakjí Bhosla, and adopted son of Rám Rájá, whom he succeeded on the masnad of Sitára on the 12th December, 1777 A. D. He was always kept a close prisoner. After his death, his son Partáp Singh succeeded him.

Saja'wandi, سجاوندی, vide Siráj-uddín Muhammad bin-'Abdur Rashíd-al-Sajáwandi.

Sajja'd, میر سجاد, an Urdú poet of Agra who was a pupil of Sháh Najm-uddín 'Abrú.

Sakafi, ثقفی, or Thakafi, whose original name is Abú Isá, was an excellent Arabic grammarian and author. He died in 766 A. D., 149 A. H.

Sakina Ba'no Begam, سكينه بانوبیگم, sister of Mirzá Muhammad Hakim half-brother to the emperor Akbar. She was married to Sháh Ghazi Khán the nephew of Nokib Khán.

Sakina, سكينه, daughter of Imám Husain. After her father's death she was married to Misaq the brother of 'Abdulláh the son of Zubeir.

Sakha', سخا, poetical name of Záhíd 'Alí Khán an author.

Sakha'wi, سخاوی, author of the history of the Kázis of Egypt.

Sakhun, سخن, a poet of Agra, named Mír Abdus Samad who died in 1727 A. D., 1140 A. H.

Sakka, سقه بخاری, or Dervish Saqqá of Bukhára. He died in 1555 A. D., 962 A. H., and is the author of a Diwán.

Sakka Bardwa'ni, سقه بردوانی, author of a Diwán found in the Library of Tipú Sultán.

Sakka'ki, سكاكي. This word which in Arabic signifies a cutler, was the surname of Abú Ya'kúb Yúsaf bin-'Abú Bakr, who was also called Siráj-uddín-al-Khwárizmí. He was a great author and master of Záhidi. One of his works is called "Misbáh-ul-Ulúm." He was born in 1160 A. D., 555 A. H., and died in the year 1229 A. D., 626 A. H.

Sakhi Sarwa'r, مخي سرور, a Muhammadan saint. See Sultán Sakhi Sarwar.

Sala'bat Jang, صلاحیت جنگ, the third son of Nizám-ul-Mulk 'Asif Jáh, was placed by the French on the masnad of the Dakhin after the assassination of Muzaffar Jang his nephew which took place on the 3rd February, 1751 A. D., 17th Rabí I, 1164 A. H. Monsieur Bussy the French General was created by him a nobleman of the empire, and the Northern Sircars granted in jágir to his nation. Monsieur Bussy continued to conduct the affairs of the Dakhin, till, by the intrigues of Nizám 'Alí, brother to Salábat Jang his counsellor Haidar Jang being assassinated on the 12th May, 1758 A. D., 3rd Ramazán, 1171 A. H., and the English who had patronized Muhammad 'Alí Khán in the province of Arkát growing powerful, he was obliged to return to the French territories to the assistance of his countrymen. Nizám 'Alí being without a rival, deposed and imprisoned Salábat Jang on the 26th June, 1762 A. D., 4th Zil-hijja, 1175 A. H., and assumed the government. Salábat Jang remained in confinement till his death which happened on the 29th September, 1763 A. D., 20th Rabí I, 1177 A. H.

Sala'bat Kha'n, صلاحیت خان, a nobleman who held the office of Mír Bakhshí or pay-master general in the time of the emperor Sháh Jahán. He was stabbed in the presence of the emperor by a Rájput chief named Amar Singh Ráthor the son of Gaj Singh, on the evening of Thursday the 25th of July, 1644 A. D., 30th Jumáda I, 1054 A. H., in the fort of Agra. His tomb is still to be seen in the vicinity of Agra. Amar Singh was pursued and cut down near one of the gates of the fort, which goes after his name, Amar Singh Gate.

Sala'bat Kha'n, صلاحیت خان, a nobleman who on the accession of the emperor Ahmad Sháh to the throne of Dehlí in 1748 A. D., 1161 A. H. was raised to the rank of Mír Bakhshí or pay-master general with the title of Zulfikár Jang.

Saladin, vide Salah-uddín Yúsaf the son of Ayyúb.

Sala'h, صالح, author of the Masnawí or poem called "Náz wa Nayáz," which he composed about the year 1525 A. D., 930 A. H.

Sala'h bin-Muba'rik-al-Bukhari, صالح بن مبارك, author of the "Mukámát Khwája Bahá-uddín," containing the memoirs of the celebrated Shaikh Bahá-uddín, founder of the Nakshbandí Order.

Sa'lah, میر صالح کاشفی, styled Kashfi, was the son of 'Abdulláh Miskin. He died in the year 1650 A. D. 1060 A. H. at Agra and lies buried there. Vide Kashfi.

Sala'h-uddin Yusuf, صالح الدین یوسف, the son of Ayyúb (the same who is called by Christian writers Saladin), a celebrated Sultán of Syria and the first king of Egypt of the Ayyúbite family, equally renowned as a warrior and legislator. It is said that he supported himself by his valour, and the influence of his amiable

character, against the united efforts of the chief Christian potentates of Europe, who carried on the most unjust wars against him, under the false appellation of Holy Wars. He reigned in Egypt and Syria from 1173 to 1193 A. D., 568 to 588 A. H., and in the year following he died at Damascus, leaving seventeen sons, who divided his extensive dominions. He was succeeded by his son Malik-ul-'Aziz 'Usmán in the government of Egypt, but as none of his successors possessed the enterprising genius of Sálah-uddín, the history of Egypt from that time to the year 1250 A. D. affords nothing remarkable. At this time the reigning Sultán Malik-al-Sálah was dethroned and slain by the Mamlúks, a kind of mercenary soldiers who served under him. In consequence of this revolution, the Mamlúks became masters of Egypt, and chose a Sultán from among themselves. *Vide* Mamlúk.

Sultáns of Egypt of the Ayyúbite family.

	A. D.
Sálah-uddín Yúsaf bin-Ayyúb, began 1168 .. died	1193
Malik-ul-'Aziz 'Usmán, son of Sálah-uddín, ..	1197
Malik Mansúr Muhammad bin-'Usman,	1200
Malik 'Adil Saif-uddín Abú Bakr bin-Ayyúb, ..	1218
Malik Kámil Muhammad, son of Saif-uddín, ..	1237
Malik 'Adil Abú Bakr bin-Kámil,	1239
Malik Sálah Ayyúb Najm-uddín bin-Kámil, ..	1249
he was slain in battle with the Franks,	1250
Malik Muazzim Túrán Sháh bin-Sálah,	1250
Malika Shajrat-uddurr, a slave girl of Malik Sálah, she reigned three years and died in	1255
Malik Ashraf Músa bin-Yúsaf, reigned 5 years.	

Malik Moizz 'Azz-uddín Eaibak, a Turkoman slave or Mamlúk of the Ayyúbite dynasty, married the queen Malika Shajrat-uddurr, and ascended the throne of Egypt. His descendants ruled for nearly one hundred years, and were called the Mamlúkites.

Salamat 'Ali, سلامت علي, the city Munsif of Allahábád who became a rebel and was hung in June, 1857 A. D. at that station.

Salamat 'Ali Khan, حكيم سلامت علي خان, of Benares, author of a Treatise on Music, who lived about the commencement of the present or nineteenth century.

Salami or **Salmi**, صلمي, this word which signifies a native of Baghdád, was also the surname of Abú'l Hasan Muhammad bin-Obeid-ullah, who was one of the most illustrious Arabian poet of his time. He lived at the court of 'Azz-uddaula, a Sultán of the dynasty of the Bóyáides, who reigned at Fars and 'Irák from 976 to 983 A. D.

Salar Masa'ud Ghazi, سالار مسعود غازي, *vide* Masa'úd Gházi (Salár).

Salhahan or **Salivahana**, سالباهن, is said to have been the son of a potter and to have lived at Patar on the Godavari. His era is still in use in the Dakhin, its date is 78 A. D.

Salim, سليم, the poetical title of Muhammad Qulí, who came to India from Persia during the reign of Sháh Jahán and was employed by Islám Khán, wazir. He is the author of a Díwán and also of a Masnawí which he wrote in Persia, and in which he describes Lahiján. But when he came to India, he altered the heading and called it a description of Kashmír. He died in the year 1647 A. D., 1057 A. H.

Salim, مير محمد سليم, Mír Muhammad Salím of Patna a merchant who died at Murshidábád in 1781 A. D., 1195 A. H., and left a Masnawí in Urdú.

Samdik Phra Paramidr, پير پريدور, king of Siam who came to Hindústán in the beginning of 1872, and was received in Calcutta, Lakhnau, Bombay, &c., &c., with all the honours due to high rank.

Salim I, Sultan, سلطان سليم, emperor of the Turks or Constantinople, and the greatest monster of that monstrous race, was the second son of Báyezíd II whom he defeated in a battle, and after poisoning him and murdering eight of his brothers or nephews, ascended the throne of Turkey on the 6th April, 1512 A. D., 18th Safar, 918 A. H. He subverted the Mamlúks of Egypt, bringing it with Palestine, Syria, and Arabia under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the mountain king of Armenia and reduced his kingdom to the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion. But when intending to turn all his forces upon the Christians, he was suddenly seized with a cancer on his back whereby he died on Friday the 21st of September, 1520 A. D., 6th Shawwal, 926 A. H. on the very spot where he had formerly unnaturally assaulted his aged father. He was succeeded by his son Sulaimán I, surnamed The Magnificent.

Salim II, Sultan, سلطان سليم, succeeded his father Sulaimán I, surnamed The Magnificent, as emperor of the Turks in September, 1566 A. D., Safar, 974 A. H. He was an idle and effeminate emperor; but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdom of Tunis and Algiers. Over this emperor the Christians were victorious in that famous sea-fight called the battle of Lepanto, when he lost above 35,000 men besides his fleet. Devoting his time to the several pleasures of his seraglio, he died, little respected, on the 9th December, 1574 A. D., Shaban, 982 A. H., aged 62, and was succeeded by his son Sultán Murád III.

Salim III, Sultan, سلطان سليم, son of Mustafá III, was born in 1761 A. D., Rajab, 1203 A. H., and succeeded to the throne of Turkey on the death of his uncle Ahmad IV, in April, 1789 A. D. He began his reign with a war with Catharine II of Russia, in which peace was purchased by great sacrifices of territory. At a later period Egypt was invaded by the French; but they were defeated, and compelled to quit the country, by the English, in 1801. A revolt of the Jannisaris deposed Salim on the 28th of July, 1807 A. D., Jumáda I, 1222 A. H., and raised Mustafá IV to the throne; but he was deposed after a reign of one year, and Mahmúd II made emperor 1808 A. D.

Salim Chishti, Shaikh, شيخ سليم چشتي, of Fathapúr

Síkri, surnamed Shaikh-ul-Islám, a Muhammadan saint who, during his life was greatly revered by the emperor Akbar. It is said that by his prayers the king was blessed with several children. His father Bahá-uddín was a descendant of Shaikh Farid Shakarganj. He was born at Dehlí in 1478 A. D., 883 A. H., was a disciple of Khwája Ibráhím Chishtí, and resided on a hill close to the village of Síkri in the province of Ágrah. By the liberality of the emperor, he built a splendid Masjid or mosque on the hill, called the Masjid of Fathapúr Síkri, which was completed in 1571 A. D., 979 A. H., at a cost of 5 lacs of rupees. He died a few months after its completion on the 13th February, 1572 A. D., 27th Ramazán, 979 A. H., aged 96 lunar years, and was buried

on the top of the hill where his tomb is to be seen to this day. He was one of the chief saints of Hindústán, and his sayings are worthy of commemoration. After his death his son Badr-uddín succeeded him to the guddi. His pedigree runs thus: "Shaikh Salim Chishtí, the son of Bahá-uddín, the son of Shaikh Sulaimán, the son of Shaikh 'Adam, the son of Shaikh Músá, the son of Shaikh Maudúd, the son of Shaikh Badr-uddín, the son of Shaikh Farid-uddín of Ajúdhun, commonly called Shakarganj." Twenty-four times Salim Chishtí is said to have gone on a pilgrimage to Mecca and returned again. His bread was made of singhásas that were produced in the reservoir of Sikri. His son Kutb-uddín was killed in Bengal by Sher Afkan, first husband of Nur Jahán. His grandson Islám Khán, the son of Badr-uddín was raised by the emperor Jahángir to the rank of an Amír and was appointed governor of Bengal in 1608 A. D., 1017 A. H. *Vide* Islám Khán.

Salim Shah Sur, سلیم شاه سور, also called Islám Sháh and Jalál Khán, was the younger son of the emperor Sher Sháh. His elder brother 'Adíl Khán being absent at his father's death, Jalál Khán ascended the throne in the fortress of Kalinjar on the 29th of May, 1545 A. D., 17th Rabi' I, 952 A. H., and assumed the title of Islám Sháh, which by false pronunciation was turned to that of Salim Sháh. He reigned nine years and became afflicted with a fistula, of which he died at Gwáliar 1554 A. D., 961 A. H., in which year also died Mahmúd Sháh king of Gujrát, and Burhán Nizám Sháh king of Ahmadnagar. In commemoration of the remarkable circumstance of these monarchs dying almost at the same time, Mauláná 'Alí the father of the celebrated historian Firishta, wrote a short epitaph, in which the words "the ruin of kings," exhibit the Hijri year 961 A. D. The remains of Salim Sháh were conveyed to Sahsarám and buried close to his father's tomb, Salim Sháh was succeeded by his son the prince Fíroz, then 12 years of age, who was placed on the throne by the chiefs of the tribe of Súr, at Gwáliar. He had not reigned three days (some say three months) when Mubáriz Khán the son of Nizám Khán Súr, at once the nephew of the late Sher Sháh, and brother-in-law of Salim Sháh, assassinated the young prince, and ascending the throne, assumed the title of Muhammad Sháh 'Adíl.

Salima Sultana Begam, سلیمه سلطانہ بیگم, The mother of this lady was Gulrukh Begam the daughter of the emperor Bábar Sháh who gave her in marriage to Mirzá Núr-uddín Muhammad by whom she had Salima. Salima was married to Bairám Khán KhánKhánán in 1558 A. D., the marriage took place at Jalandhar with the consent of the emperor Akbar who was present at the nuptials. After the death of Bairám Khán in 1561, she became the wife of the emperor, by whom she had a daughter named Sháhzáda Khánam, and a son named Sultán Murád. She was well-versed in Persian and had a good genius for poetry. She died in the reign of the emperor Jahángir 1612 A. D., 1021 A. H.

Salima Bano Begam, سلیمه بانو بیگم, the daughter of Sulaiman Shikoh, the son of Dára Shaikh, was married to Prince Muhammad Akbar, Aurangzeb's fourth son. Their offspring was Nikasiar who was proclaimed emperor at Agrah and imprisoned by Rukn-uddaula.

Salimi or Hasan Salimi, Maulana, حسن سلیمی, مولانا, a poet who died and was buried at Sabzwar, in the year 1450 A. D., 854 A. H. He has left a Diwán.

Salghur, سلغر, from whom the Atábaks of Fárs were descended, was a Turkish general in the service of the Saljúki kings, and was entrusted with the charge of one of the princes of that race and appointed to the government of Fárs and some adjoining provinces. Salghur

managed not only to keep his government during his life, but to transmit it to his descendants, seven of whom held Fárs as governors, viz. :—

1. Maudúd, the son of Salghur.
2. Fazlán-Shubán-Karra, who received the government from Alp Arsalán, rebelled, but was subdued by Nizám-ul-Mulk the prime-minister of the Sultán.
3. Rukn-uddaula.
4. Atábak Jalál-uddín Jawáli.
5. Atábak Kuraja, who built a college at Shiráz, and a palace called Takht Kuraja.
6. Atábak Mankús.
7. Búzaba, who is said to have been a just and wise governor. After the death of Búzaba who was the last of these governors, Atábak Sunkar the great grandson of Salghur, succeeded in 1148 A. D., and became a powerful ruler. *Vide* Sunkar and Muza'ffar.

Salibi or Thalibi, Imam, ثالبي, author of the *Tarikh Ghadr-us-Siar*, and "Tárikh Aráes."

Saliba Bano, صالحه بانو, the daughter of Kásim Khán and wife of the emperor Jahángir who gave her the title of Bádsháh Mahal.

Salik Kazwini, and **Salik Yezdi**, مالك قزوینی, مالك يزدی. These two poets, one from Kazwín and the other from Yezd, flourished in the time of the emperor Sháh Jahán, and both died in the reign of 'Klángir. Salik Kazwini died in 1699 A. D., 1080 A. H., and the other, one year after him.

Salik, مالك, poetical title of Sháh Ibrahim.

Salim, حاجي محمد اسلم, author of a Diwán which he completed in 1701 A. D., 1082 A. H. His proper name is Háji Muhammad Aslam.

Saljuk, سلجوق, *vide* Saljúki.

Saljuki, سلجوقي, a dynasty of Tartar kings who derive their name from Saljúk, a chief of great reputation, who had been compelled to quit the court of Bighú Khán the sovereign of the Turks of Kapchák. Saljúk, who had proceeded with his tribe to the plains of Bukhára, embraced the religion of Muhammad and acquired the crown of martyrdom in the war against the infidels. His age of an hundred and seven years, surpassed the life of his son Mikáil; and Saljúk adopted the care of his two grandsons Tughral and Ja'far; the eldest of whom, at the age of 45 years was invested with the title of Sultán in the royal city of Naishápúr. It is said that Mikáil became known to Sultán Mahmúd of Ghazni, and was greatly honoured by that monarch. They relate, that on Mahmúd asking the ambassador of their chief, what force they could bring to his aid; "Send this arrow," said the envoy, presenting one of two which he held in his hand, "and 50,000 horse will appear!"—"Is that all?" exclaimed Mahmúd. "Send this," said he presenting the other, "and an equal number will follow." "But suppose I was in extreme distress," observed the monarch, "and wanted your utmost exertions!"—"Then," replied the ambassador, "send my bow, and 200,000 horse will obey the summons!" The proud conqueror heard with secret alarm, this terrifying account of their numbers: and we are told that he anticipated the future overthrow of his empire. Tughral Beg and his brother served for several years under Sultán Mahmúd. In 1036 A. D., 429 A. H., the former resisted Sultán Masa'úd the son of Mahmúd, and received investiture as Sultán of Khurásán from the Khalifa of Bagh-

dád. *Vide* Tughral Beg who was the first king of the Saljúk dynasty of Persia. Kadard was the first of Saljúk dynasty who reigned in Kirmán; Sulaimán or Kutlamish, the first Sultán of Saljúk dynasty who reigned in Rûm or Anatolia.

Salman, سلمان, a poet who died in 1530 A. D., 937 A. H.

Salman, 'Aka, آقا سلمان, also called Mirzá Hisábí, is the author of a commentary on the Preface of the Gulistán of about 3000 lines. He devoted himself to Súfism and wrote a treatise thereon. He also compiled an Arabic Commentary on Kúsanjî's Persian treatise on astronomy; another work of his is called "Aosáf-ul-Bilád." He was living in 1585 A. D., 993 A. H.

Salman Farsi, سلمان فارسي, or the Persian. Is said to have been a native of a small place near Isfahán, and that on passing one day by a Christian Church, he was so much struck by the devotion of the people, and the solemnity of the worship, that he became disgusted with the idolatrous faith in which he had been brought up. He afterwards wandered about the East, from city to city, and convent to convent, in quest of a religion, until an ancient monk, full of years and infirmities, told him of a prophet who had arisen in Arabia to restore the pure faith of Abraham. He then journeyed to Mecca, and became a convert to Muhammadanism. This Salmán rose to power in after years, and was reputed by the unbelievers of Mecca to have assisted Muhammad in compiling his doctrines. He died at Madáen in Persia in 653 A. D., 33 A. H.

Salman Sawaji, سلمان ساوجي, a celebrated Persian poet, native of Sáwa, surnamed Jalál-uddín Muhammad, who flourished in the time of Amir Shaikh Hasan Jaláyer also called Hasan Buzurg, and his son Sultán Aweis, rulers of Baghdád. In the latter period of his life he became blind, and having retired from the world, died in the year 1377 A. D., 779 A. H. He is the author of a poem entitled "Jamsheid-wa-Khursheid," and of the "Firáq-náma," and several other works, and also of a Diván.

Sam, سام, the son of Narimán, and grandfather of Rustam the celebrated hero of Persia. *Vide* Zál and Manúchehr.

Samanini, ثمانيني, commonly called so, but his proper name is Abú'l Kásim 'Umar, and his father's name Sábít. He was an excellent Arabic grammarian and died in 1050 A. D., 442 A. H.

Sam Mirza, سام مرزا, the son of Sháh Ismá'il I. He is the author of the work called "Tuhfa Sámi," being a biography of the contemporaneous poets of Persia, compiled in 1550 A. D., 957 A. H. His poetical name is Sámi.

Samrat Jagannatha, شمراٹ جگناتھ, a Bráhmaṇ, who made a version of Euclid's Elements by order of Sewáí Jai Singh, Rájá of Jaipur, in Sanskrit and called it "Rekhi Ganita."

Sam Sultan Bahadur, سام سلطان بهادر, a native of Gujráť, and author of the "Tárikh Bahádúr Sháhí."

Saman, سامان, the great-grandfather of Ismá'il Sámán, the first king of the Samánides. His grandson Nasr Ahmád was appointed governor of Bukhárá by Mo'tamid the Khalífa of Baghdád, in 874 A. D., 261 A. H., *vide* Ismá'il Samání.

Samani, ساماني, a dynasty of Muhammadan kings who reigned over Transoxania, holding its court at Bukhárá. Its power extended over Khwárizm, Máwar-un-Nahr, Jurján; Síwastán and Ghazní. This dynasty continued to reign in Bukhárá for a period of 128 years, when it became extinct by the death of its last prince 'Abdul-malik II, in 999 A. D., 389 A. H. The first king of this race was Ismá'il Sámání, great-grandson of Sámán, a robber-chief from whom this dynasty took its name.

Samani or Samnani, ساماني, an Arabian author who in the 6th century of the Hijrí wrote a dictionary of the names of all the Arabian authors, entitled "Fi'l Ansáb," which in the succeeding century was abbreviated by Ibn-ul-Asír, and this extract again shortened by Sayúti. *Vide* Jalál-uddín Sayúti.

Sama-ullah, Shaikh, شيخ سماء الله, or Samá-uddín, one of the great Masháekhs of India, and brother of Shaikh Ishák. He lived in the time of Sultán Bahlól Lodí, and died according to 'Abdul Haq in 1496 A. D., 901 A. H., and lies buried on the banks of the Hauz Shamsí at Dehlí.

Sammugarh, ساموگر, a place in Agra built by the emperor Akbar.

Sambhaji, سنہاجي, the son of Sewájí Bhosla the Marhaṭa chief and second rájá of Sitára. He was at Parnála when his father died and a faction endeavoured to secure the succession to Rájá Rám, a son of Sewájí by another wife. But Sambhájí supported by the greater part of the troops, who had been the companions of his contests with the forces of the emperor 'Alamgir, established his sovereignty. He behaved with great cruelty to his opponents, imprisoned Rájá Rám and reigned nine years. He succeeded his father in April, 1680 A. D., generally spent his time in female pleasure and excessive drinking, and possessed no talents for government. He listened to the advice of no one, having a conceited opinion of his own abilities, and chose for his favourite Kab Kalás or Kálúsáh, a Bráhmaṇ with whom he acted such scenes as made him hateful to the world. He was taken prisoner together with his wife and children by the officers of the emperor 'Alamgir, who ordered him to be executed. His eyes were first destroyed with a hot iron, his tongue cut out, and he was at last beheaded along with his favourite. This event took place in July or August, 1689 A. D., 1100 A. H. His son Sáhjí also called Sáo or Sáhú, an infant, was acknowledged rájá by the Marhaṭas, but he was soon after taken prisoner by 'Alamgir and confined till the death of that monarch when he was released. *Vide* Sáhjí II.

Sambhu Singh, سنہو سنگھ, Maharana of Udaipur and Meíwar, who was invested a G. C. S. I. on the 6th of December, 1871 A. D., died on the 7th October, 1874 A. D., at the early age of 27. He succeeded to the guddí of Mewar by adoption in 1862. His elevation was great and sudden, as his father, a brother of the late Rána Sarúp Singh had fallen under suspicion of conspiring to gain his way to the throne by poisoning the invalid Sarúp; and, while the father died under the hands of assassins in a prison within the walls of the palace, the son, along with other members of the family suffered for several years the most cruel persecution.

Samnani, سمناڻي, one of the chief followers of the Súfi sect who died in 1335 A. D., 736 A. H., six years before Khwája Kirmání. *Vide* Ata-uddaula Samnání.

Samru or Sombre, سامرو, *vide* Shamrú.

Samsam-uddaula, مصمص الدولة, title of Sháhnawáz Khán, which see.

Samsam-uddaula or Samsam Jang, صمصام الدوله, the son of Samsam-uddaula Shāhnawāz Khān, who received the same title after his father's death. Both of them held distinguished positions in the court of the Nizām of Haidarābād. *Vide* Shāhnawāz Khān.

Samsam-uddaula, صمصام الدوله, the son of Mirzā Nasir who came to India from Māzindaran in the reign of the emperor Shāh Alam. Samsam-uddaula whose original name was Malik Muhammad Khān, received the title of Nawāb Samsam-uddaula Malik Muhammad Khān Dilair Jang from Nawāb Najaf Khān. He died in Jaipur in 1804 A. D., 1219 A. H.

Samsam-uddaula, صمصام الدوله, entitled Khān Daurān, held the high rank of Amīr-ul-'Umrā in the reign of the emperor Muhammad Shāh. *Vide* Khān Daurān.

Sana', صانع, poetical name of Shaikh Nizām-uddīn Aḥmad commonly called Basī Miān. He flourished about the year 1738 A. D., 1151 A. H.

Sana'i, Husain, حسين ثنائي, *vide* Khwāja Husain Sana'i.

Sana'i, Shaikh, شيخ ثنائي, commonly called Hakīm

Sana'i, a celebrated poet and native of Ghazni, who flourished in the reign of Bahrām Shāh, son of Mas'ūd Shāh of Ghazni. He is the author of several poems. His last work which he dedicated to Bahrām Shāh, is called the "Hadiqa," or "Hadiqat-ul-Hakā'ik," the Garden of Truth, a very beautiful poem on the unity of God and other religious subjects, said to contain 30,000 verses. This book he finished 1131 A. D., 525 A. H., in which year he is supposed to have died, aged 62 years. He is also the author of a small work containing about 280 verses, entitled "Ramūz-ul-Anbiā wa Kanūz-ul-Aḥlī," and of a Diwān.

Sana'i, Maulana, مولانا ثنائي, author of a poem, entitled *Hāgh Iran*.

Sana-ullah, Maulana, مولانا ثنا الله, Kāzī of Panīpat, flourished about the year 1539 A. D., 946 A. H., and is the author of the commentary called "Mazharī" and other works; one of which is called Saif-ul-Maslūf.

Sandhal Deo, شندھال ديو, one of the Rājās of Ameir, now called Jaipur. After him reigned Gokul or Kantāl, and after him reigned Pūjandeva or Pajūrij about the year 1185 A. D. He married the daughter of Prithi Rājā. After him Malesi, after him the following rājās reigned in succession, Bijalji, Rajdeo, who was defeated by Bahadur II, 1251 A. D. Kilan, Kantāl, who built the city of Ameir, Jānsi, Udaikaran, Nar Singh, Banbeir, Chaudarsein, Prithiraj, murdered by his son Khān, Bhokaran; after him reigned Bharamal also called Vāmansal and Bihārimal, which see.

Sangham Lal, سنگھم لال, a Hindū whose poetical name was *Lal*. He was a pupil of Mirzā Jān Jānān Mazhar, and was living at Agra in 1760 A. D., 1174 A. H.

Sanjar, Mir, مير سنجر, also called Shāh Sanjar Bījāpūri, was the son of Mir Haidar Kāshi the punster. He was an excellent poet and flourished in the time of Sultān Bahadur 'Adil of Bījāpūr. He died in 1612 A. D., 1021 A. H., and left a Diwān.

Sangram Shah, سنگرام شاه, Rājā of Kharakpūr in South Bihār, defied the Mughal armies in the time of Akbar, lost his life in a struggle, and his son and successor were forced to become converts to Islām.

Sanjar Shah, سنجر شاه, the son of Tughan Shāh II. He was cotemporary with Takash Khān who married his mother and adopted him; but when he rebelled against him, Takash blinded him.

Sanjar, Sultan, سلطان سنجر, the third son of Sultān Malikshāh Saljūki. He held at his father's death, 1092 A. D., the government of Khurāsān, and took little concern in the troubles that ensued on that event: but after the death of his brother, Sultān Muhammad, he may be deemed the actual sovereign of Persia. He forced Bahrām Shāh, a monarch of the race of Ghazni, whose capital was Lāhor, to pay him tribute; and Alāuddīn, prince of Ghór, who had defeated Bahrām Shāh and taken Ghazni, yielded in his turn to the superior fortune of Sanjar, by whom he was defeated, made prisoner and tributary to the house of Saljūk. But Sanjar, after a long reign marked by singular glory and success, was destined to experience the most cruel reverses of fortune. In the year 1140 A. D., 535 A. H., he advanced far into Tartary to attack Gour Khān, the monarch of Kara Khatā, and suffered a signal defeat in which almost his whole army was cut to pieces, his family taken prisoner, and all his baggage plundered. He next marched, 1153 A. D., 547 A. H., against the Turkman tribe of Ghuz who had withheld their usual tribute of 40,000 sheep: an action ensued, in which he was defeated and taken prisoner. During his long confinement of four years, his dominions were ruled by his favourite Sultāna Khātūn Turkān: at whose death in 1156 A. D., 551 A. H., Sanjar made an effort to escape and was successful; but he lived only a short time after he regained his liberty, for he died on Friday the 24th May, 1157 A. D., 11th Rabī' II, 552 A. H., in the 73rd year of his age, and was buried in Marv. The Saljūk dynasty in Khurāsān ceased with his existence, and most part of his kingdom fell into the possession of Khwārizm Shāh Atsiz ibn-Muhammad ibn-Anushtakim the grandfather of Takash Khwārizm Shāh. The poets of his court were Adib Sābir, Rashid Wātwāt, Abdul Wāsa, Jabalī, Farid Kātib, Anwarī, Malik 'Imād Zauzani, and Sayyad Husain of Ghazni.

Sanka, سنکا, *vide* Rānā Sankā.

Sankar, سنقر, *vide* Sunkar.

Saraj-uddin, سراج الدين, *vide* Sirāj-uddin.

Sarbaland Khan, سربلند خان, an Amīr of the time of the emperor 'Alamgīr, who held the rank of 4000 and died in the year 1679 A. D., 1090 A. H.

Sarakhsi or Al-Sarakhsi, سرخسي, *vide* Abū Bakr Muhammad-al-Sarakhsi.

Sarbadal, سربدال, a tribe of Afghāns of Sabzwār. *Vide* 'Abdul Razzāk.

Sarbaland Khan, سربلند خان, entitled Nawāb Muḥariz-ul-Mulk, was governor of Patna in the time of Farrukh-siyar, and was recalled to court about the year 1718 A. D., 1130 A. H. In the reign of the emperor Muhammad Shāh he was appointed governor of Gujrat 1724 A. D., 1137 A. H., but in 1730 A. D., 1143 A. H. was removed from his government on account of his

consenting to pay the Marhattas the Chouth or part of the revenue of that province, and Rájá Abhay Singh the son of Ajit Singh Rathor was appointed to succeed him. Sarbaland Khán made some opposition to his successor, but was defeated and prevented from coming to court by the emperor. He was, however, after some time appointed governor of Allahábád, 1732 A. D., 1145 A. H., when he deputed his son Khánazád Khán to command, himself residing at court. He died in 1745 A. D., 1158 A. H.

Sardar Singh, سردار سنگه, present Rájá of Bikaneir, (1857).

Sari Sakti, سري سقطي, a celebrated Musalmán saint, was called Sakti because he formerly dealt in metals, but afterwards became a disciple of Marúf Karkhí. He was the uncle of Shaikh Junaid as well as his master. The following anecdote is related on good authority: Sari Sakti said that for thirty years he never ceased imploring divine pardon for having once exclaimed, "Praise be to God!" and on being asked the reason, he said: "A fire broke out in Baghdád, and a person came up to me and told me that my shop had escaped, on which I uttered those words, and even to this moment I repent having said so, because it showed that I wished better to myself than to others." He died on Wednesday the 9th of August, 870 A. D., 6th Ramazán, 256 A. H., and is buried at Baghdád. Some authors say that he died three years before that period.

Sarfraz Khan, نواب سرفراز خان, entitled 'Alá-uddaula, was the son of Nawáb Shuja-uddaula or Shuja-uddin, governor of Bengal, whom he succeeded on the 13th March, 1739 A. D., 13th Zil-hijja 1151 A. H. He reigned one year and two months, and was slain in an attack made by Alahwardí Khán Mahábat Jang on the 29th April, 1740 A. D., 13th Safar, 1153 A. H. The cause of this murder is thus recorded: "Alá-uddaula having accidentally met the niece of his wazír Mahábat Jang, a young lady who bore the repute of being the most beautiful woman of the age, first commanded, and then entreated, her to withdraw her veil, that he might enjoy one look at her face. The modest damsel, overwhelmed with confusion and terror, entreated the prince's pardon, and, pleading eloquently for her honour, declined to gratify his curiosity; but he, being charmed with her exquisite grace and the delicious tones of her voice, was fired with a hasty determination, and himself withdrew the veil. He gazed in ardent admiration on her lovely countenance for a few seconds; then dropping the drapery, he asked forgiveness for his rudeness, and paying the beauty some princely compliment, passed on. The unhappy girl fled in tears to her father, 'Atáulláh, and to her uncle the wazír, and with mixed indignation and shame, declared the sad tale of her disgrace, and immediately afterwards destroyed herself with poison. Suffice it to say, that the prince became their victim within a few hours."

Sarfi Sawaji, صرفي سناجي, a poet named Shaikh Yaqúb who flourished in the time of the emperor Akbar, and wrote a chronogram on the death of Amír Fath-ulláh Shírání and Hakím Abú'l Fatha Gílání, both of whom died in 1589 A. D., 997 A. H. He was a native of Sáwa in Persia and came to India where he died in 1595 A. D., 1003 A. H., and left a Diwán.

Sarfoji, سرفوجي, Rájá of Tanjore, a descendant of Ekkoji, the brother of the celebrated Siwájí the Marhatta chief. By the treaty of 25th October, 1799 A. D., the English Government decided between two rival claimants, to place Sarfoji upon the masnad, on condition that he transferred

the management of his territory to the British, consenting to receive in lieu of its revenue, an annual payment of £118,350. The absolute sovereignty of the fortress and city of Tanjore itself, were at the same time guaranteed to the prince. Sarfoji died in 1832 A. D., and was succeeded by his only son Siwájí, who reigned 23 years and died on the 29th October, 1855 A. D., leaving no legitimate son to succeed him. The surviving family consisted of the following persons: viz., The Queen Dowager, 16 wives, 2 daughters, 2 sisters, 6 natural sons, 11 natural daughters, and 54 collaterals.

Sarhindi Begam, سرهندي بيگم, one of the wives of Sháhjahán, who built a garden at Agra, no traces of which are left now.

Sarkhush, سرخوش, the poetical name of Muhammad Afzal who was born in 1640 A. D., 1050 A. H., flourished in the time of the emperor 'Alamgir. He wrote a biography of the poets of his own time, entitled "Kalmát-ush-Shu'ará," the letters of which, if taken according to their respective numbers, will give the year in which it was written, viz., 1682 A. D., 1093 A. H. He was a good poet, had the good fortune to become acquainted with almost all men of talents of his day. He died at the advanced age of 76 years about the year 1714 A. D., 1126 A. H., and left besides the above-mentioned work, four Masnawís or poems, viz., "Husn-o-Ishk," "Núr-i-'Alí," "Sáki-náma," and "Sháh-náma Muhammad 'Azim."

Sarmad or **Muhammad Sarmad**, سرمد, Kāzī of Seringapatam in the time of Tipú Sultán, by whose request he translated into Persian a work in the Dakhaní dialect, and called it "Khulása Sultání."

Sarmad, سرمد, the poetical name of an Armenian merchant who came to India in the reign of the emperor Sháh Jahán. In one of his journeys towards Thatta, he fell so passionately in love with a Hindú girl, that he became distracted and would go about the streets stark naked. He was well-versed in the Persian language and was a good poet. In the beginning of the reign of 'Alamgir, he was sentenced to death on account of his disobeying the orders of that emperor who had commanded him not to go about naked. This event took place about the year 1661 A. D., 1072 A. H. Some say that the real cause of his execution was a Rubái which he had composed, the translation of which is "The Mullas say that Muhammad entered the heavens; but Sarmad says that the heavens entered Muhammad." His tomb is close to the Jamá Masjid at Dehlí.

Sarmadi, سرمدي, Takhallus of Muhammad Sharif of Isfahán. He died 1606 A. D., 1015 A. H.

Sarup Chand, سروپ چند, a Hindú, who is the author of a history called "Sahih-ul-Akhbar."

Sarsabz, سارسابز, poetical name of Mirzá Zain-ul-Abidin Khán, son of Nawáb Salar Jang. He is the author of a Diwán.

Sarup Singh, رانا سروپ سنگه, present Rájá of Udaipúr, (1857) died 1862 A. D.

Sarshar, سوشار, the poetical name of Murshid Kūlí Khán Rustum Jang, son-in-law of Nawáb Shujá-uddin of Bengal. He was living in the time of Nawáb Mahábat Jang.

Sarwar, سرور, poetical name of 'Azim-uddaula Nawáb Mír

Muhammad Khān Bahādūr, a son of 'Azim-uddaula Abū'l Kāsim Muzaffar Jang. He died in 1834 A. D., Shawwāl, 1250 A. H., and left besides the Tazkira called "Umda-e-Muntakhibā," a thick Diwān.

Sarwat, سروت, *vide* Jugal Kishōr.

Sata, ساطح, takhallus of a poet.

Satesh Chandar Rae Bahadur, چندر راي بهادر, سیتش, Mahārājā of Nadea, the great-grandson of Rājā Kishan Chandar Rae who aided the English in despoiling Sirāj-uddaula, died November, 1870 A. D.

Sayadat Khan, میادات خان, brother of Islām Khān, a nobleman of the reign of Shāh Jahān; he died in the month of July, 1659 A. D. His son's name was Fazl-ullāh Khān.

Sayyad Ahmad Kabir, سید احمد کبیر, grandfather of Sayyad Jalāl Bukhārī, and a Musalmān saint, whose tomb is in Bijaimandil near the tomb of Shāh Muhammad Khayālī at Dehli.

Sayyad Ahmad, سید احمد منصف دہلی, Munsif of Dehli in the British Government service, was the son of Sayyad Muhammad Muttakī Khān Bahādūr, and author of the work called "Asār Sanādīd," containing a description of old Dehli and Shāhjahānābād, and also of another work, entitled "Silsilat-ul-Malūk." The native place of his ancestors, is Arabia. They removed afterwards to Hirat, and during the reign of Akbar the Great, they came into India. Ever since that period, they have enjoyed royal titles and dignity. He was living in 1857 A. D., 1273 A. H.

Sayyad Ahmad, سید احمد, brother of the celebrated Sayyad Jalāl Bukhārī. He was left in charge of Gujrāt by Dārā Shikōh in 1659 A. D. His elder brother's name was Sayyad Jafar Khān. His tomb is near Tajganj at Aghrah.

Sayyad Ahmad Khan, سید احمد خان, *vide* Ahmad Khān (Sayyad).

Sayyad Ahmad, سید احمد بولیوی, of Bareilly, who raised a religious war with the Sikhs in the Panjāb and was killed at Balākot. He began life in an indifferent school for the character of reformer and saint, which he ultimately assumed, as a sawār serving with Amīr Khān's free-booting horse in Mālwa. Quitting that service, he repaired to Dehli, and became a disciple of Shāh 'Abdul 'Aziz, a very celebrated devotee of the city; the fame of whose knowledge and piety has been widely extended throughout this side of India. It is frequently said by natives, that it was from Shāh 'Abdul 'Aziz, that Sayyad Ahmad derived the peculiar opinions which he subsequently promulgated, and the design which he adopted of preaching up a religious war. It is at least certain, that the chief of his first disciples, and the most constant associates of all his fortunes, were two near relatives of 'Abdul 'Aziz, one his nephew, Maulwi Muhammad Ismā'īl, author of the Sirāt-ul-Mustakīm, the other his son-in-law, and also partially a contributor to the book, named Maulwi 'Abdul Hai. By these persons, Muhammad Ismā'īl is generally esteemed to have been a man of much talent and learning. The extreme honour which he and his brother Maulwi paid to Sayyad Ahmad, who was himself nearly illiterate, had a powerful effect in attracting towards him the respect of the vulgar. They rendered him almost menial offices, running, it is said, with their shoes off, by the side of his palankeen, when, he moved

out with his servants. From his first leaving Dehli, he assumed the name of a religious teacher, and commenced spreading his religious doctrines. The general spirit by which these were animated (identical nearly with that of the tenets of the Arabian Wahābīs, of whom the sect of Sayyad Ahmad may perhaps be accurately termed an Indian imitation) was the ardent profession of Muhammadanism in its primitive simplicity and fervour, and the utter rejection of all idolatrous or superstitious innovations, whencesoever derived. The manner in which they were at first actually received was, however, highly favourable. When Sayyad Ahmad at last came down to Bengal, he had got together many followers, and had established an extensive reputation. He arrived in Calcutta with a considerable retinue towards the end of 1821 A. D., and immediately a great majority of the Muhammadans of the place, of all ranks and stations, flocked to become, or to profess themselves, his disciples. In the early part of 1822, he proceeded with his friends, the two Moulwis, to Mecca, from whence he returned in October of the next year, having touched for a few days at Bombay, where, with reference to the shortness of his stay, his success, in gaining numerous followers, was nearly as remarkable as in Calcutta. In December, 1823 A. D., he again started for Upper India. The next important event of his career, his commencing a religious war in the Lāhōr territories, did not occur till after a considerable interval, though the enterprise was one in which he had long openly announced his intention to engage. Its date is given in the "Targhib-ul-Jihād," or "Incitement of Religious War," a little treatise written in Hindūstānī during the continuance of the struggle, by a Maulwi of Kanauj, with the view, as its name purports, of rousing the Faithful to rally round the standard which had been raised in the Panjāb. "The tribe of Sikhs," says the indignant Maulwi, "have long held sway in Lāhōr and other places. Their oppressions have exceeded all limits. Thousands of Muhammadans they have unjustly killed, and on thousands have they heaped disgrace. The 'Azān, or summons for prayer, and the killing of cows, they have entirely prohibited. When at length their insulting tyranny could no longer be borne, Sayyad Ahmad, going to the direction of Kābul and Kandahār, roused the Muhammadans of those countries, and nerving their courage for action in the service of God, some thousands of believers became ready at his call to tread the path of God's service; and on the 21st December, 1826 A. D., 20th Jumādā I, 1242 A. H., the Jihād against the Kāfir Sikhs began." The events of this war were watched with a natural interest by the Muhammadan population of India generally, whether followers of Sayyad Ahmad or not. Many of the inhabitants of our Western Provinces went in bodies to range themselves under his standard; and his emissaries gathered large contributions of money and jewels, even from our own distant Presidencies, and from the principal Muhammadan towns of the Dakhin. The prominent occurrences of the war, the perseverance with which it was kept up, the temporary and occasional successes which Sayyad Ahmad met with, and his ultimate death in battle, are well known. With his death, the struggle appears to have entirely ceased.—*Journal Asiatic Society of Bengal*, Vol. I, p. 480.

Sayyad 'Ali or Sayyad 'Ali Hamdani, علي همداني,

سید, a famous Sayyad who fled to Kashmir from his native city of Hamdān where he had incurred the wrath of Amīr Taimūr. Seven hundred Sayyads are said to have accompanied his flight to Kashmir in the reign of Sultān Kutb-uddīn. He arrived in that province in 1380 A. D., 782 A. H. He remained at Kashmir six years and named it the "Garden of Solomon" (Bāgh Sulaimān). He died at Pakī whilst on his return to Persia. His son Mir Muhammad Hamdānī, also a fugitive, brought in his train three hundred Sayyads to Kashmir,

where he remained twelve years. These two immigrations of fugitive Sayyads fixed the religion of the country, and were doubtless the chief cause of the religious persecutions which ensued in the following reign.

Sayyad 'Ali Shirazi, سيد علي شیرازی, the saint of the Jokhia Sindhi tribe. His tomb is in Tatta. The inscription bears the date 1776 A. D., 1190 A. H.

Sayyad 'Ali bin-Shahab-uddin Hamdani, سيد علي بن شهاب الدين همداني, author of the "Tazkirat-ul-Malūk," treating upon religion, articles of faith, duty of kings to their subjects, &c., &c.

Sayyad Husain Shahid, Amir, امير سيد حسين شهيد, a Muhammadan saint or martyr, who was slain on the 9th of May, 1538 A. D., 9th Zil-hijja, 944 A. H. in the time of the emperor Humáyūn, and is buried at a place called Nāfī Māndī at Agrah, where his tomb is to be seen to this day bearing a Persian inscription in verse.

Sayyad Kabir, Sayyad, سيد سيد كبير. His tomb is still to be seen at Agrah near a place called Sultānganj, and from the inscription on the tombstone, we learn that he died in 1609 A. D., 1018 A. H.

Sayyad Muhammad or Said Muhammad, سيد محمد, author of an Arabic work on Theology called "Asrār 'Ulūm."

Sayyad Muhammad, سيد محمد, a poet whose poetical name is Rind, vide Rind.

Saydi, Mir, مير صیدی, a poet of Persia who in 1654 A. D., 1064 A. H. came to India in the reign of Shāh Jahān. It is said that in one instance he received a present of 5000 rupees from Jahān 'Arā Begam the daughter of the emperor, and in another one lac for his poems. He died in 1672 A. D., 1083 A. H. and is the author of a Diwān containing, 4,000 verses.

Saifi of Bukhara, Mulla, ملا سيفي بخاري. He is the author of two Diwāns, one of Ghazals, and the other for the use of trades-people. Vide the following article.

Saifi of Naishapur, سيفي نیشاپوري, a poet who flourished in the reign of Alāuddīn Takash of Khwarizm. There are several other poets of this name, such as Saifi of Bukhara, Amīr Hājī Saif-uddīn Saifi, a nobleman at the court of Amīr Taimūr, &c. One of them is the author of a small work on the art of writing poetry, called "Urūz Saifi" which he wrote in the year 1491 A. D., or 896 A. H. This work was translated into English in 1872 A. D. by H. Blochmann, M. A.

Saif Khan, سيف خان, a nobleman of the reign of the emperor 'Alamgir, who was appointed governor of the Sūba of Agrah in September, 1659 A. D., 1070 A. H.

Saif Khan, سيف خان, the brother of Zain Khān Koka.

Saif Khan, سيف خان بن ابراهيم خان, son of Ibrāhīm Khān, Fatha Jang governor of Bengal by a sister of the empress Nūr Jahān, named Malika Bāno Begam. His aunt the empress, having no sons by Jahāngir, adopted Saif Khān as her own, and he was from his tender years brought up at court by the empress. He was subsequently governor of Bardwān where after some years as he was riding on an elephant through the street, a child was accidentally trodden to death. The parents loudly demanded an exemplary punishment on the driver. Saif

Khān refused their request and ordered them to be driven away. They made their complaint to the emperor, who ordered Saif Khān to make them ample amends for their loss; but Saif Khān threw them into prison which coming to the ears of the emperor, he sent for Saif Khān at Lāhor, and for his disobedience had him trodden to death in the presence of the child's parents.

Saif Khan Koka, سيف خان کوکا, eldest brother of Zain Khān Koka, who was raised by the emperor Akbar to the rank of 4000. He was killed in battle against Muhammad Husain Mirzā at Aḥmadābād Gujrat in the year 1572 A. D., 980 A. H.

Saif-uddin Lachin, Amir, امير سيف الدين لاجين, a Turk of the tribe of Lāchīn, came to India about the year 1253 A. D., 651 A. H., and served under several emperors of Dehlī. He is the father of 'Azz-uddīn 'Alī Shāh, Hisām-uddīn Aḥmad and of Abū'l Hasan who is commonly called Amīr Khusrō, the celebrated poet of Hindūstān.

Saif-uddin Asfarikati, سيف الدين اسفرا کاتي, a poet who was a native of Asfarikat a town in Māwar-unnahr. He flourished in the time of one of the Sultāns of Khwārizm, named Alp or Apal Arsalān who reigned after Atsiz and died in 1166 A. D., 561 A. H. Saif-uddin has left a Diwān containing 12,000 verses.

Saif-uddaula, سيف الدوله, a prince of Hamdān who reigned about the year 967 A. D., 356 A. H.

Saif-uddaula or Saif-uddin, سيف الدوله, son of 'Alā-uddīn Hasan Ghōrī, whom he succeeded in the kingdom of Ghōr and Ghazni 1156 A. D., 551 A. H., and made over the latter province to his cousin Ghayās-uddīn Muhammad the son of Sām. He was slain in a battle he fought against the Ghizān Turkmans 1163 A. D., 558 A. H., after a reign of seven years, and was succeeded by his cousin Ghayās-uddīn.

Saif-uddaula, سيف الدوله whose proper name is Mīr Najābat 'Alī Khān, was the second son of Mīr Ja'far 'Alī Khān, governor of Bengal, Behar and Urysa. He succeeded his brother Najm-uddaula who died of small-pox, in May, 1766 A. D., Zil-hijja, 1179 A. H., and assumed the title of Saif-uddaula. A pension was granted to him by the English, and the business of Nāzim managed by deputy. He lived after this three years and ten months, and died on the 10th March 1770 A. D., 8th Zi-Ka'da, 1183 A. H. He was succeeded by his younger brother Mubārik-uddaula, a minor.

Saif-uddaula, سيف الدوله. This man, who was a faithful follower of Mirzā Najaf Khān, was a Hindū Rājput called Rāthor, a native of Bikaneir. Having been in service at Allahābād under the brother of the late Wazīr, father of Muhammad Kālī; he became a Muhammadan about the year 1866, and was appointed to the charge of districts returning 20 lacs a year, with the title of Saif-uddaula.—*Mr. H. G. Keene's Moghul Empire*, page 110.

Saif-uz-zafar Naubahari, سيف الظفر بنچرنوبهار, author of a work called "Durr-ul-Majālis," containing anecdotes of various persons from the earliest ages to the time of Abū Sa'id Abū'l Khair who died in 1048 A. D., 440 A. H., together with a description of heaven and hell. He is also called Sayūf Zafar Naubahārī.

Sayyad, سيد, the Sayyads who are also called Mīrs, are the descendants of 'Alī, the son-in-law of the prophet.

Sayyad Abdullah, سيد عبد الله, son of Sayyad 'Abdul

Kádir Gílání, the great saint of Baghdád. His tomb is in the city of Tatta in Sindh.

Sayyad, سید, the poetical title assumed by Sayyad Nāmat-ullah Walí.

Sayyad Ahmad Jalal Bukhari, احمد جلال بخاري, سید. Vide Abú Jalál Bukhárí.

Sayyad 'Ali, سید علي, vide Sayyad 'Ali.

Sayyad Husain or **Mir Husain**, سید حسین, a celebrated Muhammadan of Ghazni who died at Hirát in December, 1317 A. D., Shawwál, 717 A. H., aged 117 lunar years. He is the author of works called *Nazhat-ul-Arwáh* and *Kanz-ul-Ramáz*.

Sayyad Husain, Makhdum, مخدوم سید حسین, a contemporary of Shaikh Nizám-uddín Aulia, and author of the work called *"Siar-ul-Aulia"*. See *Wajh-uddín Mubárik Kirmání*.

Sayyad Husain, سید حسین خنگ سوار, commonly called *Khink Sawár*. It is mentioned in the *Akbar-náma*, that Sayyad Husain came to India with Shaháb-uddín Ghórí, who after his conquest of India in 1192 A. D., 588 A. H. left him behind as governor of Ajmeir where he died some years after, and was buried on the hill where the fort of Ajmeir then stood. He is now venerated by the Muhammadans as a saint.

Sayyad Ismail Shah, سید اسمعیل شاه, commonly called "*Pir Chattar*," a Muhammadan saint, whose tomb is situated about two thousand paces out of the western gates of the city of Broach on the northern bank of the *Narbada*. The tomb is said to be upwards of three hundred years old. It is built of the ordinary form in a small enclosure. It is shaded by a *Khizni* tree which grows by the side of the eastern wall out of the enclosure. In the middle of the tomb is a reservoir about 5 feet 4 inches by 1 foot 8 inches, and in depth about 1 foot 2 inches. In the midst of the water there rises about one inch above it, a small island, or the inner tomb, of 4 feet by 1. This miraculous reservoir is always full to the brim of very cold water. Hundreds of visitors go to the shrine every Thursday, and drink a tumbler full of the water, but it never diminishes nor increases.

Sayyad Ja'far, سید جعفر زبیرپوری, of *Zamírpúr* or *Zambírpúr*, was a descendant of Sayyad Nāmat-ullah Walí. His poetical name was *Rúhí*. He died on the 30th of October, 1741 A. D., 1st Ramazán, 1154 A. H., and is buried at *Zambírpúr*, a place situated thirty miles from *Lakhnau*.

Sayyad Ja'far Khan, سید جعفر خان, the eldest son of Sayyad Jalál Bukhárí, and brother of Sayyad Ahmad. After his father's death he sat on the *masnad* of *Irshád* as a spiritual guide. He lived in the time of the emperor 'Alamgír.

Sayyad Jalal Bukhari, سید جلال بخاري, vide Shaikh Jalál.

Sayyad Jalal Bukhari, سید جلال بخاري, son of Sayyad Muhammad Bukhárí and a descendant of Sayyad Ahmad Kabir. A very proud and learned Musalmán who held the rank of 6000 in the reign of the emperor Sháh Jahán. He was born on the 11th February, 1595 A. D., 11th Jumáda, II, 1003 A. H. and died in 1647 A. D., 1057 A. H. and is buried near the gate of the city of *Dehlí*. Some say his tomb is near *Tájganj* at *Agrah*.

Sayyad Sharif Jurjani, سید شریف جرجاني, vide Sharif Jurjání.

Sayyad Said, سید سعید, Sultán of Oman, and Imám of Muskat, who at the age of 16, ascended the throne in 1803 A. D. and reigned till his death in 1856. His dominions, after his death, were divided among two of his sons, one of whom is established at *Zanzibár*, the other resides at Muskat, and has the sovereignty of the Asiatic Provinces.

Sayyad Tehrani, سید طهراني, author of a *Diwán* found in *Típú Sultán's Library*.

Sayyad Said, سید سعید, Imám of Muskat. The connection of the British with Muskat commenced in the beginning of the present century, when in conjunction with the then Imám, Sayyad Said, the English were engaged in suppressing the Wahabí pirates who infested the Persian Gulf and the Indian Ocean. Sayyad Said lived to a great age and filled the throne of Muskat for about fifty years. He died in 1856 A. D., and was succeeded by his son *Thowayní* who has recently been murdered by his son *Salim*. The old Imám left several sons, one of whom received as his share the kingdom of *Zanzibár* and the other Sayyad Turki another chiefship.

In the year 1868 A. D., one *Azan bin-Ghais*, aided by the other potentates, having attacked and driven the Sultán from the throne, occupied it himself. Sultán *Salim* fled to *Bandar Abbás*, where he is now. The new ruler *Azan bin-Ghais* is no doubt connected with the Wahabís and supported by them.

Sayadat, Mir Jalal-uddin, سیادت, a son of *Mir Jamál-uddín Muhaddis*. He flourished about the year 1670 A. D., 1081 A. H., and is the author of a *Diwán*.

Sayuf Zafar, Naubahari, سیوف ظفر نوبهاری, this is his correct name, however see under *Saif-uz-zafar Naubahári*.

Sayuti, سیوطی, vide Jalál-uddín Sayútí.

Sidi or **Sayyad Maula**, سیدی مولا, a venerable sage, in a mendicant dress, who travelled from *Jurján* towards the east and arriving at *Dehlí*, set up a great academy and house of entertainment for travellers and the poor of all denominations. Though he was very religious, and brought up in the Muhammadan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. He made nothing of bestowing two or three thousand pieces of gold to relieve the wants of any noble family in distress. In short, he displayed more magnificence in his feasts than the princes themselves. He expended daily upon the poor 1000 maunds of flour, 500 maunds of meat, 30 maunds of sugar, besides rice, oil, butter and other necessities in proportion. He latterly began to bestow titles and offices upon his disciples, and to assume a tone and manner sufficiently indicative of his design on the throne. One of his followers dissatisfied with the part assigned to him, went privately to the king (*Jalál-uddín Fíroz Khiljí*) and disclosed the plot. The king caused him to be apprehended and trodden to death by an elephant. This event happened in the year 1291 A. D., 690 A. H., and is accounted one of the most remarkable

events that took place in the reign of that monarch, for many believed him entirely innocent of the charge.

Sidi 'Ali Kapudan, سیدی علی کپدان, or Captain of the fleet of Sultān Sulaiman I, emperor of Constantinople. He is the author of the work called "Mirat-ul Mumálik," or Mirror of Countries, containing a description of his journey overland from the Indian shores to Constantinople; and of the "Muhit," that is the Ocean, a Turkish work on Navigation in the Indian Seas. This work the author finished at Ahmádábád the capital of Gujrát in December, 1554 A. D., Muḥarram, 962 A. H. It was translated by the Baron Joseph von Hammer, Professor, Oriental Languages, at Vienna, and communicated through the Journal of the Asiatic Society of Bengal in 1837.

Simi Naishapuri, سیمی نیشاپوری, a very learned Musalmán of Naishápúr. It is said that in one night and day, he composed 3,000 verses. He flourished in the time of Prince 'Aláuddaula (the son of Báisanghar Mirzá) who reigned at Hirát 1447 A. D.

Sina, Abu Sina or Avicenna, سینا, *vide* Abú Sina.

Sirati, سیرتی, a poet who wrote Kasídas, of which some are panegyrics on Sadik Khán and his son Jafar Khán Rázi, kings of Persia, the latter of whom was murdered in 1785 A. D., 1199 A. H.

Seibuya, سیدویه, an author who received this name on account of his keeping an apple (seib) in his hand, and smelling it often, but his proper name was Abú Bashār 'Umar. He died in 796 A. D., 180 A. H., aged 32 years. See Kutrib.

Seindhia, سیندھیا, for Rájás of the Seindhia family, *vide* Ránóji Seindhia.

Seiwaji or Siwaji, سیواجی, a celebrated chief of the Bhosla family and founder of the Marhatta States in the Dakhin, of whose origin we have the following account. Bhím Sen, ráná of Udaipúr, the first in rank among the Hindú princes, had a son named Bhág Singh by a concubine of a tribe very inferior to his own. On the death of his father, Bhág Singh finding himself despised and neglected by his relations, the Sisodia rájpúts, who from the low caste of his mother, regarded him only as a bastard, and not of their tribe, became weary of the indignities shewn him; and moved from Udaipúr to Khándesh where he embraced the service of a Zamindár, named Rájá 'Alí Mōhan. He afterwards retired into the Dakhin, where he purchased a tract of land near the present Marhatta capital of Púna, and settled upon it as Zamindár, in which situation he died. Bhág Singh had four sons, two of whom, Mallúji and Bambúji, being of an enterprising spirit, entered into the service of Jádho Ráe, a Marhatta chief of distinguished rank at the court of Bahádúr Nizám Sháh. Mallúji had a son named Sáhji or Sájúji who married the daughter of Jádho Ráe, and thus the Bhósla family became incorporated with the Marhattas, and are commonly esteemed as such in Hindústán. Sáhji, after the death of his father, left Ahmádnagar with his followers and entered into the service of Ibrahim 'Adil Sháh, king of Bijápúr, who gave him a jágir in the Karnatic, with a command of ten thousand horse. Soon after this in May, 1627 A. D. his son Sewájí, afterwards so celebrated in the Dakhin, was born, from the daughter of Jádho Ráe Marhatta. Sáhji having disagreed with his wife, sent her, with the infant Sewájí, to reside at Púna, of which, and the vicinity, he had obtained a grant. Sewájí though neglected by his father was properly educated, and at the age of seventeen excelled in every accomplishment. Military fame was his first

passion; and the government of Bijápúr being now weakened by intestine divisions and the encroachments of the Mughals, he had soon an opportunity of signaling himself among other rebels. He raised a banditti, and plundered the neighbouring districts, and having now taken possession of the jágir, raised more troops, successfully levied contributions on several Zamindárs, and much extended the limits of his territories. At this crisis the prince Aurangzeib, governor of the imperial territories in the Dakhin, was meditating the overthrow of his brother Dárá Shikóh, the favourite son of the emperor Sháh Jahán, who was now in a dangerous state of health. For this purpose he was preparing an army to march to Agra; and, observing the enterprising genius of Sewájí, sent him an invitation to his service. Sewájí pretending to be struck with horror at the rebellion of a son against a father, received the prince's messenger with indignity, drove him from his presence, and ordered the letter he had brought, to be tied to the tail of a dog. Aurangzeib for the present stifled his resentment, but never would forgive Sewájí's insolence, and hence may be dated his tedious war in the Dakhin, and finally the ruin of the Mughal empire by the Marhattas. Aurangzeib having left the Dakhin in 1658 A. D., 1068 A. H., Siwájí resolved to turn the inactivity of the imperial troops, and the weakness of the Gólkanda and Bijápúr princes, to the utmost advantage. He took the strong fortress of Rájgarh, which he fixed upon as the seat of his government. The Bijápúr government having in vain desired his father Sáhji, (who disclaimed all connection with him) to repress the excesses of his son, at length sent against him a considerable force under a general named Afzul Khán. Sewájí with artful policy invited him to come and receive his submission. Afzul Khán advanced without opposition to his tent, when he was stabbed by the treacherous Zamindár in embracing him. Upon a signal given, the Marhattás rushed from an ambuscade, attacked the unsuspecting army of Bijápúr, which, deprived of their chief, was quickly defeated. Sewájí plundered their rich camp, and by this victory became master of all Kókan, the Zamindárs of which flocked to acknowledge his authority, to save their possessions. The strong fortress of Sitára and other places also opened their gates to receive him. In the course of only three years, Sewájí became a powerful prince, his authority being acknowledged over almost the whole coast of Márwár. He built palaces and erected fortifications in every part of his country; gave much trouble to the emperor 'Alamgir; reigned more than twenty years, and left a character which has never since been equalled or approached by any of his countrymen. He died on the 14th April, 1680 A. D., 24th Rabi' I, 1091 A. H., but according to Elphinstone's History of India, on the 5th April the same year, aged 53 years. His funeral pile was administered with the same sacrifices as had been devoted the year before to the obsequies of the Mahárájá Jaswant Singh of Jodhpúr; attendants, animals, and wives, were burnt with his corpse. He was succeeded by his son Sambha or Sambháji.

Seoji or Shioji, سیوجی, a grandson of the renowned Jaichánd, the last Ráthor monarch of Kanauj. He with a few retainers migrated in the year 1212 A. D., and planted the Ráthor standard in Márwár. His successors in process of time, by valour, and by taking advantage of the times, enlarged the state, and in 1432 A. D., Jódhá Ráo of Márwár, founded the modern capital of Jódhpúr, to which he transferred the seat of government from Mandór. The name of Márwár is a corruption of Máraúwár, also called Máraú-deia, or "the region of death." Anciently, and properly, it included the entire western desert, from the Satlaj to the ocean.

Shabīb, شبيب بن يزيد بن نعيم, the son of Yezid, the son of Na'im, was a Khárajite. It is related that his

father Yezid was sent by 'Usmán the Khalif to assist the Syrian Muhammadans against the Greeks in the twenty-fifth year of the Hijra. The Musalmáns obtaining the victory, the Christians were exposed for sale. Among the captives Yezid espied a beautiful maid, whom he bought, and married. She proved with child of Shabīb, who was born on the 10th of the month of Zil-hijja, being the day on which the pilgrims kill the sacrifices at Mecca. He opposed Hajjāj the governor of Mecca for a long time, and was at last drowned in a river. His body being drawn out, his head was cut off and sent to Hajjāj. This happened in 696 A. D., 77 A. H.

Shadan, شَدَاد, poetical title of Rāe Chandra Lāl, an Amír in the service of the Nizám of Haidarabád.

Shaddád, شَدَاد, the Adite, was the son of 'Adand the first king of the 'Adites, a race of ancient Arabs; the smallest of their tribe is said to have been 60 cubits high, and the largest 100 cubits. 'Ad had two sons, Shadid and Shaddád; on the death of their father they reigned conjointly over the whole earth. At length Shadid died, and his brother Shaddád ruled after him. Shaddád was fond of reading the ancient books, and when he met with descriptions of Paradise and of the world to come, his heart enticed him to build its like upon the earth. A pleasant and elevated spot being fixed upon, Shaddád despatched one hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the kings of Syria and Onnus to send him all their jewels and precious stones. Forty camel-loads of gold, silver, and jewels were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewn with ambergris, musk and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up 500 years in the completion. To this paradise he gave the name of Irám. When finished, Shaddád marched to view it, and when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shaddád, looking up, beheld a personage of majestic figure and stern aspect, who said, "I am the Angel of Death, commissioned to seize thy impure soul." Shaddád exclaimed, "Give me leisure to enter the garden," and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed, and destroyed the whole army of the infidel; and the rose-garden of Irám became concealed from the sight of man.

It was during the reign of Muáwīa, the first Khalif of Damascus, that some of the principal incidents connected with the Paradise of Shaddád, are said to have taken place. This Paradise, though invisible, is still supposed to be standing in the deserts of Aden, and sometimes, though very rarely God permits it to be seen.

Crichton, in his "History of Arabia," says that "The whole fable seems a confused tradition of Belus and the ancient Babylon; or rather, as the name would import, of Benhadad, mentioned in Scripture as one of the most famous of the Syrian kings, and who, we are told, was worshipped by his subjects."

Shadid, كَازِي شَدِيد, an eminent Musalmán doctor and author who died in the year 1447 A. D., 851 A. H.

Shadid, شَدِيد, an author, whose proper name is Muhammad bin-Farámurza.

Shadman, سلطان شَادَمَان, a poet who had assumed the title of Sultán on account of his being a descendant of the royal race of Gihkars, whose territory was between the countries of the Panjáb and Hasan Abdal. He flourished in the reign of the emperor Sháh Jahán, and is the author of a Diwán. He wrote some beautiful verses in praise of the peacock throne on its completion in the year 1635 A. D., 1044 A. H. for which he was very handsomely rewarded by the emperor. He died in the reign of 'Alamgir 1668 A. D., 1079 A. H.

Shad-ul-Mulk, شَاد الْمَلِك يَاسَعِد الْمَلِك, a celebrated courtesan whom Sultán Khalil the grandson of Amir Taimúr had secretly married, and at last lost his kingdom on her account. *Vide* Khalil (Sultán).

Sha'ib, شَعِيب, the name of Jethro, the father-in-law of Moses.

Sha'ib, شَعِيب, the title of a poet of Isfahán, who wrote the poem called "Wámik and Uzra."

Shaek, شَائِق, the poetical name of Yúsaf Beg, a poet of Dehli, who passed a retired life although his other brothers were mansabdárs in the service of the emperor 'Alamgir. He died 1687 A. D., 1098 A. H.

Shaek, شَائِق, poetical name of Mír Ghulám 'Alí bin-Sayyad Fatha 'Alí Razawí Jalísí. He flourished under Ghází-uddín Haidar king of Audh who reigned at Lakhnau from 1814 to 1827 A. D., 1229 to 1243 A. H. He is the author of a Diwán.

Shaek, نَذِير الدِّين حَسَن شَائِق, poetical name of Nazir-uddín Hasan, son of Sháh Ghulám Muhi-uddín Aweisi. He is the author of a work called "Masdar Fayúza" a grammar to learn the Persian language, which he wrote at Bareili in the year 1815 A. D., 1230 A. H., when in the service of Nawáb Ahmad Yár Khán.

Shafa'i, امام شافعي, surname of Abú Abdullah

Muhammad bin-Idris, who was thus surnamed from Shafia one of his forefathers who was a descendant of 'Abdul Mutallib, grandfather of Muhammad. It is from that origin that the Sunnis give to this doctor the title of Imám-ul-Mutallibí, as well as that of 'Arif Billáh, or learned in God. He was born at Ghaza a city of Palestine on the very day that Abú Hanifa died 767 A. D., 150 A. H., and eventually became the founder of the third of the chief Sunní sects. He died in Egypt on Friday the 20th January, 820 A. D., 30th Rajáb, 204 A. H., aged 54 lunar years. He is the author of several works, and is said by all Sunní writers to have been a learned and virtuous man, who laboured to arrange the traditions so as to render them useful as a code of laws. In his youth he was a pupil of Málík ibn-'Aus. His followers were at one time very numerous in Khurásán; but at present his opinions are rarely quoted, either in Persia or India. He is reputed to have composed two collections of traditions, namely, the "Masnad" and the "Sunan." Besides the works on the traditions, he is said to have composed a most excellent treatise on jurisprudence, called "Al-Fikh-ul-Akbar;" but it has been questioned whether he was the author.

Shafa'i, شافعي, poetical appellation of a poet. See Hanífá (Imám).

Shafa'i, حَكِيم شَفَاعِي, poetical title of Sharaf-uddín Hasan, a physician and poet who is the author of

several Masnawis, one of which is called "Namakdān Hakikat" the Salt-cellar of Truth. He died in 1628 A. D., 1037 A. H., *vide* Sharaf-uddin Hasan Shafāf.

Shafari, شَفَارِي, one of the three authors who composed the poems entitled "Lama'at-ul-Arab."

Shah Abbas I, شاه عباس, *vide* Abbās (Shāh I.)

Shah Abbas II, شاه عباس, *vide* Abbās (Shāh II.)

Shahab-uddin, شهاب الدين, author of a Medical work in Persian, called "Asrār Atibba."

Shahab-uddin Abu'l Fazl Ahmad-al-'Uskalani, شهاب الدين ابراهيم بن الفضل احد العسقلاني, author of a work on Traditions, entitled "Bulūgh-al-Marām." an abridgement of which called "Muntakhib Bulūgh-al-Marāni" was printed at Calcutta with an interlinear Urdū translation. 'Uskalāni died in 1448 A. D., 852 A. H., *vide* Ibn-Hajar.

Shahab-uddin Adib Sabir, شهاب الدين ادیب صابر, a celebrated poet at the court of Sultān Sanjar Saljūki. He was a contemporary of Anwarī and Rashīdī, and was drowned in the river Jaihūn by order of Sultān Atsiz of Khwārizm who was an enemy of Sultān Sanjar. When Atsiz raised in Khwārizm the standard of revolt against Sanjar, the latter sent Adib as a spy to the court of Atsiz that he might continually keep him informed of the intentions of his enemy. It so happened that Atsiz despatched an assassin who was to murder Sanjar on Friday. Adib sent the intelligence of the plot and portrait of the assassin in advance to Sanjar. The plot was thus frustrated, but Adib paid with his life for his fidelity to his former patron. Atsiz ordered that his hands and feet be tied, and that he be thrown into the Oxus. This happened in 1152 A. D., 546 A. H. He has left a Diwān of Kasidas, called "Qasā'id Adib Sābir."

Shahab-uddin Ahmad bin-Mahmud-al-Siwasi, شهاب الدين احمد بن محمود الشواسي, author of a most celebrated Commentary on the Sirājia of Sajāwandī. He died 1400 A. D., 803 A. H.

Shahab-uddin Ahmad Talash, شهاب الدين احمد تالاش, author of the "Tārīkh Mulk Asham," which contains the account of an expedition undertaken against the kingdom of Asām in the 4th year of the reign of 'Alamgir 1661 A. D., by Mu'azzim Khān Khān Khānān, written in 1663. *Vide* Mīr Jumla.

Shahab-uddin Ahmad, شهاب الدين احمد, son of Muhammad Maḳdisī of Jerusalem, author of the "Sharah Lāmia Shatibia." He died 1328 A. D., 728 A. H. There appears to be another Shahāb-uddin the son of Yūsaf Chilpi, who is said to be the author of the above work. He died in the year 1355 A. D., 756 A. H.

Shahab-uddin Ahmad, شهاب الدين احمد, author of the "Fatāwā Ibrāhīm Shāhī" which was composed by order of Ibrāhīm Shāh of Jaunpūr in the ninth century of the Hijra.

Shahab-uddin Burhanpuri, شهاب الدين برهانپوري, author of the Fountain of Truth, called "Ayn-ul-Ma'āni," an Essay on the knowledge of God, &c., written in the year 1688, *vide* Majd-uddin Ahmad.

Shahab-uddin Ahmad bin-Yahia, احمد بن يحيى, an Arabian author who died in 1317 A. D.

Shahab-uddin Burulusi, شهاب الدين برلسي, author of a work on Sūfyism called "Durr-ul-Ghawwās."

Shahab-uddin, Qazi, قاضي شهاب الدين دولتا بادي, of Daulatābād, author of the Commentary on the Qurān, called "Bahr Mauwāj," in Persian. He received the title of Malik-ul-'Ulmā, king of the learned from Sultān Ibrāhīm Sharḳī of Jaunpūr, and died in the year 1437 A. D., 842 A. H. He is also the author of the work entitled "Munāḳib-us-Sa'adat."

Shahab-uddin, Maulana, مولانا شهاب الدين, author of the marginal notes on the Qurān, called "Hashia Shahāb Hifāchī."

Shahab-uddin, Mua'mmai, شهاب الدين معماي, or the Punster. He accompanied the emperor Bābar Shāh to India; was a good poet and wrote a book of Enigmas, on account of which he received the title of Mu'ammāi or the Punster. He died in the reign of the emperor Humāyūn 1535 A. D., 942 A. H., and Khūndamir, the historian, found the year of his death in the words "Shahāb-ul-Sāḳib" or Shahāb the Sublime.

Shahab-uddin Muhammad Ghori, محمد غوري, surnamed Moizz-uddin Muhammad Sām.

He was appointed governor of Ghaznī in 1174 A. D., 570 A. H. by his elder brother Ghayās-uddin Muhammad, Sultān of Ghór and Ghaznī. He defeated and took prisoner Khusrō Malik, the last prince of the race of the Ghaznavides 1186 A. D., 582 A. H., and subdued Khurāsān and great part of India. He fought two battles with Pithoura the Rājā of Ajmeir, who was made prisoner and put to death along with Khānde Rāe, king of Dehlī in 1192 A. D., 588 A. H. His brother Ghayās-uddin died in 1203 A. D., 599 A. H., when he succeeded to the throne and reigned over Ghór, Ghaznī and India three years. He was murdered by the Gihkars on his way to Ghaznī on the 14th March, 1206 A. D., 2nd Shabān, 602 A. H. after he had reigned 32 years from the commencement of his government over Ghaznī, and 3 from his accession to the throne. His remains were taken to Ghaznī and buried there in a new vault which had been built for his daughter. He was succeeded by his nephew Ghayās-uddin Mahmūd the son of Ghayās-uddin Muhammad.

Shahab-uddin 'Umar, شهاب الدين عمر, son of Sultān 'Alā-uddin Sikandar Sānī, king of Dehlī, *vide* Kāfūr and 'Alā-uddin.

Shahab-uddin Suharwardi, شهاب الدين سهروردي, generally called Shaikh Maḳtūl, and Ḳatīl-ullāh, because he was put to death by the famous general Sālah-uddin (Saladin) of Aleppo, for having more philosophy than religion. According to the work called Haft Aklīm, he was starved or put to death at Aleppo in 1189 A. D., 585 A. H., aged 36 or 38 years. He is the author of the Commentaries called "Sharah Hayākal," and "Sharah Ayzāh." In the 4th Vol. of Hājī Khalfā, p. 236, he is said to be the author of another work called "Akl Surkh."

Shahab-uddin Suharwardi, Shaikh, سهروردي شهاب الدين, the son of Abū Najīb; was born at Suharward in January, 1145 A. D., Rajab, 539 A. H. He was a pious Shaikh, most assiduous in his spiritual exercises and the practise of devotion. He is the author of several works, among which is one called "Awārif-ul-Ma'ārif" also called "Awārif-ul-Haḳāek." He died on the 26th September, 1234 A. D., 1st Muḥarram, 632

A. H., in his 93rd year, at Baghdád, where he was buried. There is another work in Arabic found in the Library of Tipú Sultán, entitled "Hikmat-ul-Ashrák," of which he is said to be the author.

Shahab-uddin, Sultan, سلطان شهاب الدين, the son of Sultán 'Alá-uddin whom he succeeded on the throne of Kashmir, 1356 A. D., 757 A. H. He turned his attention to foreign conquest, and during the succeeding ten years subdued Thibet, Káshghar, Badakhshán and Kábul. He then, according to the historian Haidar Malik, invaded Hindústán with an immense army, and is said to have worsted Fíroz Sháh king of Dehlí in a pitched battle on the banks of the Satlaj; the result of which was to cause that potentate to acknowledge his supremacy. Shahab-uddin then returned to Kashmir, where his religious zeal led him to destroy the idol temples at Bijbihári and elsewhere. He died after a reign of 19 years, 1376 A. D., and was succeeded by his brother Kutb-uddin, during whose reign, the famous Sayyad 'Alí Hamdání arrived at Kashmir.

Shahadat, شهادت, poetical name of Mirzá Sálah of Balkh, who died in 1742 A. D., 1155 A. H.

Shah 'Alam, شاه عالم, king of Dehlí, whose original name was 'Alí Góhar, was the son of the emperor 'Alamgir II, by Zinat Mahal surnamed Bilál Kúnwar; was born on the 15th of June, 1728 A. D., 17th Zí-Ķa'da, 1140 A. H. In the year 1758 A. D., 1172 A. H., fearing he might be made a prisoner by 'Imád-ul-Mulk Gházi-uddin Khán the minister of his father, he left Dehlí to try his fortune in Bengal, the Nawáb of which province, Siráj-uddaula had been deposed by the assistance of the English, and Mir Jafar set up in his room. He was in Behár, when he received the intelligence of the murder of his father, and having assumed the imperial authority, he ascended the throne on the 25th of December, 1759 A. D., 4th Jumáda I, 1173 A. H. with the title of Sháh 'Alam. After the defeat of Shujá-uddaula his prime-minister, at Buxar on the 23rd October, 1764 A. D., 26th Rabí' II, 1178 A. H., and his flight to the upper province, the king followed the English to Allahábád where he granted the East India Company the Sanad of the Diwání of Bengal dated 12th August, 1765 A. D., 24th Safar, 1179 A. H., on the Company agreeing to pay the emperor 24 lacs of rupees annually from the revenues of the three provinces, viz., Bengal, Behár, and Urysa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor, but in fact to rule him; for the General resided in the fortress, and his majesty in the town; and the sound of the imperial naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor refuse. Sháh 'Alam continued to reside at Allahábád under the protection of the English till the year 1778 A. D., 1185 A. H. when growing weary of his retirement, he proceeded to Dehlí where he arrived on the 26th of December the same year, but not long after fell into the power of Ghulám Kádir Khán a Rohella chief, who put out his eyes on the 10th of August, 1788 A. D., Ramazán, 1185 A. H. Sháh 'Alam after this event re-assumed the throne and died on the 19th November, 1806 A. D., 7th Ramazán, 1221 A. H., aged 81 lunar years. Sháh 'Alam's poetical name was 'Aftáb. He was a good poet, and has left a Diwán called Diwán 'Aftáb, in Persian and Urdú verses. His remains were deposited close to the tomb of Bahádur Sháh adjoining the Moti Masjid near the Dargáh of Kutb Sháh.

Shah 'Alam, شاه عالم, a celebrated Muhammadan saint, was the son of Kutb 'Alam, which see.

Shah 'Ali, Hazrat, حضرت شاه علي, a pious Sayyad who is the author of several works on religion, in Persian, Arabic, and Gujrátí. He died at Ahmadábád Gujrát in 1565 A. D., 973 A. H., and was buried there.

Shah 'Ali Muhammad, شاه علي محمد, author of the "Tajalliát Rahmání," an explanation of the Súfi tenets and mystical phrases, &c.

Shah Begam, شاه بیگم, the mother of Sultán Khusró the son of the emperor Jahángir. Vide Khusró (Sultán).

Shahbaz Banda Nawaz, شاهباز بنده نواز, author of two books called "Ishk-náma, and Sárdat-náma," containing Essays on divine love, the soul, future state, &c.

Shahbaz Khan Kambu, شاهباز خان کمبو, a descendant, in the sixth generation, of Hájí Jamál who was a disciple of Shaikh Bahá-uddin of Multán. He passed the first part of his life as a Dervish or mendicant, but was afterwards employed by the emperor Akbar, and raised to the dignity of an Amír. He was appointed governor of Bengal in 1584 A. D., 992 A. H., and died in the 44th year of the reign of that monarch, 1599 A. D., 1008 A. H., aged 70 years. He was buried at Ajmeir near the mausoleum of Khwája Mo'in-uddin Chishti. His liberality and the money he expended was so great, that it made the people think that he had in his possession the Philosopher's Stone.

Shah Beg Arghun or Urghun, شاه بیگ ارغون, king of Sindh and founder of the Arghún family, was the son of Mirzá Zunnún Beg Arghún, the commander-in-chief and head of the nobles at the court of Sultán Husain Mirzá king of Khurásán, and governor of Kandahár and the provinces of Shál, Sitúnak and Arghún. Mirzá Zunnún met his death in attempting to resist an invasion under Muhammad Khán Shaibání Uzbek. After his death the government of Kandahár devolved on his son Sháh Beg Arghún. When the emperor Bábar Sháh invaded the province of Kandahár, Sháh Beg unable to resist him retreated towards Sindh, and having overcome Jám Fíroz the last king of the Samána dynasty, 1521 A. D., 927 A. H., he settled himself as king in that country. His reign was, however, but of short duration, for he died two years and some months after the conquest, in the year 1524 A. D., 930 A. H., and his eldest son Sháh Husain Arghún succeeded him.

Shah Begam, شاه بیگم, this was the title conferred by Jahángir on his first wife who was the daughter of Bhagwán Dás the son of Rájá Beháí Mal. She was married to prince Salím (afterwards Jahángir) in 1584 A. D., 993 A. H., and became the mother of Sultán Khusró who was born in 1587 A. D., 995 A. H. When Jahángir rebelled against his father Akbar, and was living independently at Allahábád he gave himself up more than ever to debauchery. He had always entertained a peculiar dislike for his eldest son Sultán Khusró whose own levity and violence seem to have given him reasons for his displeasure. Some circumstance in their disputes so affected Khusró's mother, that she swallowed poison (opium) in 1603 A. D., 1012 A. H., and died at Allahábád where she was buried in a place called Sultán Khusró's garden, where her son Sultán Khusró also was afterwards buried.

Shah Begam, شاه بیگم, a daughter of Muhammad Mukím, brother of Sháh Beg Arghún, governor of Kandahár and afterwards king of Sindh. She was married to Kásim Kóka, who was killed in the wars of the Uzbaks. On the conquest of Kandahár by Bábar Sháh, she was taken away to Kábul.

Shah Begam, شاه بیگم, mother of Khán Mirzá of Badakhshán, traced her genealogy to Alexander the Great.

Shah Dai-ullah, Shirazi, شاه داعی الله شیرازی, a pupil of Sháh Namat-ulláh Walí. He was a mystical poet, and a great saint. His tomb which is at Shiráz is a place of pilgrimage.

Shahi, شاهي, poetical title of Prince Mirzá Núr-uddín the son of Mirzá Khán Bakht, the son of Mirzá Sulaimán Shikoh.

Shahi Beg Khan Uzbak, شاهي بيگ خان ازبگ, also called Shaibání Khán, who after he had conquered Transoxiana, invaded Khurásán, took Hirát in 1507 A. D., 913 A. H., and extinguished the principal branch of the house of Taimúr. He was, however, defeated and slain in a battle against Sháh 'Ismáíl I. Safwí, in 1510 A. D., 916 A. H., when his scull was overlaid with gold, and made into a drinking cup by that monarch. After his death Taimúr Sultán succeeded him and Jání Beg Sultán and 'Abdulláh Khán divided Bukhárá between themselves. The Uzbaks were Tartars who came from the borders of Russia, where they had been governed by a race of princes descended from Shaibání, the grandson of Changez Khán; but they derived their name from Uzbak, the seventh of their race, who introduced the Muhammadan religion among them. The last prince of this tribe was Burgú Khán, who was slain by Sháh Bakht, upon which the Uzbaks quitted their ancient habitation, and conquered Khurasán, Khwarizm, &c.

Shahi, Mir or Amir, مير شاهي, poetical name of 'Aḳá Malik son of Jamál-uddín Firozkohí. His mother was the sister of Khwája Muwyyad, a chief of the race of Sarbadáls of Sabzwár. He was himself a native of Sabzwár and a very learned man. He wrote a beautiful hand, was a good musician and painter. He flourished in the time of Baisanghar Mirzá and Sultán Bábar, and died at Astrabád in 1450 A. D., 854 A. H., aged more than 70 years. He was buried at his own request at Sabzwár. He is the author of a biography of poets called "Majmú'a-ush-Shuará" and of a Diwán entitled "Diwán Sháhí."

Shahid, شاه, *vide* Ghulám Imám Shahíd.

Shah Ghulam Azim, شاه غلام عظیم, son of Sháh Abul Maálí, the son of Sháh Ajmal of Allahábád. He is the author of two Diwáns and a Masnawí. *Vide* Afzal.

Shah Girami or Mirza Girami, شاه گرامی, a poet who lived in the dress of a Kalandar and Dehlí and died in the year 1743 A. D., 1156 A. H.

Shah Gul, شاه گل, *vide* Wahdat.

Shah Hatim, شاه حاتم, surname of Shaikh Zahír-uddín a Hindústání poet. *Vide* Hátim.

Shah Husain Arghun, شاه حسين ارغون, king of Sindh, succeeded his father Sháh Beg Arghún in 1524 A. D., 930 A. H. He reigned 32 years and died in 1555 A. D., 962 A. H. After his death the government of Sindh was divided between two rivals, Mahmúd the governor of Bakkar and Mirzá 'Ysa Turkhár governor of Thatta, who both assumed the title of king, and between whom frequent dissensions arose, and battles were fought. The emperor Akbar on coming to Láhor reduced the whole of the province of Bakkar exclusive of the fort, till

at last Mahmúd was willing to give it up, and Akbar deputed Geisú Khán to receive it, but Mahmúd died before his arrival, 1574 A. D., 982 A. H., after a reign of 20 lunar years, and Akbar thus became possessed of Upper Sindh, and put an end to the hopes of the race of Mahmúd. 'Ysa Turkhán who took possession of Thatta after the death of Sháh Husain, died after a reign of 13 years in 1567 A. D., 976 A. H.

Shah Husain Safwi, شاه حسين صفوي, succeeded his father Sháh Sulaimán, king of Persia in 1694 A. D., 1134 A. H. In the year 1722, Mahmúd, an Afghán chief of Kandahár besieged Isfahán, and compelled Sultán Husain to surrender and resign his crown to him. This circumstance occurred on the 23rd of October the same year 1135 A. H., and the unfortunate Sultán was confined in a small palace, where he remained seven years; when a reverse of fortune which threatened their downfall led his enemies, whose chief was Ashraf the successor of Mahmúd, to put an end to his existence. This melancholy event took place in November, 1729 A. D., 1142 A. H. The Safwian family may be said to have actually terminated with Sultán Husain. His son Tahmasp, assumed the title of king, and struggled for a few years with his fate, but a weak effeminate, and debauched youth, was unsuited for such times; and he only merits a place in history, as his name furnished a pretext for the celebrated Nádír Sháh to lay the foundation of his great power.

Shah Husain Sayyad, سيد شاه حسين, *vide* Hakikat.

Shahidi, شاهدي, poetical name of Mír 'Abdul Wáhid of Bilgrám, which see.

Shaista Khan, Nawab, شایسته خان نواب, the son of Asaf Khán the prime minister.

Shahidi Kummi, شاهدي قمي, an author who was a native of Kummi, and died in 1529 A. D., 935 A. H.

Shah Jalal, شاه جلال, a Muhammadan saint of great sanctity, whose tomb is in Sylhet. This shrine has a large number of attendants to minister at it, and the pigeons and other birds which flock there, are held as sacred as the birds within the temple of Mecca.

Shah Jahan, شاه جهان, emperor of Dehlí, surnamed Shaháb-uddín Muhammad Sháhíb Kírán Sání, was the third son of the emperor Jahángír. He was born at Láhor on the 5th January, 1593 A. D., 29th Rab' I, 1000 A. H., and named Mirzá Khurram. His mother Balmatí was the daughter of Rájá Udai Singh, son of Rájá Maldeo of Jodhpúr, and sister to Rájá Súraj Singh. At the time of his father's death he was absent in the Dakhin, but the throne was secured for him by his father-in-law, 'Asaf Khán the wazír, the brother of Núr Jahán Begam. He marched towards Láhor on hearing of the throne being at his disposal; and began his reign 4th February, 1628 A. D., 8th Jumáda II, 1037 A. H. He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous Peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies and other appropriate jewels which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports, that it cost nearly six millions and a half sterling. His greatest splendour was shown in his buildings. He founded a new city at Dehlí called after him Sháhjahánábád, but of all the structures erected by him, there is none that bears any comparison

with the Táj Mahal at Agra, a mausoleum of white marble decorated with mosaics, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any edifice, either in Europe or Asia. Táj Mahal is a corruption of Mumtáz Mahal, the name of Sháh Jahán's favourite wife, whose sepulchre it forms. Sháh Jahán reigned thirty years and was deposed and confined in the fort of Agra by his son 'Alamgir Aurangzeib on the 9th of June, 1658 A. D., 17th Ramazán, 1068 A. H., and died at Agra after an imprisonment of 7 years and 10 months, on Monday night the 23rd of January, 1666 A. D., 26th Rajab, 1076 A. H., aged 76 lunar years 3 months and 17 days, and was buried in the Táj close to his wife's tomb. There were living at the time of his imprisonment, four of his sons and four daughters. Of the sons, the eldest was Dárá Shikóh, the second Sultán Shujá, the third 'Alamgir and the fourth Murád Baksh; but 'Alamgir, who succeeded his father, murdered two of his brothers, viz., Dárá and Murád, and the third Sultán Shujá died in Arracan, or was murdered by the Rájá of that country. His daughters were Arjuman 'Ará, Geiti 'Ará, Jahán 'Ará and Dahr 'Ará, (or Roshan 'Ará).

Inscription on a gold coin of Sháh Jahán of enormous size and value struck in 1064 A. H.

سکه بر صهر دو صد مهری زد از لطف اله
ثانی صاحب قرین شاه جهان دین پناه
روی زر باد از نقش سکه اش عالم فوز
تاشود از پر تو خورشید روشن روی ماه
Reverse.

از صدق ابوبکر - رشد ایمان انبیا
اسلام قوی دست شد از عدل عمر
دین تازه شد از شوم و حیا عثمان
از علم علی یافت ولایت زبیر

Shah Karak, شاه کرک, a celebrated Muhammadan saint

who is buried at Kara, a city in the province of Allahábad, and whose tomb is still held sacred by the Musalmáns. It is mentioned by Firishá, that the day before the assassination of Sultán Jalál-uddín Fíroz in 1296 A. D., Sultán 'Alá-uddín visited this holy man, who rising from his pillows repeated the following extempore verses. "He who cometh against thee, shall lose his head in the boat, and his body shall be thrown into the Ganges;" which, they say, was explained a few hours after by the death of the unfortunate king, whose head fell into the boat upon this occasion. Sháh Karak died between the years 1296 and 1316 A. D.

Shah Jahan Begam of Bhopal, شاه جهان بیگم, succeeded to the principality of Bhopal on the death of her mother Sikandar Begam, on the 30th of October, 1868.

Her Highness in 1871 married her own minister Muhammad Sádik Hasan Khán, by the advice or consent of the Supreme Government. This is her second husband. She commanded that in future he should be addressed thus: Motamid-ul-Muhárr Muhammad Sádik Hasan Khán Sahib Bahádur, second minister of the State of Bhopál.

Shah Kasim, شاه قاسم, a pious and learned Musalmán who died in the year 1584 A. D., 992 A. H., and Khwája 'Abdul Razá wrote the chronogram of the year of his death.

Shah Kudrat-ullah, شاه قدر اله, vide Kudrat.

Shah Kuli Khan Mahram, شاه قلی خان محرم,

a nobleman of the court of the emperor Akbar. He held the rank of 5,000, and was sent with prince Sultán Salim to Ajmeir accompanied by Rájá Mán Singh, to chastise the Amirs under the Rájá of Udaipur in 1598 A. D., 1007 A. H. The emperor Jahángir says in his Memoirs, that in the first year of his reign 1605 A. D., he gave the daughter of Mirzá Handál, named Sultán Begam, in marriage to Sháh Kuli Khán Mahram, but his death is mentioned in another work, viz., "Máisir-ul-Umra," to have taken place in the month of December, 1600 A. D., 18th Azar, 1009 A. H., at Agra.

Shah Madar, شاه مدار, a celebrated Muhammadan saint,

whose proper name was Badí-uddín. He was a disciple of Shaikh Muhammad Taifúri Bastámi, and is the founder of the sect called Madária in India. Many curious anecdotes are related of him. He died on the 20th December, 1434 A. D., 838 A. H., aged 124 years, and is buried at Makanpúr in Kanauj, where a great assembly is held every year at his tomb. He was a cotemporary of Kázi Shaháb-uddín Daulatábádí who lived in the time of Sultán Ibráhim Sharqi of Jaunpúr.

Shah Mahmud of Isfahan, شاه محمود اصفهانی, vide Sháh Shujá.

Shah Mansur, شاه منصور, last Sultán of the dynasty of the Muzaffarians, was the son of Sháh Muhammad Muzaffar. He reigned in 'Irák and Fars after Sháh Zain-ul-'Abidin whom he deprived of sight and took possession of Shíráz. He was defeated by Amir Taimúr, who put him to death on Thursday the 22nd of May, 1393 A. D., 10th Rajab, 795 A. H.

Shah Mansur, شاه منصور, vide Khwája Mansúr.

Shah Mir, شاه میر, also called Míán Mir whose proper name was Shaikh Muhammad, was a descendant of the Khalíf 'Umar, and a very pious Musalmán. He is reckoned amongst the Muhammadan saints. He was born at Shístan 1550 A. D., 957 A. H., came to Láhor where he resided 60 years, and died there on Tuesday the 11th August, 1635 A. D., 7th Rabí I, 1046 A. H., aged 88 lunar years. He is buried at a place called Háshimpúr near Láhor. He had numerous disciples, one of whom was Mullá Sháh, the spiritual guide of the prince Dárá Shikóh, the eldest son of the emperor Sháh Jahán. He is the author of the work called "Ziyá-ul-Ayún," or the Light of the Eyes, containing the rules for propriety of conduct through life.

Shah Mir, شاه میر, first Muhammadan king of Kashmir,

The original inhabitants of Kashmir appear to have been the followers of Brahmá. The period of the first establishment of the Muhammadan faith in that country took place during the reign of Rájá Seina Déva, about the year 1315 A. D., 715 A. H., when a person called Sháh Mir, coming to Kashmir in the habit of a Dervish, was admitted into the service of that prince. Upon the death of the rájá, he was appointed prime minister to his son and successor Rájá Ranjan. When this rájá died, Anand Dev, who succeeded him, also made Sháh Mir his minister. The whole of this family not only gained great ascendancy over the rájá, but also over the minds of the people, till the rájá, becoming jealous of their power, forbade them the court. This exclusion drove Sháh Mir into rebellion, when having occupied the valley of Kashmir with his troops, most of the officers of the rájá's government also joined him. This insurrection soon brought the rájá to the grave, who died of a broken heart in the year 1327 A. D., 727 A. H., leaving his widow regent. Sháh Mir after some years married

Kaula Devi, the wife of the rájá, who embraced the Muhammadan faith; an event which secured to him the country which he had before nearly usurped. It is related by another author, that when preparations for the marriage were commenced, the devoted princess despairing and indignant, surrounded by her train of maidens, advanced into the presence of the usurper, and upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand the last Hindú sovereign of Kashmir, and Sháh Mír, who is considered the first Muhammadan king of that country, ascended the throne under the title of Sultán Shams-uddín, in the year 1341 A. D., 742 A. H. He died in 1344 or 1349 A. D., 745 or 750 A. H., and was succeeded by his son Jamsheid.

List of the Muhammadan Kings of Kashmir.

1. Sultán Shams-uddín Sháh Mír.
2. Jamsheid, son of Sháh Mír, reigned 14 months, and was expelled by his younger brother 'Alá-uddín 'Alisheir, and slain.
3. 'Alá-uddín 'Alisheir, son of Sháh Mír, reigned 13 years.
4. Shaháb-uddín, son of 'Alá-uddín reigned 19 years and died 1376 A. D.
5. Kutb-uddín, brother of Shaháb-uddín, during whose reign the famous Sayyad 'Alí Hamdání arrived in Kashmir. He reigned 15 years.
6. Sikandar, surnamed Butshikan, who destroyed all images and subverted the Hindú religion, was the son of Kutb-uddín, and a contemporary of Amír Taimúr. He reigned about 25 years.
7. 'Alí Sháh, the son of Sikandar, reigned nearly 7 years.
8. Zain-ul-'Abidín, brother of 'Alí Sháh, reigned 52 years, and died about the year 1474 A. D.
9. Haidar Sháh, son of Zain-ul-'Abidín, reigned little more than a year, and was killed by a fall from his palace.
10. Sultán Hasan, son of Haidar Sháh, reigned 12 years in excess and drunkenness.
11. Muhammad Sháh, a child of seven years of age, son of Hasan Sháh. He had several battles with Fatha Khán, and after a reign of 11 years was imprisoned by his uncle.
12. Fatha Khán, who took the title of Fatha Sháh, reigned 10 years.

Muhammad Sháh re-ascended the throne in 1506 and reigned two months, and then Fatha Sháh one year, after which Muhammad Sháh ascended the throne the third time, and was deposed after a reign of 19 years. He was once more raised to the throne and died in 1533 after an interrupted reign of 50 years.

Ibráhím, the son of Muhammad, reigned 5 years.

Mubárik Sháh also called Nazuk and Barbak, son of Ibráhím, ascended the throne and after a reign of 3 months was expelled by the army of the emperor Humáyún, who being defeated by Sheir Sháh in 1541, had fled his country, and had retreated to Láhor, whence he sent an army under the command of Mirzá Haidar Doghlát, who invading Kashmir, conquered that province, and reigned there 10 years.

Mirzá Haidar Doghlát, after a reign of nearly 10 years, was killed in a night-attack in 1551 A. D., 958 A. H. After his death, the leading men divided the country into three principalities among themselves, though for form's sake, Názuk, the son of Ibráhím, was again seated on the throne, and was again deposed the second time, by his brother.

Ibráhím II was placed on the throne by Daulat Chak, and after a short time was deposed and blinded, and his brother

Ismá'il was raised to the throne in 1556. He reigned nearly two years, and was succeeded by his son

Habíb who ascended the throne and reigned 3 years, after which he was imprisoned by Ghází Chak.

Ghází Chak declared himself king and assumed the title of Ghází Sháh, and reigned 4 years, when being attacked with a leprosy, abdicated the throne in 1563 A. D.

Husain Sháh, his brother mounted the throne, reigned 6 years and was compelled to abdicate in favour of his brother 'Alí Khán in 1569 A. D.

'Alí Sháh ascended the throne in 1569, and in the year 1572, Mullá Ishki and Kází Sadr-uddín came as ambassadors from the court of Dehlí, the result of which was that Akbar was proclaimed emperor of Kashmir in the public prayers; and 'Alí Sháh at the request of Akbar, sent his niece the daughter of his brother Husain Sháh to be married to the prince Salim. In the year 1578, 'Alí Sháh was killed by a fall from his horse after a reign of 9 years and was succeeded by his son.

Yúsaf Chak who proceeded to the court of Akbar in 1586 and his son.

Yakúb Chak succeeded to the throne in consequence of his father's detention at the court of Dehlí. In the year 1587 A. D., 995 A. H. Akbar appointed Muhammad Kásim Khán, Amír-ul-Bahr (Admiral) to march and subdue Kashmir. Yakúb was defeated and at last seized and sent to Dehlí in 1588, where Akbar enrolled Yúsaf Sháh and his son Yakúb among the nobles of his government. Each of them received estates in the province of Behár, and from that period the kingdom of Kashmir has been a province of Dehlí.

Shah Muhammad, Khalifa, خليفة شاه محمد, author of the book called "Insháe Jáma-ul-Kawánín," commonly called "Insháe Khalifa," containing forms of letters.

Shah Murad, شاه مورد, vide Murad Mirzá.

Shahnawaz Khan, شاه نواز خان, son of 'Abdul Rahím Khán KhánKhánán. His daughter was married to prince Sháh Jahán. He died in the year 1028 A. H.

Shahnawaz Khan, شاهنواز خان, a nobleman of the reign of the emperor Sháh Jahán, was the son of 'Asaf Khán wazír, and father-in-law of the emperor 'Alamgir, and of his brother prince Murád Bakhsh. But the author of the Músir-ul-Umrá says that he was the son of Mirzá Rustam Kandahárf. He was appointed governor of Gujrát in the room of the prince Murád Bakhsh who was imprisoned by order of his brother 'Alamgir in July, 1658 A. D. When Dára Shikóh through various adventures, after his flight from Multán, came to Ahmadábád Gujrát, Shahnawáz Khán his maternal uncle was then in that city, and his daughter the wife of Murád Bakhsh was in his palace. Her bitter supplications against 'Alamgir, the impending murderer of her husband, prevailed on him to join the cause of Dára, for whom he levied an army, and marched with him towards Ajmeir where on their arrival, a bloody battle ensued between the armies of Dára and 'Alamgir, on Sunday the 13th of March, 1659 A. D., Jumáda II, 1069 A. H. which ended in the defeat and flight of Dára and death of Shahnawáz Khán who fell by the lance of Dileir Khán. He was buried by the orders of 'Alamgir in the mausoleum of Khwájá Mof'n-uddín Chishtí at Ajmeir.

Shahnawaz Khan, شاهنواز خان, a nobleman of Sháh 'Alam's court, author of the book called Miraat-e-Aftáb-numai a work on the history of Modern Dehlí.

Shahnawaz Khan, شمس الدوله شاهنواز خان, entitled Samsám-uddaula. The original name of this nobleman was 'Abdul Razzák; he was descended from the family of Sadát of Khawáf in Khurásán, but his great-grand-

father Amír Kamál-uddín left Khawáf, and came to Hindústán in the reign of the emperor Akbar, when he was admitted amongst the nobles of the court of Dehli. Mirak Husain, the son of Kamál-uddín held a situation in the service of the state, in the reign of Jahángír. The son of Mirak Husain, Mirak Mo'in-uddín, commonly called Amánat Khán, was in great favour with Sháh Jahán, and rose to the first rank. He retained also the patronage of 'Alamgír, was appointed by him to various important governments as those of Láhor, Multán, Kábul and Kashmir. Amánat Khán was the ablest man in the court, and a great favourite of 'Alamgír. When the emperor resided in Upper India, he bestowed the Subádarí of the Dakhin on Khán Jahán Bahádúr Kokaltásh about the year 1670 A. D., 1081 A. H., and Amánat Khán was appointed Diwán of the Dakhin or Paymaster General, and Historiographer. He had four sons of eminent character; the first 'Abdul Kádír Dayánat Khán, was the keeper of the Privy Purse. The second Mir Husain Amánat Khán, was the public treasurer and governor of Súrat: after his death the latter post was assigned to his elder brother. The third son was Mir 'Abdul Rahmán Wizárat Khán who was promoted to the Diwání of Málwá and Bijápúr. He was an excellent poet and composed a Diwán under the poetical title of Bikrámi. The fourth son Kásim Khán was Diwán of Multán. Mir Hasan 'Alí the son of Kásim Khán was the father of Nawáb Samsám-uddaula Sháhnawáz Khán. He was born on the 10th of March, 1700 A. D., 29th Ramazán, 1111 A. H. at Láhor, but repaired to 'Aurangábád at an early age, and took up his abode with his relations and kinsmen who resided there before him. He was engaged first by Nizám-ul-Mulk 'Asaf Jáh under whom and his son Násir Jang he served as Diwán of Berár for several years. In the time of Salábat Jang, he was raised to the rank of 7000 with the title of Samsám-uddaula. On the 12th of May, 1758 A. D., 3rd Ramazán, 1171 A. H., the day on which 'Abdul Rahmán Haidar Jang, the counsellor of Monsieur Bussy the French General, was assassinated by the instigation of Nizám 'Alí the brother of Salábat Jang, he also was murdered in the confusion together with his youngest son Mir 'Abdul Nabí Khán, but his two other sons, Mir 'Abdur Salám and Mir 'Abdul Hai escaped. The remains of the father and son were interred in the tomb of their ancestors in the southern part of the city of 'Aurangábád. The chronogram of this event gives the following: "We have been murdered by 'Abdul Rahmán." Sháhnawáz Khán is the author of the work called "Másr-ul-Umráe Taimúria" containing the Memoirs of the nobility who served in Hindústán and the Dakhin under the house of Taimúr. It was commenced by him, but he left it unfinished, and in the turbulent scenes which attended his death, the manuscript was scattered in various directions, and was considered as lost: some short time afterwards Mir Ghulám 'Alí Azád, a friend of his collected the greater portion of the missing leaves, and restored the work to its entire form with a few additions, amongst which was the life of the author: at a subsequent period again, his son Mir 'Abdul Hai Khán who had received the title of Samsám-uddaula Samsám Jang after his father's death, completed the work in the form in which it now occurs, in the year 1779 A. D., and died on the 28th April, 1782 A. D., 15th Jumáda I, 1196 A. H.

Shah Nur Ashhari, شاه نورا شهري, a famous poet who was a pupil of Zahir-uddín Fáryábi and flourished in the reign of Sultán Muhammad Khwárizm Sháh son of Takash. He died at Tabrez in 1204 A. D., 600 A. H.

Shah Nur, شاه نور, a celebrated Dervish and saint who died on the 2nd February, 1693 A. D., and was buried in the vicinity of 'Aurangábád where his tomb is still visited by the Muhammadans.

Shahpur, شاه پور, vide Sháhpúr.

Shahristani, شهرستاني, vide 'Abú'l Fatha Muhammad-ash-Shahristaní.

Shahrukh, Mirza, شاهرخ مرزا, the son of Razá Kuli and grandson of Nádír Sháh. His father Razá Kuli's mother Fátima Sultán Begam was the daughter of Sháh Sultán Husain Safwí. Sháhrúkh was raised to the throne some time after the death of his grandfather, but was soon after seized and deprived of sight. He retired to Mashhad, which province he was allowed to hold in his possession till the time of his death which happened at Dámghán in 1796 A. D. His death was the consequence of the tortures that had been inflicted upon him by 'Aká Muhammad, king of Persia, who by this act extorted from him many precious stones of great value which had once belonged to Nádír Sháh.

Shahrukh, Mirza, شاهرخ مرزا, was the fourth son of Amír Taimúr and held the government of Khurásán at his father's death which took place in February, 1405 A. D. After the imprisonment of Sultán Khalíl his nephew, ruler of Samarkand 1408 A. D., 811 A. H., he marched from Khurásán to take possession of his dominions. His authority was immediately acknowledged, not only in Samarkand, but over all Transoxania. He was brave and generous, but not an ambitious prince: and during a reign of 42 years, we hear of no wars in which he was engaged, except with the Turkmán tribes of Asia Minor whose power Taimúr had overcome, but not destroyed. Mirzá Sháhrúkh was born at Samarkand on the 21st July, 1377 A. D., 14th Rabí I, 779 A. H., and died at Fisháward in the province of Rei, on the Persian new year's day, viz. Sunday, the 12th March, 1447 A. D., 25th Zil-hijja, 850 A. H., aged 71 lunar years. He reigned 42 years during which the conquests of his father in India seem to have remained in subjection to his authority. At his death he left 6 sons, viz., Mirzá Ulagh Beg, Ibráhim Mirzá, Mirzá Báisanghar, Sayúrghamish and Muhammad Júgi. He was succeeded by his son Mirzá Ulagh Beg.

Shahrukh Mirza, شاهرخ مرزا, a descendant of Amír Taimúr, was the son of Ibráhim Mirzá, the son of Mirzá Sulaimán ruler of Badakhshán. His mother's name was Muhtarim Khánam. About the year 1575 A. D., 983 A. H., he forcibly took possession of Badakhshán from his grandfather and reigned there about 10 years, after which in 1585 A. D., 993 A. H. that province was conquered by 'Abdulláh Khán Uzbek, and Sháhrúkh compelled to fly to India, where he was kindly received by the emperor Akbar, who gave him his daughter Shakar-un-Nisá Begam in marriage in the year 1593 A. D., 1001 A. H. and raised him to the rank of an Amír of 5,000. In the time of Jahángír the rank of 7,000 was conferred on him. He died at Újjain 1607 A. D., 1016 A. H., and was buried there.

Shahruk Mirza or Mirza Shahruk, شاری مرزا, who had a Jagír in Gujrat, was murdered by his younger brothers in the year 1032 A. H.

Shahryar, شهریار, a king of Persia of the Sasánian race, who reigned in Persia a few months in 629 A. D., vide Sheiróya.

Shahryar, Sultan, سلطان شهریار, the youngest son of the emperor Jahángír, was married to a daughter of Núr Jahán Begam by her former husband Sher Afghán Khán. On the death of Jahángír in 1627 A. D., 1037 A. H. this prince who was then at Láhor, seized the royal treasure, bought over the troops, and forming a coalition

with the two sons of his uncle the late prince Daniāl, marched out to oppose 'Asaf Khān the wazīr, who had released prince Dāwar Bakhsh surnamed Bulāki the son of Sultān Khusrō from prison and proclaimed him king. The battle ended in Shāhryār's defeat, he fled but being given up by his adherents, was imprisoned and blinded. He was after three months put to death together with Dāwar Bakhsh and the two sons of Daniāl, named Tahmur and Hoshang by order of Shāh Jahān who ascended the throne on the 4th February, 1628 A. D., 8th Jumādā II, 1037 A. H.

Shah Sadr, شاه سدر, a Muhammadan saint whose tomb

is situated at the foot of a large mountain of Siwistān, at the distance of about 300 yards from the village of Lakki in Sindh which belongs to the Sayyads of that place. This famous saint, says Lutf-ullah in his Autography, originally came from Arabia, and brought thousands of infidels to the light of Islām from the darkness of idolatry in Sindh. The year of his death is not known, but his tomb was built here by order of Nādir Shāh, king of Persia, in 1155 A. H. Tradition states, that Nādir in a dream was invited by this saint to come to Amarkote where he was to find a very large treasure. Nādir having acted upon the visionary command, discovered the treasure promised to him, and received a very large amount, as a tribute from the Amīrs of Sindh. Nādir then bestowed a large sum of money upon the Sayyads of the village, directed them to have the edifice built over the remains of the saints. This they carried into execution, and the following inscription at the door of the shrine gives the date of its completion :—

"I inquired of intellect the year of its date.

"Inspiration informed me, It is the Paradise of the members of the sacred house." 1742 A. D., 1155 A. H.

All Sayyads of Sindh that are called Lakki Sayyads, are, I am informed (says Lutf-ullah) the descendants of this saint, whose parentage ascends up to the Imām 'Alī Naki. I am therefore inclined to think that the word Lakki is a corruption of Naki, which is the name of the tenth Imām.

Shah Safi, شاه صفي, grandson of Shāh Abbās the Great, king of Persia. His father's name was Safi Mirzā and his original name Bahram Mirzā. He succeeded his grandfather in January, 1629 A. D., Jumādā I, 1038 A. H. and took the title of Shāh Safi. He was a capricious tyrant; and every year of his rule presented the same horrid and disgusting scene of barbarous cruelty. All the princes of the blood royal, and almost every minister, or general of family or character, were either put to death, or deprived of their eyes, by command of this monarch. He reigned nearly 14 years, died in May, 1642 A. D., Safar, 1052 A. H., and was succeeded by his son, Abbās II.

Shah Sharaf-uddin, شاه شرف الدين, a Muhammadan saint who died in the year 1379 A. D., 781 A. H., and is buried in Behār, where his monument is still standing and is visited by the Muhammadans. There is an inscription in the Kūfi character over the entrance to the dargāh, which however time has rendered illegible with the exception of the date of the death of the saint, and of the erection of the tomb in 1569 A. D., 977 A. H. The dargah is held in great veneration by the Muhammadans who at the 'Urs or anniversary of the death of the saint, assemble from all parts of the country, it is said to the number of 50,000. He is also called Makhdūm-ul-Mulk Shāh Sharif-uddin and Shaikh Sharif. The emperor Sikandar Shāh the son of Bahlōl Lodī went to visit his tomb about the year 1495 A. D., 900 A. H., vide Sharaf-uddin Ahmad 'Ahiā Manerī.

Shah Sharif or Sharif-uddin, شاه شريف, vide Shāh Sharaf-uddin.

Shah Shujaa' or Shuja'-ul-Mulk, شاه شجاع الملك, king of Kābul, was the youngest son of Taimūr Shāh the son of Ahmad Shāh Abdālī. He was sent to Kashmir by his brother Muhammad Shāh and imprisoned in the fort of the Kōh-i-Mārān in 1812 A. D. from which place he was released in 1814 by Ranjit Singh and detained at Lāhor as a prisoner till his escape to the British territories. He was placed by the British Government on the throne of Kābul on the 8th May, 1839 A. D., and was murdered by his nephew, a son of Zamān Shāh on the 2nd May, 1842 A. D. He is the author of a biographical sketch of his own life written at Lūdhiana in 1826-27. This work was translated by Lieut. Bennet, of the Artillery, and published in the Asiatic Journal, Vol. XXX, p. 6, under Asiatic Intelligence.

Shah Shujaa', شاه شجاع, Sultān of the Muzaffarians whose capital was Shīrāz. It is said that this prince was in such a manner plagued by a malady called Jūn'l Bakar, or canine hunger, that he could not satisfy his hunger, neither on his journey, nor when he was at rest. He deprived his father Muhammad Muzaffar of his sight in 1359 A. D., and held the reins of government in his own hands. His brother Shāh Mahmūd of Isfahān besieged Shīrāz in 1364, took possession of that country and died before his brother in 1375 A. D., 9th Shawwāl, 776 A. H. after a reign of 16 years. Shāh Shujaa' died on Sunday the 9th of October, 1384 A. D., 21st Shabān, 786 A. H. He was succeeded by his son Zain-ul-'Abidin, who on the approach of Amīr Taimūr to Shīrāz retired to Tishtar, where his uncle Shāh Mansūr seized him and deprived him of his sight. Shīrāz was bestowed by Amīr Taimūr on Shāh Ahia the son of Muzaffar, but it was soon after taken by Shāh Mansūr, in whose possession it remained till it was retaken by that conqueror in 1393 A. D., 795 A. H. There is a garden near Shīrāz called Haft-tan, which contains the remains of Shāh Shujaa', and has, on one side of it, a small building, ornamented with a variety of pictures.

Shah Sufi, شاه صوفي, a Muhammadan saint whose shrine is at a village called Sūfipūr in the Pargana of Fīrozābād in Aghrah. It is related by the Khādims of the dargāh that in the reign of the emperor Akbar, Shāh Sūfi a fakīr of some celebrity wandered from Isfahān to India, and took up his hermitage among the Jamna ravines near the city of Chandwār, then the county town of the Pargana of the same name, and which from the remains which still cover the surrounding country for miles—ruined mosques, dilapidated octagon mausolea, fallen entrance gates and such like works of costly strength, must have been an important post in a fiscal and military point of view. All the time from which the fable of Shāh Sūfi's miracles commence, Rājā Chandarsen was the lord of the fort of Chandwār, and a troublesome tributary of the Delhi court. Non-compliance with the royal demands for payment of revenue, brought upon the rājā the investment of his fort by the army of Akbar, who is said to have commanded his forces in person, and to have prosecuted his attack with no approach to success for a period, which the credulous or imposing Khādims of the establishment have exalted into a term of ten years. In the language of Oriental metaphor, the emperor is said to have planted a mangoe tree on the commencement of the seige, and to have eaten the fruit of it, ere his success was secured. This success he owed to the anchorite of the ravines Shāh Sūfi. During a severe land storm, the lamps of the entire camp were put out, and the light of the Shāh's hut alone glimmered in the surrounding darkness. This extraordinary fact led to the Shāh's being

visited by some of the courtiers. The miraculous character of the event being much commented on by the visitors, the Sháh acknowledged himself to be under the special favour of Heaven—and in the end the conversation turned upon the difficulties of the siege, and the grateful sense of the hermit's interference which the sovereign would entertain in the event of its being brought to a close by his holy means. The Sháh promised the required aid, and declared that the fort should be captured by a fixed day. Thus much for the emperor. In respect to the rájá, the Sháh acted very effectually upon his superstitious fears—told him that the fort was destined to fall, and proffered his own miraculous powers to secure for the rájá, a safe and honourable retreat for himself, family and valuables. The whole were accordingly passed invisible through the besieging camp, and the rájá quitted Hindústán for the eastward. In return for this valuable service, the emperor bestowed half of an hamlet of Chandwár on the Sháh. The place assumed the name of Safipúr, and has since been inhabited by the descendants of the Sháh. The decease of Sháh Safi took place soon after the grant was made, and he was buried on the brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order and forms a picturesque object in the midst of the desolation of the Jamna ravines in the vicinity of Chandwár and Firozábad. Its pretty dome and minarets commanding as they do, the heights of the Jamna ravines, often lead the voyagers on the river to visit the shrine of the saint, and landwards the building is an object of interest and beauty, which (says Mr. Mansel, Collector of Agra in a letter to the Commissioner of Revenue at Agra 29th May, 1839 No. 125) all would regret to see lost to the country. There are several dālans, a handsome gate, and a small mosque comprised within the building, and the whole is kept in occasional good repair by the outlay of part of the funds of the grant. The fable of the whole is palpable. Indeed the rájá who, under the name of Chanderson, was ousted from Chandwár, lived it is supposed by those best acquainted with the annals of Firozábad, in the reign of 'Alá-uddin, and his descendants were the party who fell under the displeasure of Akbar.

Shah Sub-han, شاه شويان, a Muhammadan saint who died in 1200 A. D., 596 A. H.

Shah Sulaiman Safwi, شاه سليمان صفوي, the son of Sháh Abbás II, king of Persia, whom he succeeded on the 26th August, 1666 A. D., 5th Rab' I, 1077 A. H. He reigned over Persia 29 years, and died in 1694 A. D., 1106 A. H. He was succeeded by his son Sháh Husain Safwi.

Shah Tahir Junaidi, شاه طاهر جنيدي, also called Dakhaní, was the youngest brother of Sháh Jafar. He came to India in the time of the emperor Humáyún, and went afterwards to the Dakhin and was appointed minister to Burhán Nizám Sháh I of Ahmadnagar. He was of the Shia sect, and succeeded in converting his sovereign to the Shia persuasion in the year 1537 A. D., 944 A. H., and induced him to exchange the white canopy and scarlet pavilion for the green standard assumed by the followers of 'Alí. Sháh Tahir died in the Dakhin 1545 A. D., 952 A. H. He was an excellent poet and is the author of several works.

Shah Taki or Shaikh Taki, شاه ياشين تقي, a Muhammadan saint who died between the years 1413 and 1421 A. D., and is buried at a place called Jhúsi in the province of Allahábád where a great crowd of Musalmáns assemble every year and make offerings on his tomb.

Shah Turkman, شاه تركمان, a Musalmán saint who died in February, 1241 A. D., 24th Rajab, 638 A. H., and lies buried in Sháhjahánábád (Dehli) at a place called Dargáh Sháh Turkman.

Shah Wali Muhammad, شاه والي محمد, a saint whose dargáh is in Agra.

Shah Wali Ullah, شاه ولي الله, vide Ishtiyák.

Shahzada Khanam, شاهزاده خانم, a daughter of the emperor Akbar by Salíma Begam. She was living in the commencement of the reign of her brother Jahángir.

Shahzada Sultan, شاهزاده سلطان, vide Sultán Sháh-záda.

Shah Zaman, شاه زمين, vide Zamán Sháh.

Shaista Khan, امير الامرا شاهيسته خان, Amir-ul-Umra.

His original name is Abú Tálib, or Mirzá Murád. He was the son of 'Asaf Khán wazir, and grandson of Yámáduddaula. After the death of his father 1641 A. D., he was appointed wazir by the emperor Sháh Jahán. The large Jama Masjid which stood (till 1857) on the banks of the Jamna river to the west of the fortress of Allahábád, was built by him in the time of Sháh Jahán and completed in the year 1646 A. D., 1056 A. H. His son Khudábanda Khán also held a high rank in the time of 'Alamgir, and was appointed Faujdár of the Karnatic Bijápúr, and subsequently, after the death of Ruh-ullah Khán, he held the post of grand steward of the household. Shaista Khán was appointed governor of Berár by Sháh Jahán in 1638: and in 1652 to the more important command of Gujrát. In 1656 he was employed by 'Alamgir (Aurangzeib) at that time viceroy of the Dakhin, to serve as lieutenant to his eldest son Sultán Muhammad in the war of Golkanda. In the contentions of Sháh Jahán's sons for the throne in 1658, he served with Dára Shikóh, whom he betrayed by giving intelligence and guides of Aurangzeib. He was appointed in July, 1659 A. D., governor of the Dakhin in the room of Muhammad Muazzim the son of the emperor 'Alamgir who was recalled to the presence, and in 1666 as governor of Bengal. He kept his court at Dacca and by his injustice provoked a war with Job Charnock, Governor of the factory of the East India Company at Golághát near Hugli. He died in the reign of 'Alamgir on the 31st May, 1694 A. D., 16th Shawwál, 1105 A. H., aged 93 lunar years. Some traces of his Rauza and garden are still to be seen at Agra on the banks of the Jamna.

Shakar-un-Nisa Begam, شكار ان نسا بگم, the daughter of the emperor Akbar, who gave her in marriage to Mirzá Sháhrúkh, son of Ibráhím Mirzá. She is buried in the mausoleum of Akbar at Sikandra in Agra. Her mother's name was Bibí Daulat Sháh.

Shakik Balkhi, شقيق بلخي, a celebrated pious Musalmán. He died on the 20th January, 791 A. D., 9th Ramazán, 174 A. H. in the reign of the Khalíf Hárún-al-Rashíd, and was buried at Khatlán.

Shakir, شاکر, the poetical name of Nizám-ul-Mulk 'Asaf Jáh.

Shakir, شاکر, the poetical name of 'Abdur Rahmán, author of the poetical work called "Gulistán Musarrat," which he also named "Hadáek-ul-Maání. He wrote this book at Lakhnau during the reign of Amjad 'Alí Sháh in 1845 A. D., 1261 A. H., and finished it in the time of Wajid 'Alí Sháh.

Shali, شالي, author of a *Díwán*, which goes after his name, *Díwán Sháhlí*.

Shama'-ul-Mulk, شمع الملك, title of the ruler of Jurján named *Kábús*.

Shamgar, شگر, *vide Kábús*. He is called *Shamgír* by *Daulat Sháh*.

Shamru, Samru or Sombre, شمر. His real name was *Walter Reinhard*, a person of obscure parentage in the Electorate of *Treves*. He entered early as a common soldier the service of the French, taking for his *Nom-de-Guerre*, *Summer*, which his comrades, from his saturnine complexion, turned into *Sombre*, and the Indians, by corruption, *Samrú* and *Shamrú*. At length he repaired to *Bengal*, and enlisted in one of the Swiss Companies then employed at *Calcutta*; but at the end of eighteen days deserted to the French at *Chandarnagar*, where he became a *Serjeant*. Deserting this post, he fled into the Upper Provinces and was for some time a private trooper in the cavalry of *Safdar Jang*, father to *Shujá-uddaula*. This service he quitted, and led a vagabond life in different provinces; but in 1760 was with the rebel *Faujdar* of *Purnia* *Khádim Husain Khán*. Upon his being expelled from *Bengal*, *Shamrú* left him and entered into the service of *Gregory*, an Armenian, then in high favour with *Nawáb Kásim 'Alí Khán* and distinguished with the title of *Gúrgín Khán*. From him he had the command of a battalion of *sepoys*, and afterwards obtained from the *nawáb* the addition of another. In this station he massacred the English captives at *Patna* in 1763. Some time previous to the battle of *Buxar*, he treacherously deserted *Kásim 'Alí* with his corps, and embraced the service of the *Nawáb Shujá-uddaula*, who had gained him over by bribes. Upon the *nawáb's* defeat at *Buxar*, he was entrusted with the protection of the *Begams*, and remained with the *nawáb* till he had made peace with the English; when, fearful of being delivered up to them, he retired to *Agrah*, and entered into the pay of the *Ját* *rájá Jawáhir Singh*; but quitted him for the service of the *rájá* of *Jaipúr*, who soon dismissed him on a remonstrance from the English General. He then again served the *Játs*; quitted them once more, and came to *Dehlí*, from whence he followed the fortunes of *Nawáb Najaf Khán*, in whose service he died. Such are the outlines of the fortune of this man, who had some merit as a soldier, but wholly obscured by a treacherous and blood-thirsty disposition. His corps was continued after his death, in the name of his son and a favourite concubine, who received for their maintenance the sum of 65,000 rupees per month. He died or was murdered in the year 1778 A. D., 1192 A. H., at *Agrah*, where his tomb is to be seen in the Roman Catholic Burial-ground with a Persian inscription in verse, mentioning the year of his death and his name. *Vide* next article.

Shamru Begam, شمر بیگم, the celebrated princess of *Sardhana*, whose original name is *Zeib-un-Nisa*, was the wife, or rather concubine of *Shamrú* or *Sombre*. She held an extensive *jagír* at *Sardhana*, and died on the 27th of January, 1836 A. D., 8th *Shawwál*, 1251 A. H., aged 88 lunar years. She was buried in the church of *Sardhana* of which she was the founder. She was one of the oldest and most sincere allies of the English. At her death she left upwards of six lakhs of rupees to various charitable and pious purposes, and gave instructions for founding a college for young men, to serve on the apostolic mission of *Thibet* and *Hindústán*. Captain *Mundy* in his "Journal of a Tour in India," says that the history of her life, if properly known, would form a series of scenes, such as perhaps, no other female could have gone through.

Colonel *Skinner* had often, during his service with the *Mahrattas*, seen her, then a beautiful young woman, leading on her troops to the attack in person, and displaying in the midst of carnage, the greatest intrepidity and presence of mind. The *Begam* contracted a lawful marriage in 1793. Her first lord, *Reinhardt*, who bought her when a young and handsome dancing girl; married, and converted her to the Roman Catholic religion. Her second husband was a French adventurer, a soldier of fortune named *Levassout* who commanded her small army. It is of this man that the following anecdote is related, which is wondrous strange, if it be true. *Skinner* used to say that her husband had become possessed of wealth, power, and a numerous army; of these his ambitious wife coveted the undivided possession, and she then accomplished her purpose. A mutinous disposition, on the subject of pay, having manifested itself among his body-guard, the *Begam*, then about twenty-five, exaggerated the danger to her husband, and got intelligence conveyed to him that the rebels had formed a plan to seize and confine him, and to dishonour his wife. They, consequently, arranged to escape together from the fury of the soldiery; and at night, started secretly from their palace, in palankeens. Towards morning the attendants, in great alarm, announced that they were pursued; and our heroine, in well-feigned despair, vowed that, if their escort was overcome, she would stab herself to the heart. The devoted husband, as she expected, swore he would not survive her. Soon after, the pretended rebels came up, and after a short skirmish drove back the attendants, and forced the bearers to put down the palankeens. At this instant he (*Sombre*) heard a scream and his wife's female slave rushed up to him, and exclaimed that her mistress had stabbed herself to death. The husband, true to his vow, instantly seized a pistol, and blew out his own brains. His tomb is at *Sardhana*.

Shamsheir Bahadur I, شمشیر بهادر, an illegitimate offspring of the *Peshwá Báji Ráo Marhatta* by a *Musalmán* concubine named *Mastání*, who brought him up in the *Muhammadian* religion. He was severely wounded in that famous battle which took place between the *Marhattas* and *Ahmad Sháh Abdálí* in January, 1761 A. D., got to *Dig* where *Súrajmal Ját* had his wounds treated with the greatest care, but he died soon after, and was buried at *Dig*.

Shamsheir Bahadur II, شمشیر بهادر, *Nawáb* of *Banda*, was the eldest son of *'Alí Bahádúr*, the son of *Shamsheir Bahádúr I*, the son of *Báji Ráo Peishwá*. He succeeded to the territories of his father in *Bundelkhand* about the year 1802 A. D., but subsequently a pension or stipend of four lacs of rupees annually was granted him in perpetuity by the British Government. He died on the 30th August, 1823 A. D., 24th *Zil-Ka'da*, 1238 A. H., and was succeeded by his brother *Zulfiqár 'Alí Khán*.

Shams Fakhri, شمس فخری, a poet.

Shamsheir Khan, شمشیر خان, a nobleman at whose request a prose abridgement of the *Sháhnáma* of *Firdausi* was made by *Tawakkul Munshí* in 1652 A. D., 1063 A. H.

Shams Shahab Afif, شمس شهاب عقیف, the son of *Malik Sad-ul-Mulk* who was *Amaldár* of *Abúhar* and *Dibálpúr* in the reign of *Sultán Ghayás-uddín Tughlak*. He was born the very day that *Sultán Firoz Sháh* came into the world, i. e., in the year 1309 A. D., 709 A. H., and was the grandfather of *Shams Siraj Afif*, the author of the *Tarikh Firoz Sháhí*.

Shams Siraj Afif, شمس سراج عقیف, the grandson of

Shams Shaháb Affí, was an historian who flourished in the reign of Sultán Fíroz Sháh Bárbak, king of Dehlí who reigned from 1351 to 1388 A. D. He is the author of the entire history of that monarch, called "Tárikh Fíroz Sháhí," in which he relates that when that emperor built the city of Fírozábád adjoining to that of (old) Dehlí in the year 1354 A. D., 755 A. H., he (the author) was then twelve years of age, and that the red stone pillar in the Koshak of Fírozábád near the mosque or Jama Masjid, was brought by that emperor in the same year with great expense and labour from a place called Naweira in the vicinity of Sítaura near Khizirábád, a city situated on the foot of a mountain, ninety cós distant from (old) Dehlí, where it then stood. The whole length of this pillar, says the author, was 32 gaz; 8 of which the king ordered to be buried in the earth or sunk in the building and the remaining 24 to be above the surface. This pillar was called by the emperor, "Mínar Zarrín," i. e., the Golden Minar. The second pillar which the emperor set up within his hunting place, called Shikárgáh Fíroz Sháh, was brought from Mirath, and was somewhat smaller than the one just mentioned. This pillar is now called the Láth of Fíroz Sháh. These two pillars were even at that period, as they are now, believed by the Hindús to have been the hand sticks of a famous hero of antiquity named Bhím Sen. The character engraved round these two pillars, the most intelligent and learned men of all religions were not able to decipher. He also observes that the high Minar in the Jama Masjid called "Kúwat-ul-Islám" in (old) Dehlí was built by Sultán Shams-uddin Altimsh. The author was living at the time of Tamerlane's invasion to India in 1398 A. D., 801 A. H., whom he has mentioned in his work.

Shams Tabreizi, شمس تبریز, vide Shams-uddin Muhammad Tabreizi.

Shams Tibsi, شمس تبریز, vide Shams-uddin Tibsi (Kázi).

Shams-uddin Ahmad, شمس الدین احمد, author of the "Khuláat-ul-Munákib," containing the Lives of ten celebrated Sáfí Shaikhá.

Shams-uddin Ahmad Khan, شمس الدین احمد خان, a descendant of the Fayyads of Naishápúr. He held the rank of 5000 in the reign of the emperor Akbar, and died in 1591 A. D. 999 A. H.

Shams-uddin 'Alí Khan, شمس الدین علی خان, author of the "Muntakhil-ul-Hasnát" which contains the history of the eighth Imám, viz., 'Alí Razá bin-Muhammad, who died 818 A. D., 410 A. H., at Mashhad (formerly called Túsi) in Persia, and is still an object of pilgrimage to the Shi'ite descendants of his descendants. This work was translated from the Arabic of Abú Jafar.

Shams-uddin al-Shafa'i, شمس الدین الشافعی, author of the Arabic work called "Ayún-ul-Asar;" a collection of the sayings and sayings of Muhammad, his companions and successors, interspersed with various anecdotes of the Prophet.

Shams-uddin Altimsh, Sultan, شمس الدین التمش, a king of Dehlí, whose original name was Altimsh. He was brought from a merchant of Dehlí, Kuth-uddin Kyalak, king of Dehlí, who gave him his daughter in marriage. He was a son of Kuth-uddin, the son of Kuth-uddin from the year of Dehlí, 1219 A. D., 607 A. H., and declared himself king with the title of Shams-uddin. He defeated

and imprisoned Táj-uddin Eldús, king of Ghazni who came to Láhor with a large army in 1215 A. D. He besieged for a whole year the fortress of Gwáliar and took it in 1233, and after a reign of 26 years, died on the 30th April, 1236 A. D., 633 A. H. His son Sultán Rukn-uddin Fíroz succeeded him. It is supposed that the Kutb Minár in old Dehlí, which is now commonly called the Láth of Kutb Sáhib because it stands close to the dargáh of the celebrated saint Khwája Kutb-uddin Bakhtiyár Káki, was built and completed by Sultán Shams-uddin Altimsh some time before the year 1236 A. D. A part of it was injured by lightning and was repaired and completed on the 26th October, 1601 A. D., 13th Rab' II, 907 A. H. by Fatha Khán Masnad 'Alí in the reign of Sultán Sikandar Sháh Lodí.

Shams-uddin Bahmani, Sultan, شمس الدین بهمنی, سلطان,

the son of Sultán Mahmúd Bahmaní. He was placed on the throne of the Dakhin on the 14th of June, 1397 A. D., 17th Ramazán, 799 A. H., after the dethronement of his brother Ghayás-uddin, by Lálichín, who was now honoured with the title of Malik Náeb or regent. Shams-uddin had reigned only five months and seven days, when Fíroz Khán, the son of Sultán Dáúd Sháh, having deposed him, sent him together with Lálichín to confinement, and ascended the throne with the title of Fíroz Sháh Rózaftún on Thursday the 15th of November, 1397 A. D., 23rd Safar, 800 A. H.

Shams-uddin bin-Mubarik, شمس الدین بن مبارک, author of the "Sharah Hikmat-ul-Ain."

Shams-uddin Fakir, Mir, میر شمس الدین فقیر, a native of Dehlí, and author of the work, called "Hadák-ul-Balághat," or Garden of Eloquence, a treatise on the rhetoric, poetry and rhyme of the Persians.

Shams-uddin Kart I, Malik, ملک شمس الدین کرت,

also called Malik Shams-uddin Muhammad Kart, the son of Abá Bakar Kart, was the founder of the dynasty of Kart or Kard, a tribe of Turks. He commenced his reign in the year 1268 A. D., 666 A. H., over Hirát, Ghor, Ghazni and Kábul. His mother was the daughter of Malik Rukn-uddin Ghóri, who before his death in 1245 A. D., 643 A. H., had named him to be his successor, and which was subsequently confirmed by Mangú Khán and Halákú Khán, kings of Persia. His descendants continued to reign over those countries for 119 lunar years and two months, till they were extinguished by Amír Taimúr (Tamerlane) in 1381 A. D. He was a cotemporary of Abaká Khán, king of Persia, and died at Tabreis in January, 1278 A. D., Shaban, 676 A. H. after a reign of ten years and was succeeded by his son Malik Shams-uddin II.

Kings of the dynasty of Kart or Kard.

1. Malik Shams-uddin Muhammad Kart I.
2. " Shams-uddin II, his son, also called Rukn-uddin.
3. " Fakhr-uddin Bahman, his son.
4. " Ghayás-uddin Kart, his brother.
5. " Shams-uddin Kart III, his son.
6. " Háfiz, his brother.
7. " Moi'zz-uddin Husain, his brother.
8. " Ghayás-uddin, the son of 'Alí and grandson of Moi'zz-uddin, the last king of this race.

Shams-uddin Kart II, Malik, ملک شمس الدین کرت,

second king of the dynasty of Kart, was the son of Shams-uddin Kart I, whom he succeeded in January, 1278 A. D., 676 A. H. He was a cotemporary of Abaká Khán the Tartar king of Persia, and reigned about 28

years over Hirat, Ghazni, Balkh, &c. He died on Thursday the 2nd of September, 1305 A. D., 12th Šafar, 705 A. H., and was succeeded by his son Malik Fakhr-uddin Bahman.

Shams-uddin Kart III, Malik, شمس الدين كرت

ملك, the fifth Sultān of the dynasty of Kart who reigned over Hirat, Balkh, Ghazni and Kábul. He succeeded his father Ghayás-uddin Kart in 1329 A. D., 729 A. H. reigned ten months and died in 1330 A. D., 730 A. H. He was succeeded by his brother Malik Háfiz, who was slain in 1332. After him Mo'izz-uddin Husain his brother ascended the throne.

Shams-uddin Khan, نواب شمس الدين خان

the nawáb of Firozpúr, was the son of Nawáb Ahmad Bakhsh Khán, a jagirdár of Pargana Firozpúr and Lohári. It was at his instigation that Karim Khán one of his confidants murdered Mr. W. Fraser the British Commissioner of Dehli, on the evening of the 22nd March, 1835 A. D., for which act Karim Khán was hanged on the 26th August following, and subsequently the nawáb, who after a full investigation of the case, being found guilty, was executed on the 8th of October of the same year at Dehli. Nawáb Shams-uddin was the Jagirdár of Firozpúr, the town of a large district of the same name, situated at a distance of sixty miles to the south-west of Dehli. He enjoyed a revenue variously estimated at from three to ten lacs of rupees a year. The actual cause of his animosity towards Mr. Fraser, and the reason which induced him to instigate his murder, will perhaps ever remain a mystery. The supposition is, that Mr. Fraser had, in the faithful discharge of his duty, apportioned to Amin-uddin and Ziya-uddin, the younger brothers of the nawáb, a part or whole of Lohári, an extensive estate, to which the latter considered himself the best entitled.

Shams-uddin Khawafi, Khwaja, شمس الدين خوافي

خواجه, the son of an Amír of Khawáf in Khurásán by name Khwája 'Alá-uddin. Shams-uddin held a high rank in the service of the emperor Akbar, and was appointed Diwán of the Panjáb in 1599 A. D., 1008 A. H., but died after a few months at Láhor.

Shams-uddin Muhammad, شمس الدين محمد

author of the works called "Bakhtyár-náma," and "Sindbád-náma."

Shams-uddin Muhammad Anka Khan, عنكا خان

شمس الدين محمد, vide 'Azim Khán.

Shams-uddin Muhammad Assar, شمس الدين محمد عصار

شمس, vide Assár.

Shams-uddin Muhammad-bin-Abdullah-al-

Ghuzzi, Shaikh, شمس الدين محمد بن عبد الله الغزوي

شمس, author of the "Tanwír-ul-Absár," which he composed in 1586 A. D., 995 A. H., and enriched with a variety of questions and decisions. It is considered to be one of the most useful books according to the Hanafi doctrines, and has been frequently commented upon. The most noted of these commentaries is one written by the author himself, entitled "Manh-al-Ghasfiar."

Shams-uddin Muhammad ibn-Nasar, ابن نصر

شمس الدين محمد, author of the work called "Mujma-ul-Bahryn." He lived in the time of Táj-uddin Eldúz.

Shams-uddin Muhammad bin-Killai, محمد

شمس الدين, author of the "Faráz-ul-Fárikiya," a treatise on the Law of Inheritance according to Sháfi's doctrine. He died in 1375 A. D., 777 A. H.

Shams-uddin Muhammad bin-Hamza, بن حمزة

شمس الدين محمد, surnamed Fanári. He was an author and died in the year 1431 A. D., 834 A. H. He wrote a commentary which is considered one of the best glosses on the Sirájia of Sajáwandi.

Shams-uddin Muhammad Kuswi, Khwaja, خواجه شمس الدين محمد كوسوي

a descendant of Shaikh Ahmad Jám. He died on Saturday the 31st of March, 1459 A. D., 26th Jumáda I, 863 A. H., and is buried near the Jama Masjid at Hirat, close to the tomb of Faḡih Abú Yezid Marghazi.

Shams-uddin Muhammad Sahib Diwan, ديوان

شمس الدين محمد صاحب, held the office of Diwán and prime minister in the reign of Halákú Khán and his son Abáká Khán the Tartar kings of Persia. In the first year of the reign of Arghún Khán, the son of Abáká Khán, he was accused by his enemies of causing the death of the king's father by poison, and was executed at Kara Bágh of Tabrez on Monday the 16th of October, 1284 A. D., 4th Shabán, 683 A. H. He was a good poet and is the author of the work called "Risála Shamsia dar ilm Mantak," a work on the science of Logic. His brother Alá-uddin, surnamed Atá Malik, is the author of a History entitled Jahán Kushá.

Shams-uddin Muhammad Tabrezi, Maulana, مولانا شمس الدين محمد تبریزی

commonly called Shams Tabrezi, a celebrated Muhammadan of Tabrez. He was the master of Jalál-uddin Maulwí Rúmí who wrote a book of odes in his name entitled the Diwán of Shams Tabrezi. He was murdered by 'Alá-uddin Mahmúd, the son of the Maulwí and thrown into a well 1247 A. D., 645 A. H. He is considered by the Súfis to be one of the most celebrated martyrs of their sect. He was, they say, sentenced to be flayed alive, on account of his having raised a dead person to life. We are told that, after the law had been put in force, he wandered about, carrying his own skin, and solicited some food to appease his hunger, but he had been excommunicated as well as flayed, and no one would give him the slightest help. After four days he found a dead ox; but he could not obtain fire to dress it. Wearied out with the unkindness of men, he desired the sun to broil his meat. It descended to perform the office; and the world was on the point of being consumed, when the holy Shaikh commanded the flaming orb to resume its station in the heavens.

Shams-uddin Purbi I, شمس الدين پوربي

surnamed Bhangaira. His proper name was Khwája Iliás. He ascended the throne of Bengal after the assassination of 'Alá-uddin Púrbi about the year 1343 A. D., 744 A. H. For thirteen years he resisted with success the forces of the king of Dehli, who could never succeed during the whole of that period in making any impression upon him. He died after a reign of 16 years 1358 A. D., 760 A. H., and was succeeded by his son Sikandar Sháh Púrbi.

Shams-uddin Purbi II, شمس الدين پوربي

ascended the throne of Bengal after the death of his father Sultán-us-Salátin 1383 A. D., and died after an inglorious reign of three years 1386 A. D., 788 A. H. He was succeeded by Rája Kans Púrbi.

Shams-uddin Tabreizi, شمس الدين تبریزی

vide Shams-uddin Muhammad Tabrezi.

Shams-uddin Tibsi, Kāzi, قاضي شمس الدين طبرسي, one of the learned men of Khorāsān, and an excellent poet, who attended the court of Nizām-ul-Mulk Wazīr to Sultān Jalāl-uddin Malikshāh. He died about the year 473 A. H.

Shams-ul-'Umra, Amir Kabir Nawab, شمس الامرا, a nobleman or Amīr-ul-'Umra of the court of the Nizām of Haidarābād. He was born in 1780 A. D., and survived three successive Nizāms. The first was Nizām 'Alī Khān by whom the nawāb was originally appointed "Commander of the household troops," during the troubled periods of Tipū Sultān's reign. On Nizām 'Alī's death in 1803 A. D., the Nawāb lived to see Mir Akbar 'Alī alias Sikandar Jāh, raised to the masnad, and subsequently on the decease of this prince in 1830, saw him succeeded by Nāsir-uddaula, the late Nizām, from whom he received the title of "Amīr Kabīr" in acknowledgment of his services to the state. As a geometrician he stood unrivalled, and the compilation styled after himself "Shams-ul-Handisā" besides other works published by him on the Arts and Sciences, distinguish him as an author. He died on the 10th April, 1863 A. D., when he had just completed the 83rd year of his age, and was the oldest nobleman then living in Haidarābād. He left two sons, both are good men. The elder of the two has inherited his father's vast estates and his official titles. The younger received most of his father's immense wealth during his lifetime, and many jagirs since his death.

Shams-un-Nisa Begam, شمس النساء بیگم, the daughter of Hakīm Kamar-uddin Khān of Benares, but her place of residence is at Lakhnau. She is the author of a small Dīwān and was living in the year 1272 A. H.

Shāni, شانی, a poet who flourished in the reign of Shāh Abbās I, king of Persia, and died in the year 1614 A. D., 1033 A. H. He is sometimes called Maulana Shāni Taklā.

Shāpur, شاپور, a poet of Teherān who died 1638 A. D., 1048 A. H. His tomb is at a place called Surkhāb in Tabriz. He had the title of Malik-ush-Shoārā or king of poets.

Shāpur or Shāhpur I, شاپور, (the Sapore of the Greeks) the second king of Persia of the Sasanian dynasty, was the son of Ardisheir Bābigān. He began to reign about the year 240 A. D., and carried his arms into the Roman territories, gained many important victories over that nation, whose emperor, Valerian, he made prisoner and flayed him alive. According to Persian historians, Shāpur reigned 31 years, and died about the year 271 A. D. He was succeeded by his son Hurmuz I, the Hormudes of the Greeks.

Shāpur II, شاپور, surnamed Zād'ī Aktāf, was the son of Hurmuz II, king of Persia, and was born 310 A. D. a few months after the death of his father, on which account the Persian historians say, that his reign was a few months longer than his life. He died 381 A. D., aged 71 years. During his long reign, he raised his country to a state of the greatest prosperity; having defeated all his enemies, and extended the limits of his empire in every direction. He was succeeded by his son Ardashir II.

Shāpur III, شاپور, the son of Shāpur II, and the uterine brother of Ardashir II, whom he deposed, and mounted

the throne of Persia 385 A. D. This prince who is described as virtuous and beneficent, reigned over Persia only five years. He was killed by the fall of his tent, the pole of which struck the monarch as he slept.

Sharaf-ibn-Shams-uddin, شرف ابن شمس الدين, author of the "Sharaf-nāma" a Persian History of the Dynasties which have governed in Kurdistan. It was translated into English by Professor Charmoy.

Sharaf Jahan, Mirza, مرزا شرف جهان, an author whose father Kāzī Jahān held a high appointment at the court of Shāh Tahmasp Safwī, but being suspected of being a Sunnī, he was deprived of it. Sharaf Jahān died in 1561 A. D., 968 A. H.

Sharaf Kāzwini, شرف قزوینی, a poet who was a native of Kāzwīn, and is the author of a Persian Dīwān. He came to the Dakhin in the reign of Kūṭb Shāh in whose service he died.

Sharaf-uddin Ahmad Ahia Maneiri, Shaikh, شيخ شرف الدين احمد احيا منيري, a celebrated saint of Behār. He and his eldest brother Shaikh Jalāl-uddin were the disciples of Shaikh Najm-uddin Firdausi. Sharaf-uddin was a contemporary of Shaikh Nizām-uddin Aulia. He resided at Behār, and is the author of the works called "Madan-ul-Ma'ānī," and "Mukātibāt Ahia Maneiri," the latter contains the whole duty of a Sūfī in a series of 250 letters addressed to his disciples and friends. He died in the year 1379 A. D., 781 A. H., and his tomb (an exact delineation of which has been given by Mr. Daniel) stands near the junction of the river Sōn with the Ganges, and is still the resort of devout Muhammadans. He is called Maneiri because he resided in a town called Maneiri near Patna. The tomb of his father Shaikh Ahia or Yehia is in the town of Maneiri. (Journal Asiatic Society of Bengal, Vol. XIV, part I, pp. 138-140.) See also Shāh Sharaf-uddin.

Sharaf-uddin 'Alī Yezdi, Maulana, علي يزدي, مولانا شرف الدين, a learned man and author of several works. He lived at the court of Sultān Ibrāhīm, the son of Shāhrukh Mirzā, at whose request he wrote in a beautiful style, the "Zafar-nāma," also called Tārīkh Sāhib Kīrānī, a history of the celebrated conqueror Amīr Taimūr (Tamerlane), whose dominions extended from the borders of China to the shores of the Mediterranean. This work was finished in four years and dedicated to Shāhrukh Mirzā, 1425 A. D., 828 A. H. It has been translated by P. De la Croix, and the heads of it may be found in Gibbon's sixth volume of the Decline of the Roman Empire. Sharaf-uddin may be considered as the Panegyrist of Taimūr, while the work of Ahmad-ibn-Arabshāh is a coarse satire on that conqueror. He is also the author of the "Sharb Burda." Sharaf-uddin who used Sharaf for his poetical name, died about the year 1446 A. D., 860 A. H.

Sharaf-uddin Ashrafi Samarkandi, سمرقندی, شرف الدين اشرفی, a poet of Samarkand who died in the year 1199 A. D., 695 A. H.

Sharaf-uddin Hasan Shafai of Isfahan, اسفہانی, شرف الدين حسن شافعی. He is the author of the following Masnawis or poems, viz., Namakdān Hakikat, "Mehr-o-Muhabbat," and "Dida Beidar." He died in the year 1628 A. D., 1038 A. H.

Sharaf-uddin Husain, Mirza, مرزا شرف الدين حسين, the son of Khwāja Mōin who was of the race of Khwāja

Shákir Násir-uddín 'Abdulláh one of the greatest saints of Turkistán. Sharaf-uddín Husain was the son-in-law of the emperor Humáyún and was governor of Ajmeir. He with another chief named Abú'l Maálí, had revolted at Nágór, before the Uzbek rebellion took place in Málwá, about the year 1561 A. D., 969 A. H., had defeated the emperor Akbar's troops, and advanced towards Dehlí. They were afterwards driven back in their turn, and forced to seek for safety, the latter beyond the Indus, and the former to Ahmadábád in Gujrát where he joined the Mirzás at Barouch, in the year 1568 A. D., 976 A. H.

Sharaf-uddin Panipati, شرف الدين پانی پتی, *vide* Abú 'Alí Kalandar.

Sharaf-uddin Rami, Maulana, شرف الدين رامي مولانا, author of a *Díwán* and the "Hadáek-ul-Hakáek," which treats on metric and poetic compositions, and has been written in imitation of, or competition with, Rashid-uddín Watwát's *Hadáek-us-Sehr*. He flourished in the reign of Sháh Mansúr and died 1393 A. D., 795 A. H.

Sharaf-uddin Shafrawa, شرف الدين شفرودة, a poet of Isfahán, who flourished in the reign of Tughral III, and was cotemporary with the poet Mujir. He is the author of the work called "Itbak-uz-Zahab" which he wrote in imitation of *Itwak-uz-Zahab* of Zamakhsharí.

Sharaf-uddin, Shah, شاه شرف الدين, *vide* Sháh Sharaf-uddín.

Sharaf-uddaula, شرف الدولة, a nobleman of the reign of the emperor Muhammad Sháh. He is the founder of the Masjid situated in the Daríba Bázár at Dehlí which he built in the year 1723 A. D., 1135 A. H.

Sharaf-uddaula, Nawab, نواب شرف الدولة, ex prime-minister of Audh, was a native of Kashmír. His ancestors were "Rafúgurs" or shawl-darners. At an early age he travelled to the Dakhin, where he obtained employment under the Nizám. He did not, however, remain long at Haidarábád; the reputed splendour of the court of Lakhnau brought him to Audh where he found he had an uncle, the celebrated Maulwí Ahia, the residency Wakil during the reign of Násir-uddín Haidar. On the accession of Muhammad 'Alí Sháh to the throne in 1839 A. D., Maulwí Ahia was advanced to the post of prime-minister, *vice* Hakim Mahdí, deceased, and Sharaf-uddaula was appointed residency Wakil *vice* his uncle promoted. Maulwí Ahia dying soon after, Sharaf-uddaula succeeded him as prime-minister. He held the office up to the time of Muhammad 'Alí Sháh's death which took place in May, 1842 A. D., when Amjád 'Alí Sháh succeeding to the throne, he nominated his favourite, Amin-uddaula to the premiership, obliging Sharaf-uddaula to retire. By the Resident personally the nawáb was so much esteemed that, after he lost office, he, the Resident, deemed him the fittest man in Lakhnau to manage the very responsible and important concerns of the Husainábád Imámbarah, of which he induced the king to make him "Wasikadar," or stipendiary. Sharaf-uddaula was known by every one to be the most sincerely attached friend the British had in Audh. He was, therefore, looked upon with much jealousy and rancour by all the courtiers, but especially by Nawáb 'Alí Naqí Khán, the father-in-law and prime-minister of Wájid 'Alí Sháh the last king. Viewing him always as his rival, 'Alí Naqí often contemplated his ruin, and at one time in league with Nawáb Wasí 'Alí Khán, one of the famous abominables of the court of Lakhnau, he would have compassed his end, as he had succeeded in getting the king to issue an order of banish-

ment against Sharaf-ud daula, with his whole family, but for the timely interference of the Resident who had the order revoked. During the early part of the rebellion (in 1857) the insurgents surrounded his house, insisting that he should become prime-minister of the rebel government. He refused and tried to excuse himself in every way, but they forcibly installed him in the office, which he knew he only nominally held, since Mammú Khán was the ruling spirit with the Begam. On the arrival of General Havelock's force for the relief of the Lakhnau garrison, he was in the Keisar Bág and received a bullet in the shoulder. When the final grand attack was made on the city by the Commander-in-Chief, which caused the Begam and her party to remove to the Músa Bág, Sharaf-uddaula took advantage of the confusion and skulked behind, and endeavoured to steal out of the city, when he was recognised by some sepoys, who bound him with cords, took him to Maulwí Ahmad-ulláh Sháh, who after starving him for four days had him put to death.

Sharif Jurjani, Mir or Sayyad, میر شریف جوجانی, whose full name is Sayyad Sharif 'Alí bin-Muhammad, is the author of the "Háshia Kashsháf" and "Hashia Tafsir Anwár-ut-Tauzíl," also of an Arabic work on philosophy called "Adáb-ul-Sharif," and the marginal notes on the "Sharah Matla-ul-Anwár" and on the "Mawákif Azdia" a work on Jurisprudence in Arabic. He also wrote a Commentary on the *Sirájia* of Sajáwandi, which he named "Sharífa." He was born in 1339 A. D., 740 A. H., and died in July, 1413 A. D., 6th Rab' II, 816 A. H.

Sharif Khan Amir-ul-'Umra, شریف خان امیر الامرا, son of Khwája Abdus Samad, a nobleman of the reign of the emperor Jahángir, who in the first year of his reign conferred on him the rank of 5,000 and appointed him governor of Haidarábád in the Dakhin where he died after some years. He was an excellent poet and has left a *Díwán*. His poetical name was Farsí.

Sharif Muhammad, شریف محمد, author of the Persian work on Jurisprudence called "Fatáwa Faeróz Sháhí," dedicated to Firóz Sháh, king of Dehlí.

Sharifi Maulana, مولانا شریفی, a native of Balkh who was a physician, poet and a good musician. He has written several panegyrics in praise of the king of Badakhshán.

Sharif-uddin Muhammad Abdullah-al-Mousali-al-Basri, شریف الدین محمد عبد الله الموصلي, author of a *Díwán* which he called "*Díwán Murtazá 'Alí*."

Sharm, شرم, *vide* Shams-un-Nisa Begam.

Shatibi, شاطبي, *vide* Abú Muhammad Shátibí.

Shayek, شایق, *vide* Sháek.

Shayurghamish, Mirza, شیر غمش مرزا, a son of Sháhrukh Mirzá.

Shirazi, شیرازی, an author who wrote a Commentary on the *Tahrir-ul-Majastí* of Is-hák bin-Husain, and named it "*Hall Mushkilát Majastí*."

Shirin, شیرین. This word or name which signifies in Persian, sweet, charming or agreeable, is the name of a lady well-known throughout the East. Some call her Mary and others Irene. The Greeks only describe her as a Roman by birth, a Christian by religion; but she is represented as the daughter of the emperor Maurice in

the Persian and Turkish romances, which celebrated the love of Khusro for Shirin, of Shirin for Farhád the most beautiful youth of the East. This celebrated beauty has been accused of giving those affections, which a monarch so anxiously sought, to the lowly Farhád, in whose breast her beauties kindled a flame, which deprived him of reason and life. We are told that the son of Khusro, after putting his father to death, sought the favours of his father's mistress; who appeared to consent, but desired to take one look at the remains of his father. The murdered body of her former lover was shown to her, and she immediately put an end to her existence by stabbing herself. *Vide* Farhád.

Shidi, شیدی, an African.

Shidi Foulad Khan, شیدی فولاد خان, *vide* Foulád Khán Shidí.

Shefta, شیفته, his proper title and name is Nawáb Mustafá Khán of Dehli, the son of Nawáb Murtazá Khán. He was a good poet and had adopted two poetical names, *viz.*, Shefta and Hasratí. In the art of poetry he was a pupil of Momin who died 1852 A. D., 1250 A. H. He is the author of a Diwán and a biography of Urdu poets which he wrote in 1834 called Gulshán Beikhár.

Shaikh 'Alai, شيخ عالمی, a philosopher of Bayana, who

made a great noise in the world in the reign of Sultán Salím Sháh by introducing a new system of religion. He called himself Imám Mahdí who is believed to be the last of the prophets. This impostor raised great disturbances in the empire, converted some thousands by force and persuasion. After being twice banished by the king, he returned, and kindled fresh troubles, for which he was scourged to death at Ágrah, by order of the king 1548 A. D., 955 A. H. He remained firm to his doctrine in the agonies of death; but his religion was not long maintained by his disciples. *Vide* Aín Translation, (Abú'l-Fazl's Biography).

Shaikh 'Alam, شيخ عالم, who wrote a book on the

Music of India, and called it Mádhóanal or Mádhó Náek, after the name of the musician who first wrote it in Hindí.

Shaikh 'Ali, شيخ على, author of the "Jawáhir-ul-Samania."

Shaikhi 1st, شيجي, a poet, on whom Murád I had conferred a wazírship. The following amusing anecdote of this poet is recorded by an author. In the early part of his career Shaikhi suffered much from a complaint in the eyes, and, being very poor, he was so inconsequent as to open a shop for the sale of eye-water. The price was an asper a bottle. One day, however, a stranger, passing by and observing the bloodshot eyes of the poet, stopped to purchase a bottle, and in paying for it laid down two aspers. "I charge but one asper," said Shaikhi, "do you not know that?" "Certainly I know it," said the stranger, and therefore you see I give you a second." "Give me a second!" replied Shaikhi angrily. "for what?" "To enable you to buy one of your own bottles, my friend," replied the other coolly, "and cure yourself!" The poet shrugged his shoulders and shut up his shop. He flourished about the year 1395.

Shaikhi 2nd, a Turkish poet, who was contemporary with Ahmádí.

Shaikh Buhlul, شيخ بهلول, the brother of the saint Muhammad Ghaus of Gwáliar. He was put to death in

Ágrah by Mirzá Handal, the brother of the emperor Humayún about the year 1539 A. D., 945 A. H. His tomb is on a hill near the fort of Byana.

Shaikh Farid Bhakari, شيخ فرید بہکری, a native of Bhakar, and author of the work called "Zakhírat-ul-Kawánin," which he composed in the time of the emperor Sháh Jahán 1650 A. D., 1060 A. H.

Shaikh Farid Bukhari, شيخ فرید, a nobleman, who in the first year of Jahángír, was raised to the rank of 5,000, with the title of Murtazá Khán, and appointed Paymaster General of the army. He died in the year 1616 A. D., 1025 A. H.

Shaikh Ibrahim, شيخ ابراهيم, an uncle of the poet Hazín. He is the author of the "Ráfa'-ul-Khuláf," which contains glosses on various works, and of the "Káshif-ul-Ghawáshí" being glosses on the Kashsháf as far as the 49th Súra, and of a commentary on Euclid. He died at Láhi-ján in 1707 A. D., 1119 A. H.

Shaikh Jalal, شيخ جلال, surnamed Makhdúm Jahánian

Jahángasht; a celebrated saint of Multán, the son of Sayyad Ahmad Kabir the son of Sayyad Jalá'lí Bukhári. He was the disciple of Shaikh Rukn-uddín Abú'l Fatha, grandson of Shaikh Bahá-uddín Zikaria. He is said to have travelled all over the world, and is on that account called Jahángasht. He made seven pilgrimages to Mecca and brought from there a stone bearing the foot mark of the prophet, which he made over to Sultán Firóz Sháh Tughlaq who became one of his disciples. Shaikh Jalá'lí was born on the 8th February, 1308 A. D., 14th Shabán, 707 A. H., and died on Wednesday, the 3rd February, 1384 A. D., 10th Zil-bijja 785 A. H., aged 78 lunar years; he was buried at Ucheha in Multán. The Persian inscription is engraved on the gate of his mausoleum, which is annually visited by the pilgrims of distant countries. It is a popular belief that a fool can get restored to perfect sense by eating the earth of his tomb. He is the founder of the sect of Malang and Jalá'lía Fakirs in India, and is the brother of Sayyad Rájú Kattál. His memoirs were written by one of his disciples and is called "Kitáb Kutbi." *Vide* Thomas, Chronicle of the Pathán kings, p. 94 n.

Shaikh Jalal of Thanesar, شيخ جلال بختاری,

a celebrated pious Musalmán who lived in the time of the emperor Akbar, and died on the 10th of January, 1582 A. D., 14th Zil-bijja 989 A. H., and lies buried at Thánesar.

Shaikh Jamali, Maulana, مولانا شيخ جمالي,

was a native of Dehli and an excellent Persian poet. He at first took for his poetical title "Jalá'lí", but subsequently at the request of his *murshid* Shaikh Samá-uddín, changed into, "Jamálí". From Dehli he proceeded on a pilgrimage to Mecca, and on his return he came to Hirat in the time of Sultán Husain Mirzá, where he resided for several years and became acquainted with the celebrated Maulwi Jámí. He is the author of the work entitled "Siar-ul-'Arifin" or Lives of the Pious, as also of a Diwán. He died in the time of the emperor Humáyún 1535 A. D., 942 A. H., and lies buried at old Dehli where his tomb is still to be seen. His son Shaikh Gadí Rambóh served under Bairám Khán for several years, rose to a suitable rank and died in 1568 A. D., 976 A. H.

Shaikh Jun or Jiwan bin-Abi Sa'id-al-Makki, شيخ جون, author of the "Núr-ul-Anwár fi Sharh-al-Manár, a law treatise.

Shekh Mir, شیخ میر, a nobleman and one of the best

generals of 'Alamgír, whose cause he espoused and was killed in the last battle which took place between that emperor and his eldest brother Dará Shikóh at Ajmeir on Sunday the 13th of March, 1659 A. D., 29th Jumáda II, 1069 A. H. He was buried by the orders of 'Alamgír close to the tomb of Khwája Mo'in-uddín Chishtí at Ajmeir.

Shekh Mir of Lahor, شیخ میر. He is also called

Sháh Mír, and is said to have been a pious Musalmán and spiritual guide of Mullá Sháh. He died in August, 1635 A. D., 1045 A. H., and is buried at Láhor. *Vide* Sháh Mír.

Shekh Mubarak of Nagor, شیخ مبارک ناگوری,

father of Shekh Faizí and Abú'l Fazl the celebrated wazír of the emperor Akbar. He is the author of the Commentary on the Qurán called "Munba-ul-Ayún," and of another work entitled "Jawáma-ul-Kalám." He was born in the year 1505 A. D., and died at Láhor on the 5th August, 1593 A. D., 17th Zil-Ka'da, 1001 A. H., and was buried at Ágrah where in the same compound it is supposed Faizí, Abú'l Fazl and Ladlí their sister were buried. His father's name was Shekh Músá, who was a Turk by birth.

Shekh Mufid, شیخ مفید, *vide* Abú 'Abdulláh Muham-mad bin-Muhammad-al-Námání.

Shekh Muhammad, شیخ محمد, author of a work on Súfism in Persian called "Chehal Risála," or forty Chapters, *vide* Muhammad (Shekh).

Shekh Muwyyad, شیخ مویب, *vide* Abú'l Kásim of Hulla.

Shekh Nizam, شیخ نظام, *vide* Nizám (Shekh).

Shekh Razi, شیخ رزی, son of Hasan, author of the Sharah on the Káfia and Sháfia of Ibn-Hájib. He died in 1287 A. D., 686 A. H.

Shekh Safi or Safi-uddin, شیخ صفي, the celebrated

founder of the sect of Súfis in Persia, from whom were descended the royal Safwi family. He dwelt in Ardibeil in Media and died there. His son Shekh Sadr-uddin Músá was held in such high estimation, that he was honoured by a visit from the great conqueror Amír Taimúr. That monarch was so much pleased by the Shekh's conversation, that at his request he released all the prisoners taken in Asia Minor and Turkey. Many of the captives were persons of wealth and family, who afterwards enriched their benefactor by costly presents and acknowledged him as their tutelár saint. Their respect and that of their descendants was continued to him and his posterity. Shekh Safi died at Ardibeil on the 7th of August, 1335 A. D., 17th Zil-hijja, 735 A. H.

Shekh Razi, شیخ رزی, son of Hasan, author of the "Sharah on the Káfia and Sháfia of Ibn-Hájib." He died in 1287 A. D., 686 A. H.

Shekh Saduk, شیخ صدوق, also called Abú Jafar Muhammad bin-'Alí Babawia. *Vide* Babawia.

Shekh Sharif, شیخ شریف, *vide* Sháh Sharaf-uddin.

Shekh Taki, شیخ تقي, *vide* Sháh Takí.

Shekh Yusaf, شیخ یوسف, *vide* Yúsaf (Shekh).

Sher Afgan Khan, شیر افغن خان, a Turkman nobleman

of high lineage and great renown, was the first husband of the celebrated Núr Jahán Begam. He served in the wars of Akbar with extraordinary reputation, and had a jágir at Bardwán where he was slain 1607 A. D., 1019 A. H., in an encounter with the Governor, Kutb-uddin. His original name was Asta Fillo, and 'Alí Zula Beg, but having killed a lion, he was dignified with the title of Sher Afgan Khán or the destroyer of Lions. The Emperor Jahángir married the widow some years after which gave rise to a legend of the Emperor's having caused his death.

Sher 'Alí Khan, Amir of Kabul, شیر علی خان, the youngest son of Dost Muhammad Khán.

Sher 'Alí Afsos, Mir, میر شیر علی افسوس, *vide* Afsós.

Sheri Maulana, مولانا شیري, a poet who flourished

in the reign of the emperor Akbar. When the fortress of Chittor was taken by that monarch in December, 1567 A. D., Jumáda II, 975 A. H., and the fort of Rinthanpúr on the 22nd March, 1569 A. D., 3rd Shawwál, 976 A. H., in which year the fort of Ágrah was also completed, Sherí was then living, and wrote the chronogram of all three. He was slain together with rájá Birbal and other officers of note in a battle fought against the Yúsafzai Afgháns of Sawád and Bijúr in February, 1586 A. D., Rabí I, 994 A. H. The author of the "Máisir-ul-'Umrá" says, that he was the nephew of Khwája Jahán Hirwí a nobleman of the court of Akbar, who died in November, 1574 A. D., Shaban, 982 A. H., and that Sherí died in 1581 A. D., 989 A. H. He is the author of a Díwán.

Sher Khan Lodi, شیر خان لودي, the son of 'Alí

Amjád Khán Lodí who died on the 13th of November, 1673 A. D., 14th Shaban, 1084 A. H. Sher Khán is the author of a Tazkira or biography of poets called "Mirat-ul-Khayáb," or the Mirror of Imagination, which he wrote in the year 1691 A. D., 1102 A. H., in the reign of the emperor 'Alamgír. It contains an account of the most celebrated poets, and besides it treats on almost every science cultivated by the Musalmáns: music, medicine, cosmography, oneiroscopy, talismans, &c.

Sheroya, شیرویه, the Siroes of the Greeks, was the son

of Khuro Parwez, or Chosroes, king of Persia, whom he threw into a dungeon and subsequently murdered 628 A. D., 7 A. H. He reigned only eight months and died 629 A. D., 8 A. H. At the death of Sheroya, an ambitious noble raised Ardisher the infant son of that prince to the throne: but another noble of the name of Shahryár, disapproving this measure, marched from the province which he governed, seized Madáin, put Ardisher to death after he had reigned five months, and usurped the crown, which however he held only a few days, having been slain by the adherents of the royal family. These not being able to discover any heir male of the house of Sasán, elevated Túrándukht the daughter of Khuro Parwez to the throne.

Sher Shah, شیر شاه, a native of Hissar. His original name was Faríd. His father Hasan was an Afghán of the tribe of Súr, and a native of Roh at Pesháwar who had received from Jamál Khán the governor of Jaunpúr, the districts of Sahsarám and Tándá in jágir for the maintenance of 500 horse. Faríd was for some time in the service of Muhammad Lohání king of Behár, and on his

killing a tiger, received from him the title of Sher Khán. He defeated the emperor Humáyún once at Behár on the 26th June, 1539 A. D., 9th Safar, 946 A. H., and the second time on the 17th of May, 1540 A. D., 10th Muharram, 947 A. H., at Kanauj, when he pursued him through Ágrah and Láhor to Khúsháb; from whence Humáyún eventually retreated towards the Indus. Sher Khán by this victory became the sovereign of Dehlí, assumed the title of Sher Sháh, and ascended the throne on the 25th January, 1542 A. D., 7th Shawwál, 948 A. H. In the 5th year of his reign he moved towards Kalingar one of the strongest forts in Hindústán. The batteries were advanced close to the walls, a breach was made, and a general assault was ordered, when a shell, which was thrown against the fort, burst in the battery in which the king stood. The explosion communicating to a powder magazine, several gunners were blown up, and the king so much scorched, that his recovery was hopeless. In this condition he encouraged the prosecution of the attack, and continued to give his orders, till in the evening news was brought him of the reduction of the place. He then cried out, "Thanks to the Almighty God!" and expired. His death happened on the 24th May, 1545 A. D., 12th Rabi' I. 952 A. H. His corpse was conveyed to Sahsarám the family estate, where it was buried in a magnificent sepulchre, which is still to be seen standing in the centre of a reservoir of water, built during his own life. Tradition adds, that during his reign, such was the public security, that travellers rested and slept with their goods by the highways without apprehension of robbery. He was succeeded by his son Salim Sháh.

Sher Singh, شیر سنگه, ruler of the Panjáb, was the second

son of Kharag Singh the son of Ranjit Singh. After the death of his eldest brother Nau Nihal Singh, which took place on the 17th November, 1840 A. D., his mother Ráni Chánd Kúnwar managed the affairs of his country for two months, when Sher Singh her second son deprived her of that power and became the sole manager. On the 13th September, 1843 A. D., the royal palace was taken by a powerful body of troops and Sher Singh and his son Partáp Singh was murdered by Sardár Ajit Singh—every child and all of Sher Singh's and Partáp Singh's wives were brought out and murdered; amongst the rest, one of Sher Singh's sons, only born the previous evening. After Sher Singh's death, Rájá Dalip Singh the youngest son of Mahárája Ranjit Singh was placed on the Masnad. *Vide* Kharag Singh.

Sherzad, سلطان شیرزاد, son of Sultán Masaúid III. of Ghazni, whom he succeeded 1114 A. D., 508 A. H., and was murdered after one year by his brother Arsalán Sháh, who ascended the throne 1115 A. D., 509 A. H.

Shia or **Shia'**, شيعه. Those Muhammadans who assert the rights of 'Alí, are called Shias or Shiites or Sectaries, whilst those who consider the first three Khalifas preceding 'Alí as the rightful successors of Muhammad, are called Sunnis or Sannites or Traditionists. The animosity which exists between the Shias and Sunnis, fully equals that of the Protestants and Papists of former times. It was owing to their dissensions that Baghdád was taken, and the Khiláfat overturned. The Turks and Arabs are Sunnis; the Persians and most of the Muhammadans of India are Shias. A complete history of the Shias will be found in a work called "Majálish-ul-Mominin." The Shia doctrines were adopted by the Persians at the foundation of the Safwí dynasty in 1500 A. D., 905 A. H., and from that period until the present time, have prevailed as the national religion and law of Persia, notwithstanding the violent efforts to substitute the Sunní creed made by the Afghán usurper Ashraf, and the great Nádir Sháh.

Shibli, شبلي, *vide* Abú Bakr Shibli.

Shikeibi, Maulana, مولانا شكيبي, a poet of Persia whose proper name is Muhammad Razá. He came to India in the reign of the emperor Akbar, and died in the time of Jahángir 1614 A. D., 1023 A. H.

Shimbhu, شمبرو, a Bráhma, who is the author of a "Zafar-náma" or book of victory, containing a poetical account of the military career of General Lake.

Shinasi, شناسي, title of a poet who died in the year 1627 A. D., 1037 A. H., and is the author of a work called "Fazl-náma."

Shio Ramdas, شیو رام داس, a poet whose poetical title was Hayá, which see.

Shitab Rae, راجه شتاب راي, was by caste a Káyeth, and a native of Dehlí; in his youth he served 'Aká Sulaimán, the favourite dependant of Samsám-uddaula, son of Khán Daurán Amír-ul-'Umra to the emperor Muhammad Sháh. Upon the death of Samsám-uddaula, he obtained the office of imperial Diwán at Patna. Attaching himself to the English in the several revolutions, he became their chief adviser in their connections with the country powers. He was an able statesman, and understood completely the direction of finance. He died about the year 1777 A. D., 1187 A. H.

Shahrat or **Shuhrat**, شهرت, the poetical title of Nawáb Hakím-ul-Mumalik, *vide* Muhammad Husain (Shekh).

Shorish, شورش, a poet, whose proper name is Gholám Husain and who is the author of a biography of Urdú poets. He died in 1781 A. D., 1195 A. H.

Shouk, شوق, the poetical name of Mír Muhammad Bákir father of Mír Muhammad 'Atá Husain Khán Tahsín.

Shouk, شوق, poetical name of Maulwí Kudrat-ulláh, who has left a Diwán and a Biography of poets called Tabkat-ush-Shoara.

Shouk, شوق, poetical name of Ráe Tansukh Ráe, which see.

Shoukat of Bukhara, شوكت بخاري, a poet who died at Isfahán in 1695 A. D., 1107 A. H., and left a Diwán in Persian. His proper name is Muhammad Is-hák.

Shouki, شوقي, a poet of Tabreiz, but he is usually called Hirwí, *i. e.*, of Hirát. He left the service of Sám Mirzá, son of Sháh Tahmasp Safwí and went with the emperor Humáyún to Kabul where he died in 1546 A. D., 953 A. H.

Shouki, Amir, امير شوقي, a nobleman and poet who lived in the time of the emperor Sháh Jahán. His proper name was Mír Muhammad Husain. He died in 1634 A. D., 1044 A. H.

Shujaa' Khan or **Shujaa't Khan**, شجاع خان, a relative of Sher Sháh, king of Dehlí, who conferred the

government of Málwá on him after the expulsion of Mallú Khán entitled Kádír Sháh in 1542 A. D., 949 A. H. He governed Málwá for a period of 12 years and died in 1554 A. D., 962 A. H. After his death his eldest son Malik Báyezíd assuming the title of Báz Bahádúr, took the reins of government in his own hands.

Shujaa', Sultan, سلطان شجاع, *vide* Sultán Shujáa.

Shujaa't Khan, Nawab, نواب شجاعت خان, a nobleman in the service of the emperor 'Alamgir, *vide* Fakhr-un-Nisa Begam. He was a mansabdár of 4000 in the time of Sháh Jahán. He had a house at Agra of which no traces now remain.

Shuja-uddin, نواب شجاع الدين, nawáb of Bengal, also called by some Shujá-uddaula, was a native of Burhánpúr, and a descendant of a Turkish tribe of Afgháns in Khurásán. During 'Alamgir's campaigns in the Dakkhin, he married Zeib-un-Nisá the daughter of Murshid Kulí Jafar Khán Súbadár of Bengal, and accompanied him to that province. Jafar Khán, who died in the year 1726 A. D., 1138 A. H., left at his death the succession to his government to his grandson 'Alá-uddaula Sarfaráz Khán; but Shujá-uddin his father having more interest at the court of Dehlí than his son, procured the Súbadári for himself, and in the year 1735 A. D., 1148 A. H., the province of Behár also was conferred on him by the emperor Muhammad Sháh. Shujá-uddin was celebrated for his clemency, justice and good qualities. He died after 12 years' government of Bengal on the 13th of March, 1739 A. D., 13th Zil-hijja, 1151 A. H., just at the time when Nádir Sháh was at Dehlí. As there were only a few days remaining for the commencement of the Hijrí year 1152 A. D., at his death. He was succeeded by his son 'Alá-uddaula Sarfaráz Khán, a young prince, whose character as a moral and religious man stands high on the pages of native history.

Shuja-uddaula, Nawab, نواب شجاع الدوله, who played a conspicuous part in the early history of British India, was the son of Mansúr 'Alí Khán Saifdar Jang, governor of Audh. His original name is Jalál-uddin Haidar; he was born in the year 1731 A. D., 1144 A. H., and after the death of his father succeeded to the government in October, 1753 A. D., Zil-hijja, 1167 A. H. He was present in the famous battle which took place between Ahmad Sháh Abdálí and the Marhattas in January, 1761; was appointed wazir to the emperor Sháh 'Alam; was defeated at Buxar by the English on the 23rd October, 1764 A. D., 26th Rabi' II, 1178 A. H., and died at Faizabád, the seat of his government, in the midst of his victories and highest prosperity, on the 29th of January, 1775 A. D., 24th Zi-Ka'da, 1188 A. H. By his own subjects he was sincerely beloved, and the sons of Háfiz Rahmat Khán, whose country he had seized, wept at his death. He was buried at a place called Guláb Bári in Faizabád, and was succeeded by his eldest son 'Asaf-uddaula. For a legendary account of his death see Keene's *Fall of the Mughal Empire*, p. 117.

Shuja-ul-Mulk, Shah, شاه شجاع الملک, *vide* Sháh Shujáa.

Shukr-ullah, شکر الهه, author of the history called "Bahjat-ut-Tawarikh."

Shukr-ullah Khan I, Nawab, شکراله خان نواب, a nobleman in the service of the emperor Aurangzeib who died about the year 1698 A. D., 1110 A. H.

Shukr-ullah Khan II, Nawab, شکراله خان نواب, son of Shukr-ulláh Khán I. was an Amír in the service of the emperor Aurangzeib 'Alamgir. He was appointed governor of Mewát in 1702 A. D., 1114 A. H.

Shaibani, شیبانی, an author whose proper name was Abú Amrú Is-hák. He died at Baghdád in the year 828 A. D., 213 A. H.

Shaibani Khan, شیبانی خان, *vide* Sháhí Beg Uzbek.

Shaida, Mulla, ملا شیدا, title of a poet who flourished in the latter part of the reign of Jahángír and commencement of the emperor Sháh Jahán. He was one of the Sheikhzádas of Fathapúr Sikrí, and a contemporary of the poets Tálib Kálím, Kudsí, Hakím Házik and Nawáb Islám Khán wazir. His works contain more than 50,000 verses. He has left a Masnawí of 12,000 verses in the style of the "Makhzan-ul-Asrár" of Nizámí. He died in 1652 A. D., 1062 A. H., in Kashmír and was buried there. He also had a house at Agra.

Shaida, شیدا, poetical appellation of Mír Fatha 'Alí of Lakhnau, author of the story of the Owl and the Grocer entitled "Bám-o-Bakál." He was contemporary with Fidwí, author of an Yúsaf and Zaleikha in Urdú.

Siamak, سیامک, the son of Kayomurs and the father of Hoshang, the second king of the Pishadian dynasty of Persia.

Siawakhsh, سیاوخش, son of Kaikáuś, king of Persia of the Kayánian dynasty. He was murdered by Afrásiáb king of Túrán.

Sihl or Sehl bin-Sa'd, سهل بن سعد, one of the companions of Muhammad.

Sijaj, سجاج, a false prophetess cotemporary with Musy-lima another impostor. She was a Christian of extraordinary talents and eloquence, and being prompted by an aspiring ambition, she announced herself a prophetess, and uttering her string of rhapsodies in rhyme, declared that they came inspired from above. Struck by her success, Musylima thought it advisable to temporize with her, and accordingly having sent agents, invited her to a private conference, Sijáj consented and came to an interview; she was deceived and having forfeited all pretensions to that purity, which is the highest attribute of her sex, she fell from her proud pre-eminence, and became a mere debased, and contaminated woman. She subsequently enrolled herself among the proselytes of the Kúrán.

Sikandar, Alexander the Great, سکندر ذوالقرنین, called by Muhammad in the Kúrán, "Zú'lkarnyn" the Two Horned Man; probably by reason of his head being figured as Ammon, with the Ram's Horns, on coins and medals. Eastern commentators have been at a loss to decide who is intended, but generally agree that he was a being favoured of, and who believed in the true God; that guided by the prophet Khizir, he reached the Land of Darkness, near the Fountain of Life, but he could not obtain permission to take a draught of the Eternal Spring. He died in 327 A. D., at the age of 33 years. He conquered Darius king of Persia in 331 B. C. and in 327 he proceeded to invade India. He crossed the Indus without opposition. He was afterwards opposed by a rájá who is called by the Greek Porus whose army was utterly routed.

Sikandar, سکندر, poetical name of Khalifa Sikandar who used to write beautiful Marsias in the Púrbi, Márwári and Panjábí language, and is the author of a poem containing the story of the Fish, the Ferryman and king Dilkhwár.

Sikandar 'Adil Shah, سکندر عادل شاه, the last of the kings of Bijápúr. He succeeded his father 'Alí 'Adil Sháh II when an infant about the year 1672 A. D., 1083 A. H., but never acquired any real power, being the tool of his nobility. In the year 1686 A. D., 4th Zi-Ka'da, 1097 A. H., on Monday the 13th of September Bijápúr was taken; the young prince made prisoner, and the kingdom with its remaining dependencies was reduced to the Mughal yoke by the emperor 'Alamgir. He died after three years' imprisonment.

Sikandar (Prince), سکندر شاهزاده, the son of 'Umar Shaikh Mirzá the son of Amir Taimúr, after whose death he had several battles with his two brothers, Pír Muhammad and Mirzá Rustam, and took possession of Fars and Isfahán which they had received as inheritance from their grandfather; on which account, his uncle Sháhrukh Mirzá, having defeated him in a battle, put out both his eyes. This circumstance took place in 1414 A. D., 817 A. H.

Sikandar Begam, سکندر بیگم, the ruler of Bhopál. She was born in 1816 A. D. Her father was one of the Pathán or Afghán soldiers of fortune, who after the death of the emperor Aurangzeib, declared himself independent in Bhopal. On his death his wife was declared Regent by his troops, and his daughter Sikandar Begam heir. She married her cousin Jahángir in spite of her mother upon condition that her husband swore to leave her the direct and visible control of all affairs. Her husband Jahángir died in 1845 A. D. She was publicly presented with the Grand Cross of the Star of India at the Durbar at Agra. She died on the 30th October, 1868 A. D. Her Highness had conducted the administration of her principality since the year 1847 when she was first appointed Regent, with ability and success until the day of her decease. Her eldest daughter Sháhjahán Begam succeeded her.

Sikandar Jah, نواب سکندر جاہ, nawáb or Nizám of Haidarabád, succeeded his father Nawáb Nizám 'Alí Khán to the masnad of the Dakhín on the 16th August, 1802 A. D., 16th Rabí II, 1217 A. H., and died on the 23rd of May, 1829 A. D., 19th Zi-Ka'da, 1244 A. H., after a reign of 28 lunar years and some months. He was succeeded by his son Mir Farkhunda 'Alí Khán, who took the title of Nasir-uddaula.

Sikandar Kadr, Mirza, سکندر قدر, the son of Prince Khurshaid Kadr, *vide* Taskhír.

Sikandar Khan Uzbek, سکندر خان ازبک, a descendant of the royal house of that tribe also called Sikandar Khán of Káshghar. He accompanied the emperor Humáyún to India, was created a nobleman by that monarch. He accompanied Mirzá Haidar who took possession of Kashmir in 1543, and died at Lakhnau in the reign of the emperor Akbar on the 18th September, 1572 A. D., 10th Jumada I, 980 A. H.

Sikandar Munshi, سکندر منشی, Secretary to Sháh Abbás I, king of Persia. He is the author of the "Tárikh 'Alam Aráe Abbási," a history of that monarch, in three books, which he dedicated to him in 1616 A. D., 1025 A. H., *vide* Iskandar Munshi.

Sikandar Shah, سکندر شاه, king of Gujrát, succeeded his father Muzaffar Sháh II, in February, 1526 A. D., 19th Shabán, 932 A. H., and after a reign of only three months and seventeen days was assassinated on the 30th May the same year. After his death his younger brother Nasir Khán was raised to the throne under the title of Muhammad Sháh II.

Sikandar Shah Lodi, سلطان شاه لودی, whose original name was Nizám Khán, was the son of Sultán Bahlól Lódi whom he succeeded in July, 1489 A. D., Shabán, 895 A. H. He was the first Mussalmán king who made Agra his capital. In his time a violent earthquake took place, when many houses were thrown down and several thousands of inhabitants lost their lives. This happened on Sunday the 6th July, 1505 A. D., 3rd Safar, 911 A. H. It was in his reign that the Hindús first commenced reading Persian. He reigned 21 lunar years and some months, and died at Agra on Sunday the 17th of February, 1510 A. D., 7th Zi-Ka'da, 915 A. H., Colonel Dow and General Briggs in their translation of Firishta say, that Sikandar Sháh died in the year of the Hijri 923 corresponding with 1517 A. D., and that he reigned 28 years and some months; this is evidently a mistake, for the words "Tári Shud" shew the year of his death to be 915 A. H., consequently the period of his reign only 21 years. He was succeeded by his son Ibrahim Husain Lódi. Sikandar Lódi in his time had built a small fort at Agra on the right bank of the river Jamna and called it Badalgarh. The emperor Akbar in the 10th year of his reign, *viz.*, in 972 A. H., having demolished this part laid the foundations of another part of redstone which was completed in the course of 8 years superintended by Kasim Khán Mir Bahar this fort had three gotis and two windows and cost 36 lacs of rupees. This fort was accidentally burnt down in the time of Sháh Alam and Madho Rao Sendhia.

Sikandar Shah Purbi, سکندر شاه پوری, He was raised to the throne of Bengal after the death of his father Shams-uddín Bhangeira, about the year 1358 A. D., 760 A. H. He had not long entered on his rule before his country was invaded by Firoz Sháh Tughlak king of Dehlí, who was, however, induced to retreat on Sikandar Sháh promising to pay an annual tribute. He reigned in peace for a period of nine years and died in 1367 A. D., 769 A. H., when he was succeeded by his son Ghayás-uddín Púrbi.

Sikandar Shah Sur, سکندر شاه سور. His original name was Ahmad Khán Súr, a nephew of Sher Sháh. He ascended the throne of Dehlí after defeating Sultán Ibrahim Súr in a battle fought in May, 1555 A. D., Jumada II, 962 A. H. He had not long enjoyed his good fortune however, when he was obliged to repair to the Panjáb to oppose the emperor Humáyún, who having returned from a long exile, was now advancing to recover his dominions. He engaged Bairám Khán the general of the army near Sarhind, was defeated on the 22nd June, 1555 A. D., 3rd Shabán, 962 A. H., and fled to the Sewálík mountains from whence he was afterwards expelled by the emperor Akbar 1557 A. D., 27th Ramazán, 964 A. H., and sought refuge in Bengal, where he died after two years.

Sikandar Shikoh Mirza, سکندر شکوه, a cousin of Bahádur Sháh II, king of Dehlí. He was executed for the murder of his wife in July, 1838 A. D.

Sikandar, Sultan, سلطان سکندر, king of Kashmír, surnamed "But Shikan," or Destroyer of Idols, was the grandson of Sháh Mir Darweish who introduced the Muhammadan religion into Kashmír. Sikandar by the

assistance of his mother, succeeded his father Sultán Kutb-uddin 1393 A. D., 796 A. H., his authority being acknowledged by all the nobles and other officers, and became one of the most powerful kings that ever reigned in Kashmir. Various magnificent temples and images of the Hindús did this Sultán lay in ruins; which conduct obtained him the glorious title of "But Shikan," or Iconoclast. He reigned 22 years and 9 months and died in 1416 A. D., 819 A. H. In his time Tamerlane invaded India and presents passed between him and Sikandar. He was succeeded by his son Sultán 'Alí Sháh.

Sikandar Turkman, سكندر تركمان, vide Kará Muhammad.

Silhaddi, سلھدي, a rájá of Raisin, who was made prisoner by Bahádur Sháh of Gujrát and was forced to become a Muhammadan in the year 1531 A. D., 938 A. H., and afterwards when the fort of Raisin was surrendered by his brother Lachman to the king, Rání Durgawati, the daughter of Rana Sanka, Rana of Chittor and wife of Rájá Silhaddi, with a heroic fortitude invoking curses on the heads of those who should not revenge her cause, set fire to a pile with which she had caused the female apartments to be surrounded, containing seven hundred beautiful women; she plunged into the flames, and they were all consumed. Silhaddi and Lachman his brother with one hundred of their blood-relations, now putting on their armour, rushed impetuously on the Gujrát troops, and bravely met their fate the same year.

Sindbad Hakim, سندباد حكيم, author of a Díwán or book of Odes which he completed in the year 1374 A. D., 776 A. H., and dedicated to Sháh Mahmúd Bahmaní.

Sindh, سنڌه, history of, vide Násir-uddin Kabbácha.

Sipahdar Khan, سپه دار خان, whose proper name is Mirzá Muhammad Sálah, was a native of Tabrez, and his ancestors were reckoned among the nobles of that country. In the year 1592 A. D., 1000 A. H., he left Persia for Hindústán in company with Khwája Beg Mirzá son of Masúm Beg Safwí. On his arrival in India, he obtained the honour of an interview with the emperor Akbar. Mansabs suitable to his dignity as well as the government of Gujrát were conferred on him, time after time. When, after the death of prince Murád in 1599 A. D., 1007 A. H., prince Daniál went to the Dakhin and captured the fort of Ahmádnagar the capital of Nízám Sháh, the government of that country was conferred upon Khwája Beg Mirzá and Sipahdar Khán.

Sipahdar Khan, سپه دار خان, was the second son of Khán Jahán Bahádur, the foster-brother of the emperor 'Alamgir. He was raised to the rank of 3000 by that monarch 1691 A. D., 1103 A. H. with the government of the province of Allahábád which he held for several years. His brother Himmat Khán was killed by an arrow in an action with the Marhattas about the year 1698 A. D., 1110 A. H., and soon after, their father Khán Jahán Bahádur died in the imperial camp.

Sipehr Shikoh, سپه سيكو, third son of Dara Shikoh vide Sulaiman Shikoh. He was confined in the fort of Gwáliár by 'Alamgir who in his 16th year, 1085 A. H., sent for him from Gwáliár, got him married with his daughter Badr-un-Nisa of whom was born prince 'Alí Tabar.

Siraj, سراج, takhallus of Siráj-uddin Husain of Auran-gábád who is the author of the "Díwán Muntakhib," containing extracts from no less than 680 poets, and which he completed in 1756 A. D., 1169 A. H.

Siraj Kummi, سراج قمی, a poet who was a native of Kumm in Persia and contemporary with Salmán Sáwají.

Siraj-uddin, سراج الدين, son of Núr-uddin, author of the "Sharah Bukhári," and "Sharah 'Umda." He died in 1401 A. D., 804 A. H., see Bilkainí.

Siraj-uddin 'Ali Khan, سراج الدين علي خان آرزو, whose poetical title is 'Arzú, was a native of Akbarábád (Agra), and a descendant of Shaikh Muhammad Ghaus of Gwáliár. He was an excellent poet and an officer of rank in the time of the emperor Farrukh-siyar. He is the author of several works, among which is a Díwán and a biography entitled "Majmúa-ul-Nafáes," which is also called "Tazkira Arzú," containing the memoirs of the Indian poets who have written Persian, Hindústání and Dakhaní poems. Arzú in 1734 A. D., 1147 A. H. met at Dehlí the poet Hazín who had just come from Persia. The jealousy between the two poets induced 'Arzú to write a treatise entitled "Tambh-ul-Gháfílin," in which he points out the errors in Hazín's poems. He died at Lakhnau on the 27th of January, 1756 A. D., 23rd Rabi' II, 1169 A. H., and was buried there for some time, but afterwards his remains were removed to Dehlí by his nephew Muhammad Husain Khán. Beside the abovementioned works, he is the author of the following:

Móhibat Uzma.
'Atia Kubrá.
Siráj-ul-Lughát.
Chirágh Hidáet.
Gharáeb-ul-Lughát.
Khayábán.
Mustiláhat-ush-Shuará.
Jawáb Yatarázát Munír.
Sharah Kasáed 'Urí.
Sharah Sikandar-náma.
Sharah Mukhtasir-ul-Maání.
Sharah Gulkushtí Mir Naját.
Nawádir-ul-Alfarz, a Hindústání Dictionary.

Siraj-uddin Husain, سراج الدين حسين, vide Siráj.

Siraj-uddin Muhammad bin-'Abdur Rashid-al-Sajawandi, محمد بن عبد الرشيد آل شيرازندي, author of the "Sirájia," which is sometimes called "Faráez as-Sajáwandi." This book is of the highest authority on the law of inheritance amongst the Sunnis of India. It has been commented upon by a vast number of writers, upwards of forty being enumerated in the "Kashf-uz-Zunún. The most celebrated of these Commentaries, and the one most generally employed to explain the text, is the "Sharífia" by Sayyad Sharif 'Alí bin-Muhammad-al-Jurjání. The original text of the "Sirájia," together with that of the "Sharífia," was published in Calcutta in 1829. A Persian translation of the Sirájia and Sharífia was made by Maulwí Muhammad Ráshid by order of Warren Hastings, and published in Calcutta in 1812 A. D. The most celebrated Commentaries on the Sirájia next after the Sharífia, are, that by Shaháb-uddin Ahmad bin-Mahmúd-as-Siwási; one by Burhán-uddin Haidar bin-Muhammad-al-Hirwí; another by Shams-uddin bin-Hamza-al-Fanári; and lastly, a Persian Commentary entitled "Al-Faróez-at-Tájífí Sharh Faráez-as-Siráji" by 'Abdul Karím bin-Muhammad-al-Hamdání.

Siraj-uddin Muhammad bin-'Umar Halabi, سراج الدين محمد, an author who died 1446 A. D., 850 A. H.

Siraj-uddin Sawai, سراج الدين ساوي, Maulana, مولانا, one of the celebrated poets of Sámána a city in the province of Dehlí. He is the author of the work

called "Khiljī-nāma." When Sultān Jalāl-uddīn Fīroz Khiljī, before his accession to the throne, was governor of Sāmāna, the poet was ill-treated by some of his people, and as the Sultān took no notice of it then, he wrote the abovementioned book, in which he satirized the governor and the Khiljīs. However the Sultān after his accession to the throne of Dehlī in 1289 A. D. sent for the poet, and he having tied a rope round his own neck presented himself like a criminal before the king, who embraced him and made him one of his principal confidants. The poet afterwards wrote several panegyrics in praise of the Sultān.

Siraj-uddin, Shaikh, شیخ سراج الدین, a celebrated Muhammadan saint, whose relics are deposited in an island in the river Krishna near the town of Kursī, in the district of Rāebāgh Bijāpūr, in southern Hindūstān.

Siraj-uddin 'Umar, سراج الدین عمر, who after the death of his brother Zain-ul-'Abidin Nujaim completed the work called "Bahr-ar-Rāek" about the year 1562 A. D., 970 A. H., and wrote another but inferior commentary on the Kanz-ul-Dakāek entitled the "Nahr-ul-Fāek."

Siraj-uddaula Muhammad Ghaus Khan, خان سراج الدوله محمد غوث, nawāb of the Karnatic whose poetical name was 'Azim, is the author of the work called "Tazkira Subh Watan," being a biography of the poets of Karnatic, compiled in 1842 A. D., 1258 A. H. It is an abstract of the Tazkira of Rāek also called "Guldasta Karnatik."

Siraj-uddaula, نواب سراج الدوله, nawāb of Bengal, formerly named Mirzā Mahmūd, was the eldest son of Zain-uddin Ahmad, styled Haibat Jang, the nephew and son-in-law of Alahwardī Khān Mahābat Jang governor of Bengal. On the death of his grandfather Mahābat Jang, which happened on the 10th of April, 1756 A. D., 9th Rajab, 1169 A. H., he succeeded him in the government of that province, and immediately taking offence at the English, for their protection to a native officer, said to have escaped from Dacca with treasure, he attacked Calcutta, carried it on the 20th June the same year, and allowed his officers to shut up 146 European prisoners in a small military prison room called the "Black Hole," in which 123 of the number, perished during the night. Mr. Braken the governor of Calcutta escaped on board a ship with a few Englishmen and retired to Madras. At that time Colonel Clive commanded the Company's forces in the province of Arkot. It was agreed by the government of Madras that he should repair with a force to Bengal and endeavour to regain the factory of Calcutta. Colonel Clive and Admiral Watson left Madras with 900 Europeans and 1500 sepoys. He reached Falta on the 9th December and re-took Calcutta on the 2nd January, 1757 A. D., 1170 A. H., and forced Sirāj-uddaula into a treaty, offensive and defensive, on the 9th of February following. Clive, subsequently made a secret treaty with Mir Jafar, an officer of the Nawāb, and advanced in June towards Murshidābād, the nawāb's capital. On the 23rd of June, 1757 A. D., Clive fought the battle of Plassey against 18,000 horse and 60,000 Infantry, and aided by the treachery of Mir Jafar, routed the Nawāb's troops. Sirāj-uddaula fled, but in a few days was seized and cruelly assassinated on the 4th July, 15th Shawwāl, 1177 A. H., by order of Miran the son of Mir Jafar. His severed head was sent to Clive in the 20th year of his age and the 15th month of his reign. On the 20th June Mir Jafar was raised to the musnad, and from that date, the influence of the British may be said to have become paramount in Bengal. His tomb is not far from that of Haibat Jang.

Suda, سوده, daughter of Zamāa, the second wife of Muhammad. He married her after the death of his first wife Khudyja and before his marriage with Ayesha the daughter of Abū Bakr. She died in 674 A. D., 54 A. H., forty-three years after the death of Muhammad.

Sudi, سودي, a Turkish poet, who wrote a commentary on the Dīwān-i-Hāfiz in the Turkish language. The names of Shorī, Sayyad 'Alī, Lamāf, Surūrī and Shamāf occur also as commentators on Hāfiz; but Sūdī excels all as an enlightened and accurate critic, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the Poet.

Sufi, صوفي, a sect among the Muhammadans. Kāzī Nūr-ullah of Shustar, a Persian author of very high reputation for his piety and judgment, has given an excellent account of the Sūfis and their doctrine in the Majālis-ul-Mominin, a treatise on the Shia faith. "The Sūfi" (he there says) "are of two classes: those who desire human knowledge, and pursue it in the accustomed way, observing the common ordinances of religion, are called Mutakallam (advocates or observers): those who practise austerities and strive to purify their souls, are called Sūfi." This word literally means, *pure, clean*. The celebrated Moulvi Rūmī has the following play upon it in one of his lines. Sūfi na Shawad Sūfi tā dar narasad jamī. The Sūfi will not be pure till he takes one cup. This is said to have a mystical meaning.

Sufi, Mulla Muhammad Sufi of Amol, صوفي ملا محمد, author of a "Sāqī-nāma," which he composed in the year 1592 A. D., 1000 A. H.

Songsters, سنگسترس, celebrated Indian, vide Tānsein.

Surajmal Jat, سورجمل جات, rājā of Bhartpūr, was the son of Badan Singh Jāt whom he succeeded to the rāj a few years before 1750 A. D., 1163 A. H. His younger brother Partāp Singh, built the fort of Kumbhīr or Kumeir. After the departure of Ahmad Shāh Abdālī from India to Kandahār, Surajmal taking advantage of the weakness of the empire made himself master of all the countries that were dependant on Agra and ultimately of the town itself, and many other important places, but fell in battle with the Roheila chief Najīb-uddaula in December, 1763 A. D., 1177 A. H. His son Jawāhir Singh succeeded him.

Suraj Singh, Raja, راجه سورج سنگه, son of Udai Singh Rathor, the son of Rāe Maldeo. After the death of his father, 1594 A. D., 1002 A. H., he was raised by Akbar to a suitable rank, and served under that emperor and his son Jahāngīr, for several years. The mansab of 5,000 was conferred on him by the latter. He died in the Dakhin 1619 A. D., 1028 A. H., and Rājā Gaj Singh his son succeeded him; and as his father was uncle to the emperor Shāh Jahān on the mother's side, he was in a short time raised to the rank of 5,000. Gaj Singh died on the 6th May, 1638 A. D., 2nd Muharram, 1048 A. H. His son Amar Singh killed Salābat Khān Mīr Bakhshi in 1624 A. D., 1054 A. H., and was himself cut to pieces at one of the gates of the Fort of Agra, now called Amar Singh Gate.

Surdas, सुरदास, son of Bābā Rāmdās, a Hindū poet and an excellent musician, who flourished about the 16th or 17th century. He is the author of the work called "Sūr Sāgar," in Hindī, &c.

Souda, سودا, his real name is Mirzá Muhammad Raffā, to which he subsequently added his poetical title "Soudā," and is now commonly known by the appellation of Mirzá Rafiūs Soudā. He was a native of Dehlī but resided at Lakhnau, and his Diwān and Kāśād contain a variety of poems on various subjects; also Idyls, Elegies and other miscellaneous pieces in Hindústānī verse. These volumes are held in the highest estimation all over India. They include a number of encomiastic poems on the late Nawāb 'Asaf-uddaula of Lakhnau, and many other persons of high rank and power, both at Lakhnau and Dehlī; not the least remarkable of which is an eulogy on the late Mr. Richard Johnson. The satires of this poet are also numerous and admirable; but having created him many enemies, to avoid the consequences of their anger, he feigned himself insane, and took the poetical name of Soudā or madman, but he is frequently known by the appellation of "Malik-ush-Shuarā," or king of poets. He died at Lakhnau in the year 1781 A. D., 1195 A. H., aged 70 years. 'Asaf-uddaula of Lakhnau gave him a stipend of 6,000 rupees a year. He was a pupil of Sirāj-uddīn 'Alī Khān 'Arzū.

Soudai, Baba of Abiward, بابا سودايي ابیوردی, a poet who had formerly assumed for his poetical title "Khāwari" but as he used to go about the streets without a turban or shoes, people gave him the title of "Soudāi," i. e., distracted, which he subsequently used in all his compositions. He lived in the time of Shāhrukh Mirzá. He died 1448 A. D., aged 80 years.

Soz, سوز, the poetical name of Sayyad Muhammad, who flourished in the reign of the emperor Shāh 'Alam, and is the author of a small Diwān in Urdū. He died in 1797 A. D., 1212 A. H. Another Soz is mentioned in the "Mirat-ul-Khayāl" who lived in the time of 'Alamgīr. He was a native of Bukhārā and brought up in India.

Sozan, سوزان, poetical appellation of Nawāb Ahmad 'Alī Khān Shoukat Jang son of Nawāb Iftikhār-uddaula Mirzá 'Alī Khān, and nephew of Nawāb Sālār Jang. He lived in the time of Nawāb 'Asaf-uddaula of Lakhnau, and is said to have been a good Urdū poet.

Sozani, Hakim, حکیم سوزنی, surnamed Shams-uddīn Muhammad of Samarkand, a Persian poet who derived his origin from Salmān Fārsī one of the first companions of Muhammad. Some authors say he was a native of the city of Nakhshab, and others pretend of Samarkand. It is said that when he was a student at Bukhārā, he conceived so great a friendship for the apprentice of a needle-maker, that he himself learned that profession, and he therefore assumed the takhallus of Sōzanī. (Sozan means a needle.) He is considered the best humoristic poet of his time, and is the author of a poem called "Kāśād Sōzanī," or elegies, written in a very devout style, containing nearly 8,000 verses. During his youth he was a great debauchee; but when advanced in years, he became very devout, made the pilgrimage of Mecca and died in 1173 A. D., 569 A. H., at Samarkand, aged 80 years. One of his friends declared that he had appeared to him after his death (in a dream) and said that God had forgiven all his sins for the sake of one of his verses, in which expressing his humility and contrition, he says, "O Lord, I offer unto thee an oblation, not to be found in thy treasury. Accept thou my sins, my poverty, my repentance and my nothingness."

Subaktagin, ناصر الدین سبکتگین, surnamed Nāsir-uddīn, a man of Turkish descent, who, according to some historians, was purchased as a slave by Alaptagin Sultān of Ghaznī, who perceiving in him the promise of future greatness, raised him by degrees to posts of confidence

and distinction; and his character obtained him the support of all the adherents and officers of that prince. He was raised to the throne of Ghaznī after the death of Abū Is-hāk the son of Alaptagin 977 A. D., 367 A. H. He enlarged its dominions, and became the first of a family, called Ghaznavī, and by us Ghaznavides, which outshone, at one period, the glory of the proudest dynasties of Asiatic monarchs. He conquered a part of India, which, when connected with his former possessions of Ghaznī and Kābul, gave him a kingdom that extended from Khurāsān to the Panjāb. Subaktagin reigned 20 lunar years, and died in August, 997 A. D., Shāban, 387 A. H., aged 56, near Balkh, from which place his remains were conveyed to Ghaznī for interment. He was succeeded by his son the celebrated Sultān Mahmūd. Including Subaktagin sixteen kings of his race reigned at Ghaznī and Lāhor. Their names are as follow:—

List of the Ghaznavide dynasty of Persia and India, including Khurāsān, Mawar-un-nahr, Bukhārā, &c., Capital Ghaznī.

1. Nāsir-uddīn Subaktagin.
Ismāīl appointed successor, but displaced by his brother.
2. Sultān (Yemin-uddaula Abū'l Kāsim) Mahmūd.
3. Muhammad, his son, deposed instantly and blinded. Muhammad, restored and again deposed.
4. Masaūd I, another son, deposed and killed.
5. Maudūd, son of Masaūd.
6. Masaūd II, reigned only six days.
7. Abū'l Hasan 'Alī son of Masaūd I.
8. Abdur Rashīd son of Mahmūd.
9. Farrukhzad son of Masaūd.
10. Ibrāhīm his brother.
11. Masaūd III son of Ibrāhīm.
12. Sheizād.
13. Arsalān Shāh.
14. Bahrām Shāh fled to Lāhor.
15. Khuro Shāh ruled at Lāhor.
16. Khuro Malik ruled at Lāhor.

Kings of the family of Ghór.

Alā-uddīn Hasan Ghorī.
Malik Saif-uddīn.
Ghayās-uddīn Muhammad Ghorī.
Shahāb-uddīn Muhammad Ghorī.
Tāj-uddīn Eldūz.

Subhan Bakhsh, مولوی سبحان بخش, Maulwi, author of a modern history of jurisprudence, or rather of jurists in Urdū, compiled from the works of Ibn-Khallikān and Sayūti, entitled "Farjuma Tārīkh-al-Hukmāe wa Tazkirat-al-Mufasssīrīn." It was published at Dehlī in 1848 A. D.

Sub-hani, مولانا سبھانی, Maulana, a poet whose native country was Najaf Ashraf, commonly called Kūfa, from which place he never stirred all the time of his life. He lived at the same period in which Shaikh Faizī and Zahūrī flourished, and wrote nothing but Rubāīs in the Persian language on different subjects of which 12,000 were collected after his death.

Sub-hi, سبھی, a poet who served under Sultān Shujāa the son of Shāh Jahān.

Suchet Singh, سُچت سنگھ, a Sikh chief, who joined the rebels after the murder of Mahārājā Sheir Singh, was attacked by Hira Singh, near Lāhor, his force dispersed and himself killed about the 6th April, 1844. On hearing of the death of this chief, no less than 96 females of his family sacrificed themselves at Lamba.

Sufian Sourī, صفیان ثوری, whose proper name was Abū 'Abdullah, was born at Kūfa in 713 A. D., 95 A. H. He was a master of the highest authority in the Traditions and other Sciences. He died in the time of the Khalīfa Al-Mahdī, about the year 777 A. D., 160 A. H., and is buried at Basra, where he had concealed himself in order to avoid accepting the office of Kāzī.

Suhyli Khurasani, سهیلی خراسانی, whose full name is Amīr Shaikh Ahmad Suhyli, also called Nizām-uddīn Ahmad Shykham, was seal-bearer to Sultān Husain Mirzā of Hirāt. The work called "Anwār Suhyli," was dedicated to him by Husain Wāez. He is the author of a Diwān. His death took place in 1501 A. D., 907 A. H.

Sukman bin-Ortak, سقمان بن ارتک, first king of the princes of the Turkman Ortakites who reigned at Amid and Khaifa. The following is a list of this race:—

	A. D.	A. H.
Sukmān bin-Ortak,	1097	490
Ibrāhīm bin-Sukmān,	1104	498
Rukn-uddīn Dāūd,	1128	522
Fakhr-uddīn Karā Arsalān bin-Dāūd,	1149	544
Nūr-uddīn Muhammad bin-Karā Arsalān,	1166	562
Kutb-uddīn Sukmān bin-Muhammad,	1185	581
Malik-us-Salāh Nāsir-uddīn Mahmūd,	1200	597
Malik-ul-Masaūd bin-Mahmūd,	1221	618
Malik-ul-Kāmil nephew of the celebrated) Salāh-uddīn (Saladin), he took Amid,)	1231	629

Sultan Ahmad Jalayer, سلطان احمد جلیار, *vide* Hasan Buzurg.

Sultan 'Ali Khurasani, سلطان علی خراسانی, author of the Persian work on Medicine called "Dastūr-ul-Ilāj," which he wrote in 1334 A. D., 734 A. H., and dedicated to Sultān Abū Saīd Bahādūr Khān.

Sultan 'Ali Mashhadi, سلطان علی مشهدی, a native of Mashhad. He was not so much distinguished as a poet as he was as a calligrapher. He was in calligraphy, a pupil of Maulānā Azhar, who was a pupil of Jafar, and Jafar was a pupil of Maulānā Mīr 'Alī the inventor of the Naakhtalk. Maulānā Sultān 'Alī lived at the court of Mirzā Bāikara and found a patron in Amīr 'Alīsheir. He was upwards of 63 years of age in 1550 A. D., 957 A. H.

Sultana Begam, سلطانہ بیگم, a daughter of the emperor Bābar Shāh.

Sultana Begam, سلطانہ بیگم, a daughter of Mirzā Handāī the brother of the emperor Humāyūn. She was married to Shāh Kūfī Mahrum. Her sister named Ruqia Sultāna was married to the emperor Akbar.

Sultana Razia, سلطانہ رضیہ, daughter of Shams-uddīn Altīmāh king of Dehlī. She was raised to the throne after the deposition of her brother Rukn-uddīn Firōz in November, 1236 A. D. She was deposed in November, 1239 A. D., and confined in the fort of Bitahnda, from which place she made her escape and contrived to raise an army with which she marched towards Dehlī; but was defeated and put to death by her brother Bahrām Shāh, who ascended the throne. The reign of Sultāna Razia lasted 2 lunar years 6 months and 6 days. Her tomb is still to be seen in old Dehlī.

Sultana Rukia or Ruqia, سلطانہ رقیہ, the daughter of Mirzā Handāī the son of the emperor Bābar, was the

first or chief wife of the emperor Akbar, by whom he had no children. Consequently when Shāh Jahān was born to Jahāngīr, his grandfather Akbar made him over to her to be brought up by her. She was also the patroness of Nūr Jahān; and died at Agra in January, 1626 A. D., Jumādā I, 1035 A. H., aged 84 lunar years.

Sultan Ahmad bin-Masa'ud, سلطان احمد, author of the Arabic work called "Asmāi-ul-Rijāl."

Sultan Ahmad Mirza, سلطان احمد مرزا, Ahmad Mirzā (Sultān).

Sultan Husain Mirza, سلطان حسین مرزا, surnamed

Abū'l Ghāzī Bahādūr, was the son of Mirzā Mansūr, the son of Mirzā Bāikara, the son of Mirzā 'Umar Shaikh, the son of Amīr Taimūr. After the death of Sultān Abū Saīd Mirzā, he contrived to make himself master of Khurāsān, and ascended the throne at Hirāt on the 24th of March, 1469 A. D., 10th Ramāzan, 873 A. H. The great victories which this prince gained over the numerous competitors for the throne, as well as over the Uzbaks, obtained him the title of Ghāzī, or victorious. The court of this prince boasted of many eminent men. The celebrated historian Khandamīr was his subject, and Amīr 'Alīsheir his wazīr. He reigned in Khurāsān 38 lunar years and 4 months, and died according to the "Tabkāt Akbari," on the 10th of May, 1506 A. D., corresponding with the 16th Zil-hijja, 911 A. H. aged 70 years, and was buried at Hirāt. He was succeeded by his two sons Badi'uzzamān Mirzā and Muzaffar Husain Mirzā, who reigned conjointly for some time over Khurāsān. The former in the year 1507 A. D., 913 A. H., was driven from his dominions by Shāhī Beg Khān Uzbek; and his brother, who usurped the throne and reigned a short time at Hirāt, afterwards shared the same fate. Sultān Husain Mirzā is the author of the work called "Majālis-ul-Ishk," a very entertaining novel, containing a variety of stories, principally on the subject of love. He had a turn for poetry, and composed a Diwān in Turkī. His poetical name was Husainī.

Sultan Husain Safwi, سلطان حسین صفوی, *vide* Shāh Husain Safwī.

Sultan Ibrahim, سلطان ابراهیم, *vide* Ibrāhīm (Sultān).

Sultan Khusro, سلطان خسرو, *vide* Khusro (Sultān).

Sultan Mahmud, سلطان محمود, *vide* Mahmūd (Sultān) of Ghazni.

Sultan Mahmud Mirza, سلطان محمود مرزا, the son of Sultān Abū Saīd Mirzā who was sovereign of the greater part of Mawar-un-nahr and Badakhshān. His takhallus or poetical name was "Zillī."

Sultan Mirza, سلطان مرزا, *vide* Muhammad Sultān Mirzā.

Sultan Muhammad Saljuki, بن جلال الدین ملکشاہ, سلطان محمد, the son of Sultān Jalāl-uddīn Malikshāh.

He succeeded his brother Barkayārak in December, 1104 A. D., 498 A. H., and after a reign of about 13 years died in 1118 A. D., 511 A. H., *vide* Muhammad (Sultān).

Sultan Muhammad, سلطان محمد بن مرزا بایسنغر, the son of Mirzā Bāisanghar the son of Mirzā Shāhrukh, the son of Amīr Taimūr. He was defeated in a battle against his brother Bābar Sultān, taken prisoner and put to death in January, 1452 A. D., Zil-hijja, 855 A. H.

Sultan Murad, سلطان مراد, *vide* Murad Mirzá.

Sultan Muhammad, سلطان محمد بن عالمگیر, the eldest son of the emperor 'Alamgir. He died 30 years before his father, on the 5th December, 1676 A. D., 8th Shawwāl, 1087 A. H., in the fort of Gwáliar where he was confined by his father, and was buried near the mausoleum of Kṣṭb-uddīn called Kṣṭb Sháh, at Dehlí.

Sultan Sakhi Sarwar, سلطان ساقی سرور, a Muhammadan saint. His shrine is situated at the mouth of the Sieri Pass leading in the direction of Kándahar, and is built at the "Dámanpahár." Though not much revered in the Darájat, it is said that from 180,000 to 200,000 pilgrims both Musalmáns and Hindús from the Panjab and Sindh, visit it annually. In February, March and April disciples assemble in large numbers, and the fair is over in April.

Sultan Shah, سلطان شاه, son of Alp Arsalán, Sultán of Khwárizm. Some time after his father's death, which took place in 1162 A. D., 557 A. H., he was defeated in several battles by his elder brother Alá-uddīn Takash, and obliged to fly to the forests where he died from hunger and distress, about the year 1193 A. D., Ramaẓán, 589 A. H.

Sultan Shahzada, سلطان شهزاده, an eunuch of Fatha Sháh king of Bengal whom he murdered, and ascended the throne 1491 A. D., 896 A. H. He reigned only a few months and was assassinated the same year by Malik Andíl who succeeded him and took the title of Fíróz Sháh Púrbi.

Sultan Parwez, سلطان پروی, *vide* Parwez Sultán.

Sultan Shujaa', سلطان شجاع بن شاهجهان, second son of the emperor Sháh Jahán, was born at Ajmeir on Sunday the 12th of May, 1616 A. D., 4th Jumáda I, 1025 A. H., and married to the daughter of Mirzá Rustam Safwi brother of Muzaffar Husain Mirzá of the royal house of Persia. He was appointed governor of Bengal by his father, which country he governed with justice and clemency till the accession of his brother the emperor 'Alamgir and the defeat of Dará Shikóh in 1658, when he marched with a powerful army towards Dehlí. He was defeated by 'Alamgir on the 5th January, 1659 A. D., 19th Rabí' II, 1069 A. H. at a place called Khajúa, about thirty miles west of Allahábád, and pursued by Mir Jumla and Sultán Muhammad the eldest son of 'Alamgir to Bengal, from which place he was obliged to seek refuge in Arakan where, after two years, 1660 A. D., 1071 A. H., he was put in a boat with all his family and sunk in the river by order of the rájá of that country.

Sultan-ul-Nisa Begam, سلطان النسا, eldest daughter of the emperor Jahángir and sister of Sultán Khusro. Her mother was the daughter of Rájá Bhagwán Dás, and she was born in the year 1586 A. D., 994 A. H. After the death of her brother Sultán Khusrau, she erected a tomb for herself close to her brother Sultán Khusrau's grave at Allahábád, but died at Agrab and lies buried there in the mausoleum of the emperor Akbar.

Sultan-us-Salatin Purbi, سلطان السلاطين, was elevated to the throne of Bengal on the death of his father Ghayás-uddīn Púrbi 1373 A. D., 775 A. H. This prince was benevolent, merciful and brave. He died after a reign of ten years 1383 A. D., 785 A. H., and was succeeded by his son Shams-uddīn II Púrbi.

Sultan Walad, سلطان ولد, son of the celebrated Maulwí Rúmí. He is the author of a beautiful poem on the Súfí

doctrines, &c., written in imitation of the Masnawí of his father 1291 A. D., 690 A. H., and also of a Díwán, and another work called "Walad-náma" containing an account of his father and grandfather.

Sulaiman, سليمان, a Khalíf of the house of Umayya, and son of 'Abdulmalik. He succeeded his brother Walíd I in Syria 714 A. D., 96 A. H., and died after a reign of three years 717 A. D., 99 A. H.

Sulaiman, سليمان, the son of Báyezíd I, (Bajazet) was proclaimed emperor of the Turks in 1402 A. D., 805 A. H., at the time when his father was taken captive by Amír Taimúr. He displayed great valour, but his glory was tarnished by his excessive love of pleasure. He was dethroned and murdered in 1410 A. D. by his brother Músa, who in his turn was defeated and assassinated by another brother Muhammad I who ascended the throne in 1413 A. D. This Sulaimán is not reckoned among the Turkish Sultáns.

Sulaiman I, Sultan, سلطان سليمان, surnamed the Magnificent, was the son of Salím I, whom he succeeded as emperor of the Turks in September, 1520 A. D., Shawwāl, 926 A. H. His reign was splendid. He defeated the Mamlúks in Egypt, and made peace with Sháh Ismá'il I Safwí king of Persia, after which he carried his arms against Europe and took Belgrade. In 1522 he attacked Rhodes and took it, and then invaded Hungary and defeated the Hungarians at Mohatz in 1526. The conquest of Buda was followed by the siege of Vienna, but after twenty unsuccessful assaults, he retreated with the loss of 80,000 men. In 1534 he made war against Sháh Tahmásp Safwí, and invaded Tauris and Persia, but suffered a defeat, and was disappointed in his attack on Malta. He died on the 4th September, 1566 A. D., Safar, 974 A. H., having lived 76 solar years and reigned 46. He was a prince more just and true to his word than any other of his predecessors, but a great terror to all Christians. His son Sultán Salím II succeeded him.

Sulaiman II, Sultan, سلطان سليمان, emperor of Turkey who succeeded his brother Muhammad IV in 1687 A. D., 1098 A. H., was a very indolent prince. He died in the year 1691 A. D., 1102 A. H., and was succeeded by his brother Ahmad II.

Sulaiman bin-Ahmad Tahrani, بن احمد طهراني, author of the "Muajjam Kabír," "Muajjam Ausat," "Muajjam Saghír," "Daláel-ul-Nabúat," and many other works. He died in 971 A. D., 360 A. H.

Sulaiman bin-Ahmad, سليمان بن احمد, author of the book called "Umdat," a Turkish work on Navigation in the Indian Seas written in the year 1611 A. D., 917 A. H., and five others of the same description, called the "Fawáed," the "Hawia," the "Tuhfat-ul-Fahúl," the "Minháj," and the "Kiládat-ul-Shamús."

Sulaiman bin-Kutlamish, سليمان بن قتلмыш, by the aid of Maliksháh Saljúki who took his father prisoner, became the first king of the Saljúk dynasty of Rúm or Anatolia whose capital was Iconium. He began his reign in 1077 A. D., 470 A. H., reigned eight years, and destroyed himself through fear of Takash or Turtash the son of Alp Arsalán. After him there was an interregnum of seven years from 1085 to 1092 A. D., when his son Daúd ascended the throne.

THESE ARE THE NAMES OF THE THIRTEEN SONS OF SULAIMAN.

1. Sulaiman the first son of Sulaiman, who was a very wise man, and he was the first of the Sulaiman family to be a king. He was killed in 1169 A. D.
2. Sulaiman the second son of Sulaiman, who was a very wise man, and he was the second of the Sulaiman family to be a king. He was killed in 1169 A. D.
3. Sulaiman the third son of Sulaiman, who was a very wise man, and he was the third of the Sulaiman family to be a king. He was killed in 1169 A. D.
4. Sulaiman the fourth son of Sulaiman, who was a very wise man, and he was the fourth of the Sulaiman family to be a king. He was killed in 1169 A. D.
5. Sulaiman the fifth son of Sulaiman, who was a very wise man, and he was the fifth of the Sulaiman family to be a king. He was killed in 1169 A. D.
6. Sulaiman the sixth son of Sulaiman, who was a very wise man, and he was the sixth of the Sulaiman family to be a king. He was killed in 1169 A. D.
7. Sulaiman the seventh son of Sulaiman, who was a very wise man, and he was the seventh of the Sulaiman family to be a king. He was killed in 1169 A. D.
8. Sulaiman the eighth son of Sulaiman, who was a very wise man, and he was the eighth of the Sulaiman family to be a king. He was killed in 1169 A. D.
9. Sulaiman the ninth son of Sulaiman, who was a very wise man, and he was the ninth of the Sulaiman family to be a king. He was killed in 1169 A. D.
10. Sulaiman the tenth son of Sulaiman, who was a very wise man, and he was the tenth of the Sulaiman family to be a king. He was killed in 1169 A. D.
11. Sulaiman the eleventh son of Sulaiman, who was a very wise man, and he was the eleventh of the Sulaiman family to be a king. He was killed in 1169 A. D.
12. Sulaiman the twelfth son of Sulaiman, who was a very wise man, and he was the twelfth of the Sulaiman family to be a king. He was killed in 1169 A. D.
13. Sulaiman the thirteenth son of Sulaiman, who was a very wise man, and he was the thirteenth of the Sulaiman family to be a king. He was killed in 1169 A. D.

Sulaiman Kadr, Mirza سلیمان کدر, the son of Mirza Kadr, who was a very wise man, and he was the first of the Sulaiman family to be a king. He was killed in 1169 A. D.

Sulaiman Kadr, Mirza سلیمان کدر, the son of Mirza Kadr, who was a very wise man, and he was the first of the Sulaiman family to be a king. He was killed in 1169 A. D.

Sulaiman Bama سلیمان باما, the son of Mirza Bama, who was a very wise man, and he was the first of the Sulaiman family to be a king. He was killed in 1169 A. D.

Sulaiman Kirand سلیمان کیراند, was made governor of Bengal after the deposition of Bahadur Shah Afghan in 1649 A. D., 956 A. H., but threw off his allegiance from the throne of Delhi after the death of Shah Shuja King of Delhi 1654 A. D., 961 A. H. During his rule he subdued the province of Orissa, and notwithstanding he was virtually independent, he used frequently to send valuable presents to the emperor Akbar. He reigned for a period of 26 lunar years, and died in 1672 A. D., 981 A. H.

His eldest son Báyazid Khán succeeded him, but was murdered after one month, and Dáúd Khán his younger brother ascended the throne with the title of Dáúd Sháh.

Sulaiman Shah سلیمان شاه, the son of Muhammad Maliksháh the Saljúkide. He was much addicted to pleasure and wine, and resigned his crown to Arsalán Sháh the son of Tughral II. He was killed in 1169 A. D.

Sulaiman Shikoh سلیمان شکوہ, the eldest son of the prince Dárá Shikóh the son of the emperor Sháh Jahán. He was born on the 5th April, 1636 A. D., 26th Ramazán, 1044 A. H. After the defeat and assassination of his father in 1659 A. D., 1069 A. H., he was seized and brought to Dehli by the officers of 'Alamgr from Sirhind where he had taken refuge, and imprisoned by that emperor, along with his brother Sipehr Shikóh in the fort of Gwalior where they both died in a short time, and was buried in the fort of Gwalior. Sulaimán had also his house built at Agra close to his father's house.

Sulaiman Shah سلیمان شاه, king of Persia, *vide* Sháh Sulaimán.

Sulaiman Shikoh, Mirza مرزا سلیمان شکوہ, the son of the emperor Sháh 'Alam and brother of Akbar Sháh II king of Dehli. He died on the 24th February, 1838 A. D., 29th Zil-Ka'da, 1253 A. H. at Agra, and was buried in the mausoleum of the emperor Akbar the Great at Sikandara in Agra. His tomb is of white marble and has a Persian inscription, mentioning his name and the year of his death. He has left a *Diwán* in Urdú.

Sanna سنه, this word is used generally to signify all the traditions, both of the sayings and doings of the Prophet, and the term *Hadis* is employed in the same comprehensive sense. The distinction between the *Hadis* (sayings) and the *Sunan* (doings), is not attended to by doctors of the Muslim law: both are generally authoritative.

Sunni سني. Those Musalmáns, who assume to themselves the appellation of orthodox, and uphold the succession of the Khalifas Abú Bakr, Umar, and Usmán, and deny the right of supremacy, either spiritual and temporal to the posterity of 'Alí, are called Sunnis. They are divided into an infinity of sects, but of these there are only four principal ones, which are called after their founders. *Vide* Imám, and Shia.

Sunkar or Sankar سنقر, son of Maudúd, one of the Anbaks of Fars, who is better known by his title of Anbák Muzaffar-uddin, was the great-grandson of Salghar, the founder of this dynasty. He succeeded Buzaba the last governor of Fars of this family, and threw off all dependence upon the Saljúki Sultáns about the year 1148 A. D., 543 A. H. He made his residence the city of Shiráz, which afterwards became the capital of his family. He died 1161 A. D., 556 A. H., and was succeeded by his brother.

Muzaffar-uddin Zangi, who after a peaceful reign of 14 years, left the government to his son Takla in 1176 A. D., 571 A. H.

Takla, who acquired fame by employing, as his *wazir*, the victorious Khwája Amin-uddin of Gázarin, reigned 20 years, and at his death, which happened 1195 A. D., 591 A. H., the government of Fars fell to his brother.

Atábak Sad bin-Zangi, who made a successful attack upon Isfahán. The memory of Atábak Sad is to this day held in great respect at Shiráz. He surrounded that city by a wall, and built the Jáma Masjid or chief mosque, which still remains a monument of his piety and munificence. He reigned more than 30 lunar

years, and died about the year 1226 A. D., 623 A. H. He was succeeded by his son.

Atábak Abú Bakr also called Abú Nasr, a son every way worthy of his father. He gave an extraordinary proof of his foresight in his early conciliation of Changeiz Khán, to whom he sent a mission, and some valuable presents. The conqueror received the advance with favour, conferred the Turkish title of Kutlak Khán upon him; and the province of Fars through the wisdom of its prince, was exempted from that destruction which fell on all those in its vicinity. In his time lived the celebrated Sadí of Shíráz who wrote the Gulistán in his name. Abú Bakr died at Shíráz in 1260 A. D., 5th Jumáda II, 658 A. H., after a long and prosperous reign of 34 years, and left his government to his son. Daulat Sháh says he died in 667 A. H.

Atábak Sad II, who, at the time of his father's death, was with the army of Halákú Khán the grandson of Changeiz Khán, hastened to take possession of his inheritance, but was seized by an illness, which terminated his existence before he could reach his capital. His infant son

Atábak Muhammad was placed upon the masnad; and the rule devolved upon the child's mother Khátún Turkán: but her authority received a great shock in the death of her son, who two years and a half after his advancement, fell from the terrace of his palace, and was killed on the spot, 1262 A. D., 660 A. H. After his death

Muhammad Sháh, a chief of the family of Salghar was elevated to the dignity of Atábak, but Khátún Turkán, after eight months being displeased with his conduct, seized him and sent him prisoner to Halákú Khán: while she elevated his brother Saljúk Sháh to the government.

Saljúk Sháh, with a view of confirming his power, married Khátún Turkán; but afterwards in a fit of intoxication, ordered one of his slaves to strike off her head. Some officers of the emperor Halákú Khán, who were present, expressed their feelings at this horrid act and were instantly put to death. When Halákú heard of these proceedings, he immediately ordered the execution of his brother Muhammad; and Saljúk, dreading the vengeance of the emperor, fled to Kázarún: but was seized and put to death, 1263 A. D., 661 A. H.

Ysh, the daughter of Atábak Sad who reigned one year, got married to Mangú Taimúr the son of Halákú, which put an end to this family, which lasted 120 lunar years.

Supkaran or **Subhkaran Bundeila**, **سپهرن بوندیلا**, a Rájput, who was an Amír of 2500 in the service of the emperor 'Alamgir. He died at Bahádurgarh in the Dakhin about the year 1678 A. D., 1089 A. H., and was much lamented by all who knew him. Many of his women buried themselves upon the funeral pile with his corpse. He was a soldier unequalled, had in repeated battles won the prize of valour, and was in general successful. After his death his son Dalpat Ráo was exalted to the rank of 500 by the emperor.

Surur, **سرور**, poetical name of Mirzá Rajab 'Alí Beg of Lakhnau. He is the author of a Diwán and several other works and of a beautiful story in Urdú called "Fisána Ajáeb" which he completed in the first year of the reign of Nasir-uddín Haidar, 1828 A. D., 1244 A. H.

Surur, **سرور**, poetical name of Lachhmí Rám.

Sururi, **سروری**, poetical title of Háji Muhammad, a poet who died in 1561 A. D., 969 A. H. He was the son of a shoemaker, and had so excellent a memory, that he knew

more than 30,000 verses by heart. He composed a dictionary called "Mujma-ul-Furs," and a book in which he explains the difficult words of Nizámí and other poets. *Vide* Muhammad Kásim son of Surúrí. He also wrote a Commentary in the Turkish language on the Diwán of Hafiz.

Sururi, **سروری**, poetical appellation of Razí-uddín a brother of Maftún. He is the author of several Persian poems, besides which he has composed from 10 to 12 thousand Urdú verses. He was alive in 1796 A. D. 1211 A. H.

Suryya Jah, **سُریا جاہ**, *vide* Amjad 'Alí Sháh, king of Audh.

Swami Bhopat Rae Begam, **سوامی بہوپت رای بیگم**, a Khatrí who resided at Patan near Jammú in the Panjáb. He translated, from the Sanskrit into Persian the Prabodh Chand (Chandrodaya) Nátak a very curious work on Theosophy, and dedicated it as well as several other treatises on Súfyism to Naráyan Chand.

T.

Taban, **تابان**, the poetical name of Mir 'Abdul Hai of Dehlí, a youth whose extraordinary beauty was the theme of contemporary poets, and of whose personal charms, it is related that they were the envy of the other sex, and the admiration of all who beheld him. He was slain at an early age in consequence of having himself formed a very unbecoming attachment. His odes are in high estimation for delicacy and elegance of sentiment, and even the poet Souda was among the number of his admirers. *Gilchrist's Hindústání Grammar*. He lived in the time of the emperor Muhammad Sháh.

Tabari, **طبري**, a celebrated historian of Tabaristán, and author of the "Tárikh Tabarí." He was a famous Imám of Baghdád, and the Livy of the Arabians. He finished his General History in 914 A. D., 302 A. H. At the request of his friends, he reduced his work of 30,000 sheets to a more reasonable size. He died 922 A. D., 310 A. H. *Vide* Abú Jafar-at-Tabarí, and Abú 'Alí the wazir of Mansúr.

Taba Taba, **طبا طبا**, a poet whose proper name was Mir Rafi-uddín Husain, a Sayyad, who being of the Tabátábá tribe, used it as his poetical name. He was living in 1601 A. D., 1010 A. H.

Tabiat, **طبیعت**, poetical name of Shaikh Saif-uddín Muhammad, a poet who lived in 1742 A. D., 1155 A. H.

Tadbir, **تدبیر**, poetical title of Prince Sikandar Kadr.

Tadrawi or **Tazrawi Ab-hari**, **تدروی**, a nephew of Nargisí. He came from Rome to India, died there 1567 A. D., 975 A. H., and was buried at Agrah. He is the author of a memoir or Masnawí called "Risála Hasan-o-Yúsaf Muhammad Khán."

Tafta, **تفتہ**, poetical name of Munshí Hargopál of Sikan-darábád, by caste a Káyeth. He is the author of a Persian Diwán which he completed and published in the Lithographic Press at Agrah in 1851 A. D., 1267 A. H.,

Tahir-al-Azaz **din Allah**, ظاهر ال لاغز دين الله, son of Hákim Abú Mansúr, succeeded his father 1020 A. D. on the throne of Egypt. He reigned 15 years, and left his crown to a son under seven years of age, named Al-Mustanasar Billáh. Tahir died in 1036 A. D., 427 A. H.

Tahmasp I, Shah Safwi, شاه طهماسب صفوي, king of Persia, was born on Wednesday the 22nd of February, 1514 A. D., 26th Zilhijja, 919 A. H., and succeeded his father Sháh Ismá'il I to the throne of Persia, on the 24th May, 1524 A. D., 19th Rajab, 930 A. H., when he was ten years of age. The reign of this prince owes much of its celebrity to the truly royal and hospital reception he gave to the emperor Humáyún 1543 A. D., when that monarch was forced to fly from India, and to take shelter in his dominions. All the means of the kingdom were called forth to do honour to the royal guest: and they were as liberally furnished to replace him upon his throne. Sháh Tahmasp died at the age of 64 after a reign of more than 53 lunar years, on Tuesday the 15th of May, 1576 A. D., 15th Šafar, 984 A. H. His fourth son Ismá'il Mirzá succeeded him. According to his own request he was buried at Mashhad.

Tahmasp II, Shah, Safwi, شاه طهماسب صفوي, king of Persia was the son of Sultán Husain. He assumed the title of king of Persia after the confinement of his father by Mahmúd the Afghán chief, and struggled a few years with his fate; but a weak, effeminate, and debauched youth was unsuited for such times: and he only merits a place in history, as his name furnished a pretext for the celebrated Nádir Kulí Khán to lay the foundations of his great power. He was confined at Sabzwár in Khurásán, and put to death by Razá Kulí Khán, the son of Nádir Sháh who was then absent in his expedition to India in 1739 A. D., 1151 A. H.

Tahmasp Kulí, Mirza, مرزا طهماسب قلی, a Turk, and an excellent poet, who flourished in the time of the emperor Sháh Jahán, and wrote a beautiful chronogram consisting of nineteen verses in Persian on the marriage of the emperor's eldest son Dará Shikóh, each hemistich of which gives the year 1633 A. D., of the Hijra, 1043 A. H.

Tahmurs, طهمورث, commonly called Deoband or the Magician binder, a title which he derived from the success with which he warred against the enemies of his family. He succeeded his father Hoshang, and was the third king of Persia of the first or Pishadian dynasty. He governed Persia 30 years, and was succeeded by his nephew, the famous Jamshed.

Tahsin, تحسین, poetical name of Mír Muhammad 'Atá Husain Khán of Lakhnau who lived in the court of Nawáb Mansúr 'Alí Khán, Safdar Jang, and had the title of Murassá Rakam. His father Mír Muhammad Bákir whose poetical name was Shauk, was also a learned man and a poet. Tahsin is the author of the works called "Zawábit Angreizi" "Tawárikh Kásimí," "Insháe Tahsin," and of the "Nautarz Murrassa," an Urdú version of the Four Darweishes, which he wrote in the commencement of the reign of Nawáb 'Asaf-uddaula about the year 1775 A. D. Vide Atá Husain Khán.

Tahsin 'Alí Khan, تحسین علي خان خواجه سرا, an eunuch of Nawáb 'Asaf-uddaula of Lakhnau. He died in the time of Nawáb Saádat 'Alí Khán in August, 1813 A. D., Shabán, 1228 A. H.

Taimur, تیمور, vide Amír Taimúr.

Taimur Shah, تیمور شاه, the eldest son of Ahmad Sháh Abdálí, succeeded his father to the throne of Kábul and Kandahár in 1772 A. D., 1186 A. H., after murdering Sháh Walí Khán his father's wazír, who intended to crown his son-in-law prince Sulaimán a younger brother of Taimúr. He reigned 20 years over Kábul, Kandahár and Khurasán and died 17th May, 1793 A. D., 7th Shawwál, 1207 A. H., aged 47 years. He left several sons, viz., Humayún Sháh, Zamán Sháh, Mahmúd Sháh, Sháh Shujáa, Fíroz Sháh, Abbás and Ayyúb. On Taimúr's death, a powerful faction headed by his favourite wife, and supported by Páinda Khán entitled Sarfaráz Khán, the head of the Barakzai family, placed Sháh Zamán upon the throne, at Kábul; Humayún the elder brother, proclaimed himself king of Kandahár, and Mahmúd became the ruler of Hirát.

Taimur Sultan, تیمور سلطان, the successor of Shaibání Khán the chief of the Uzbaks, after whose death in 1510 A. D., 916 A. H., he took possession of Samarkand, and Jání Beg Khán and 'Abdullah Khán divided Bukhárá between themselves.

Tajallí, تجلی, poetical title of 'Alí Razá, an encomiast of 'Aká Husain Khwánsári. He is the author of a poem called "Maráj-ul-Khayál. He died in 1677 A. D., 1088 A. H.

Tajara Begam, تاجارا بیگم, the mother of Wájid 'Alí the ex-king of Lakhnau, who proceeded to England after the annexation of Andh to the British possessions and died in France in 1857 A. D. Vide Jawad 'Alí.

Taji, تاجی, poetical appellation of Mír Muhammad Husain, the native country of whose forefathers was Andján in Persia. He flourished in the time of 'Alamgir, and is the author of a Díwán.

Tajrid, تجرید, a poet who is the author of a Díwán.

Taj-uddin 'Abdul Wahhab bin-as-Sabki, اشبکی تاج الدین عبدالوہاب بن, author of the "Tabakát-ash-Sháfi'at." There are numerous biographical collections treating of the lives of the principal followers of Sháfi'í besides the one just mentioned which have similar titles, but the most noted is by Táj-uddin. He died in 1369 A. D., 771 A. H.

Taj-uddin Abu Ja'far bin-Sukman, بن سقمان تاج الدین ابو جعفر, an author who died 1118 A. D., 512 A. H.

Taj-uddin Abu'l Fazl, تاج الدین ابو الفضل بن ظاهر, son of Táhir, ruler of Sístán also called Nímroáz which country he received from Sultán Sanjar Saljúkí sometime about the year 1150 A. D., 545 A. H. The following is a list of his descendants who reigned in Sístán till the invasion of Changeiz Khán.

1. Táj-uddin 'Abú Jafar.
2. Shams-uddin Muhammad son of Táj-uddin, who along with his sister was slain by his own subjects.
3. Táj-uddin Harb son of 'Izzul Mulk who is said to have reigned 60 years.
4. Bahrám Sháh son of Táj-uddin in whose time lived Abú Nasr Faráhi the author of the "Nisáb-us-Subián."
5. Nasrat-uddin son of Bahrám, who was killed in battle against his brother Rukn-uddin.
6. Rukn-uddin son of Bahrám, who was slain at the time of the invasion of Changeiz Khán.

7. Shaháb-uddin Muhammad son of Táj-uddin slain in battle.
8. Táj-uddin who defended himself for two years in the fort of Sístán which was at last taken and every soul put to the sword by the troops of Changeiz Khán.

Taj-uddin Elduz, تاج الدين يلدوز, king of Ghazni.

It is related that Shaháb-uddin Muhammad Ghóri who had no children excepting a daughter, took pleasure in educating Turkish slaves, whom he afterwards adopted. Four of these slaves, besides Kutb-uddin Eaiyak, became great princes, of whom Táj-uddin Eldúz was one. On the death of Shaháb-uddin, in 1206 A. D., 602 A. H., the Turkí officers espoused the cause of his nephew prince Mahmúd, the son of Ghayás-uddin Ghóri; but Mahmúd being unambitious, and naturally indolent, remained satisfied with the throne of his ancestors at Ghór, and proclaimed Eldúz king of Ghazni, content to receive homage from that chief. Eldúz had several battles with Kutb-uddin Eaiyak king of Dehlí, and some time after his death, he recruited his army and marched to India with a view to conquer that country, but was defeated near Dehlí by Shams-uddin Altimsh in 1215 A. D., 611 A. H., and being taken prisoner, was imprisoned in Badáon, where, according to some accounts, he died a natural death, but according to others, he was poisoned. The whole length of his reign was nine years. A list of the Sultáns of the Slave Dynasty of Ghór, who reigned in India, is given under Kutb-uddin Eaiyak.

Taj-uddin Gazruni, تاج الدين غازرني, author of the "Bahr-i-Saádat" the Sea of Felicity, a Persian work containing Essays on the goodness of God, the Creation of the world, on Virtue and the necessity of observing the moral duties, proved by various quotations from the Qurán.

Taj-uddin Sangreiza, تاج الدين سنكريز, a Persian poet who lived in the time of Ghayás-uddin Balban king of Dehlí, about the year 1274 A. D., 670 A. H.

Taj-uddin 'Umar bin-'Ali, عمر بن علي فقهی, surnamed Fiqahí, an Arabian author who died in the year 1331 A. D., 731 A. H.

Taj-ul-Mulk, تاج الملك, whose original name was Malik Tájú, was appointed wazir by Khizir Khán king of Dehlí in the first year of his reign 1414 A. D., 817 A. H., with the above title. He died on the 13th January, 1421 A. D., 8th Muharram, 824 A. H., and his eldest son Sikandar succeeded him in the office of wizárat under the title of Malik-ush-Shark.

Takash or Turtash, تكش, which see.

Takash or Taksh, تكش, surnamed 'Alá-uddin Sultán of Khwárizm, the son of Alp Arsalan the son of Atsiz a descendant of the prince of that country, who had been cupbearer to the celebrated Sultán Sanjar king of Persia. He defeated and slew Tughrál III Saljúki in a battle 1194 A. D., 590 A. H. At his death which happened 4th July, 1200 A. D., 19th Ramazán, 596 A. H., he left his kingdom to his son Sultán Muhammad surnamed Kutb-uddin, whose reign was at its commencement, splendid and successful: but his fortune fell before that great destroyer of the human race, Changeiz Khán: by whom he was defeated, his countries pillaged and almost all his family made prisoners. He died of a broken heart 1220 A. D., 617 A. H. His son Jalál-uddin, who was the last of this dynasty of kings, long bore up against the torrent that had overwhelmed his father: but was at last subdued. He was slain 1230 A. D.

Takhat or Takht Singh, تخت سيكه, Rájá of Jodhpúr

Márwár, who was raised to the gaddí after the death of his father Rájá Mán Singh in November, 1843 A. D. He died on the 12th February, 1873 A. D., and was succeeded by his eldest son Jaswant Singh to whom he had resigned the reins of government some months before his death.

Takla, تكله, a king of Fárs, *vide* Sunkar.

Takoji Holkar, تڪجي هولڪر, the nephew of Malhár

Ráo Hólkar I, was elected and placed on the masnad of Indour by Ahlia Báí the widow of Khande Ráo son of Malhár Ráo in 1767 A. D. on the death of her son Malli Ráo. He reigned 30 years and died on the 15th August, 1797 A. D., leaving two legitimate sons Kashi Ráo and Malhár Ráo; and two illegitimate sons Ythoji and Jaswant Ráo. After the death of Takóji, his eldest son Káshí Ráo succeeded him; but the country was usurped by Daulat Ráo Scindhia for some time and afterwards made over to Jaswant Ráo.

Takoji Holkar, تڪجي هولڪر, rájá of Indour, was raised to the gaddí in 1844 A. D., and was living in 1857.

Tala', طالع, the poetical name of Mirzá Nizám-uddin brother to Mirzá Kutb-uddin Mácl. He was an excellent poet and flourished in the time of the emperor 'Alamgir, and was living about the year 1696 A. D., 1108 A. H.

Talaiha ibn-Khawailid, طلحه ابن خويلد, one of the false prophets who pretended to prophecy like Muhammad, and lied against God, saying, that inspiration came down to him from heaven. He was received into favour by the Saracens 638 A. D., 17 A. H., by saving the life of Sarjabil ibn-Hasani in a battle against the Greeks, and was subsequently employed by the Khalif 'Umar in his wars against the Persians.

Talash, تالاش, the poetical name of Shaháb-uddin Ahmad, which see.

Taleiha ibn-Khawailid, طلحه, a false prophet.

About the 12th year of the Hijra, several persons, perceiving the success and prosperity of Muhammad and his followers, set up also for prophets in hope of meeting the like good fortune, and making themselves eminent in the world. Such were Osad-al-Abbasi and Taleiha, with several others whose attempts however quickly came to nothing. *Vide* Talaiha.

Talha, طلحه بن طاهر, the son of Táhir the general of the Khalif al-Mámún. He succeeded his father in the government of Khurásán in 822 A. D., 213 A. H., and after a reign of 6 years died a natural death in 828 A. D. His son 'Alí was killed the same year in a battle against the rebels at Naishapúr.

Talha ibn-'Obeidullah, طلحه بن عبيدالله

He, together with Zubeir and 'Ayesha the widow of Muhammad, were 'Alí's irreconcilable and implacable enemies. The Kúfans, Egyptians and the greatest part of the Arabians were for 'Alí. A part of the Basorians favoured Talha but the rest supported Zubeir. He was killed with Zubeir in a battle against 'Alí at Basra with an arrow by Marwán the then Secretary of 'Alí 656 A. D., 36 A. H.

Talib 'Amuli, طالب آملی, a celebrated poet of 'Amal in Persia, who came to India in the reign of the emperor Akbar, and lived till the time of the emperor Jahángir,

and was honoured by that monarch with the title of "Malik-ush-Shu'arā" or the king of poets 1619 A. D., 1028 A. H. He died in the year 1625 A. D., 1035 A. H., aged nearly 100 years, in Kashmir, and left a Diwān of 14,000 verses.

Talib Jajurmi, طالب جاجرمی, author of a poem called "Manázira Góli-o-Chougán," Dispute between the Bat and the Ball, which he dedicated to Sultán 'Abdulláh, the son of Sultán Ibráhím, the son of Sháhrukh. He died in 1450 A. D., 854 A. H., and is buried close to the tomb of Khwāja Háfiz at Shíráz.

Talib Kalim, طالب کلیم, vide Abú Tálíb Kalím.

Talmasani, تلمسانی, a poet.

Tamanna, تمنّا, author of a small Diwān in Urdú.

Tamas, تامس, vide George Thomas.

Tamerlane or **Timarlang**, تيمورلنگ, vide Amír Taimúr.

Tana Shah, تاناشاه, vide Abú'l Hasan Kṛṭbsháh.

Tanha, تنها, poetical title of 'Abdul Latif Khán, who is the author of a Diwān.

Tanha, تنها, poetical name of Muhammad 'Alí.

Tanuki, طانوقي, surname of Abú'l 'Alá, one of the most celebrated Arabian poets of the tribe of Tánúk which has produced many clever men.

Tansen, تانسين, a celebrated Hindí musician or singer who flourished in the time of Akbar, and was employed by him. He was originally in the service of a Rájá named Rám Chand, and was sent to court at the special request of the emperor. He died in the 34th year of that monarch's reign 1588 A. D., 996 A. H.

The musicians both vocal and instrumental in India ever since the Musalmán conquests, who have been highly esteemed, and whose names are handed down to posterity with much respect by different authors, are as follow: Gopál, Amír Khusró the poet, Baijú, Bháno, Pandwá, Bakhshú, Lohang, Sultán Husain Sharfi of Jaunpúr, Rájá Mán of Gwáliar founder of the Dhurpad, in whose time also lived the four following, viz., Chárjú, Bhagwán, Dhondhí, and Dálú. Tánsein, Subhán Khán, Súrghayán Khán of Fathapúr, Chánd Khán and his brother Súrāj Khán, Tántarang Khán the son of Tánsein, Madan Ráo, Rámdás and his son Súrdás a blind moral poet and musician, Báz Bahádúr, Munḍia, Mían Pand, Mían Dáúd Mullá Is-hák, Shaikh Khizir, Sheikh Beichú, Hasan Khán Teiní, Súrāt Sein and his brother Lálá Deibí, Mirzá 'Akil, Mían Shórf, Ghulámí, Lál Khán, Nílām Prakásh, and the *Bin* players Fíroz Khán and Naubat Khán.

Tantia Topi, تانتيا توبي, a famous rebel chief of 1857.

He was captured in the jungles of Perone on the 7th, and hanged on the 18th of April, 1859. It is said that before his death he solemnly affirmed that he was the instigator of the Cawnpúr massacre, and that the Náná who had sworn to protect the Europeans was angry with him for his conduct and never saw him afterwards. If true, this confession was made evidently with the view of saving the Náná, when it would no longer injure himself. At his confession Tántia described himself as a Bráhmaṇ of high caste, a native of Púna, which place he had left about 30 years before for Central India, where he became an Artillery soldier (Tópi). He next obtained employment in the Náná's establishment at Bithúr in connection with the Treasury, and was so employed in

1857 when the mutiny broke out. He also said, that he commanded the rebel army of 8,000 men which attacked Colonel Greathead's column on the parade ground at Aghra on the 10th October, 1857. He declared he was aware of the arrival of the column from Dehli before he opened fire on the encampment that morning, and did not suppose he had only the Aghra brigade to deal with, as we imagined. He was deceived, however, after the action had commenced, by seeing a re-enforcement of European redcoats coming up (Greathead's men being dressed in Khákhi) for whose appearance and apparent numbers (for they were reported to be 2,500 men) he could not account, but supposing them to be new arrivals from down-country, he immediately retreated; otherwise he would have held his ground, and not have allowed Col. Greathead to win so easy a victory. Tántia also mentioned that the largest force he ever commanded was at the battle of Betwa, when he had under him 22,000 fighting men, and 130 pieces of ordnance of various calibres.

Tapish, تاپش, the poetical name of Munshí Ghulám Muhammad Khán editor of the Newspaper called "Audh Akhbar." He was living in 1871 A. D.

Taqi Aohadi, تقي اوحدي, a Persian poet who came to India and was living at Aghra in 1614 A. D., 1023 A. H. He is the author of a Diwān.

Taqi, Imam, امام تقي, vide Muhammad Taqí.

Taqi Kashani, تقي كاشاني, vide Taqí-uddin Muhammad Káshání.

Taqi, Mir, مير تقي, a Persian and Urdú poet who is the author of six Diwáns and several other works. He was a native of Aghra and died at Lakhnau in 1810 A. D., 1225 A. H. His father's name was Muhammad Muttaqí. His poetical name is Mir, which see.

Taqi-uddin Muhammad bin-Ahmad bin-'Alí

تقي الدين محمد بن احمد بن علي, Hasani Fasi, author of the work called "Shafa-ul-Gharám." He died 1428 A. D., 832 A. H.

Taqi-uddin Muhammad Kashani, محمد كاشاني

تقي الدين, son of Sharaf-uddin 'Alí Husaini Zikrí. He was born at Káshán about the year 1539 A. D., 943 A. H., and is the author of a biography called "Khulásat-ul-Ashaár, wa Zuhdut-ul-Afkár" compiled in the year 1585 A. D., 993 A. H.

Taqi-uddin Sabaki, تقي الدين سبكي, son of Abdu'l Káfi. He is the author of more than 150 works on different subjects. He died in 1349 A. D., 750 A. H.

Taqi-uddin Tamimi, تقي الدين تميمي, author of a biographical treatise giving an account of the Hanaffi lawyers, arranged in alphabetical order, entitled "Tabakát us-Saniat fi Tarájim-ul-Hanafiát." He died in 1596 A. D., 1005 A. H.

Tara Bai, تارا باي, the wife of Rájá Rám, the brother of Sambhaji the son of Seiwáji Bhosla the Marhatta chief of Sitára. After the death of her husband in March, 1700 A. D., she ruled as regent in the name of her son, Seiwá, a child of two years, over the territories acquired by Seiwáji. But on 'Alamgir's death in 1707 A. D., when Sábú, the son of Sambhaji was released by 'Azim Sháh, he (Sábú) quickly made himself master of Sitára and imprisoned Tara Bai.

Tara Begam, تارا بیگم, one of the wives of the emperor Akbar. She had a garden in Agra consisting of 40 bigas of ground, now in ruins.

Tarbiat Khan, تربیت خان, a nobleman of 4000 who served under the emperor 'Alamgir as Mir 'Ataah or Commander of Artillery. After the death of that monarch, he espoused the cause of his son 'Azim Sháh and was killed in the battle against Bahádur Sháh, 1707 A. D., 1119 A. H. He had, on a spot of land of 13 bigas, built a house at Agra on a piece of ground called Tajára or Majára outside the fort opposite to Amar Singh Darwáza.

Tarbiat Khan Barlas, تربیت خان برلاسی, title of Shafi-ulláh Khán, a native of Persia, who came to India and served under the emperors Sháh Jahán and 'Alamgir. At the time of his death he held the rank of 4,000, and was governor of Jaunpúr where he died 1685 A. D., 1096 A. H.

Tari, تاري, poetical title of Mullá 'Alí Muhaddis.

Tarkhan or Nawab Tarkhan, نواب ترخان, vide Núr-uddín Safaiduni, (Mulla).

Tarki, تركي, the first Sultán or emperor of, and his descendants; vide Usmán or Uthmán.

Tarmadi, Tarmizi or Tirmizi, ترمدي, vide Tirmizi which is the correct name.

Tasalli, تسلي, the poetical name of Ibráhím of Shiráz who came to India and was living in 1623 A. D., 1032 A. H. He is the author of a Diwán.

Tashkir, تسخير, poetical title of Prince Mirzá Sulaimán Qadr, the son of Mirzá Khurshaid Qadr. Vide Kaisar.

Tashbihi, تسبيهي, vide Akbar 'Alí Tashbihi.

Tashkparizada, تاشكپري زاده, surname of Mulla Ahmad bin-Mustáfa, a celebrated Arabian who died 1560 A. D., 968 A. H.

Tasir, تاثیر, the poetical title of Mirzá Muhsin who is the author of a Diwán. He flourished about the year 1718 A. D., 1130 A. H.

Taslim, تسلیم, title of Muhammad Háshim of Shiráz. He came under 'Alamgir to India, and is the author of a Diwán. He was living in 1697 A. D., 1109 A. H.

Tatar Khan, تاتار خان, adopted son of Tughlak Sháh and prime minister of Sultán Muhammad Sháh Tughlak. He is the author of a Commentary on the Qurán, entitled "Tafsír Tátár Khání," and of another work on Muhammadan Law, called "Fatáwí Tátár Khání." He died in the reign of Sultán Fíroz Sháh Bárbak.

Tatar Khan, تاتار خان, of Khorasan; a *Mansabdar* of one thousand under Akbar. He was Governor of Dehli, and died there, 1588 A. D., 986 A. H.

Tatar Khan, تاتار خان, son of Muzaffar Sháh I, King of Gujrat, and father of Ahmad Sháh I.

Taufal Khan, توفل خان, prime minister, vide Burhán 'Imád Sháh.

Tauli Khan, تولي خان, the fourth son of Changeiz Khán.

On the death of his father, 1227 A. D., he succeeded to the kingdoms of Persia, Khurasán and Kábul and died three years after. He left several sons, among whom the two eldest, viz., Mangú Khán and Halákú Khán were the most famous.

Taurandukht, توران دخت, the daughter of Khuro

Parweiz. She was elevated on the throne of Persia some time after the death of her brother Sheiroya 631 A. D. We are told by Persian historians that this queen restored the sacred cross, which had been borne away from Jerusalem by Khuro Parweiz; and by that act, acquired great power with the Roman emperor. But this is evidently erroneous: for there is no doubt that the emperor Heraclius, when he returned from Persia, carried that precious relic to Constantinople, which was deemed a more splendid trophy of victory, than all his spoils and conquests. Túrándukht ruled Persia only one year and four months. She was succeeded by her cousin and lover Sháh Shananda. He had reigned only one month when he was deposed, and 'Azarm or Arzamidukht, another daughter of Khuro Parweiz was raised to the throne 632 A. D. This princess, who was alike distinguished by her sense and beauty, resolved to take the whole management of the affairs of the kingdom into her hands. She would not even appoint a wazir. But the fatal passion of a Persian noble defeated all her designs. Farrukh Hurmuz the governor of Khurasán, fell violently in love with her, or perhaps, with her dominions. He proceeded to court and made his love known to his royal mistress; she refused her hand, and he was soon after murdered through her instigation. As soon as his melancholy fate was known to his son Rustam, he collected a large army, and marched from Khurasán to Madain. The queen was unable to oppose him; and the young chief revenged his father by putting her to a cruel death. After her demise, Farrukhzád the son of Khuro Parweiz by a female singer of Isfahan was raised to the throne, but before he had reigned a month, his days were terminated by poison. Such were the events which immediately preceded the reign of Yazdijard III, and the fall of the Persian monarchy.

Tauran Shah, توران شاه, surnamed Mulik-ul-Muazzim, was the brother of the famous Salah-uddín who had appointed him as his lieutenant in Damascus. He died at Alexandria on the 1st of July, 1180 A. D., 5th Safar, 576 A. H.

Tauran Shah, Khwaja, خواجه توران شاه, surnamed Jalál-uddín, was wazir of Sháh Shujáa ruler of Shiráz, and died on the 3rd of April, 1385 A. D.

Tausi Maulana, مولانا طوسي, a poet of Khurasán who flourished in the reign of Bábar Sultán, after whose death, he went over to Azurbeijan in the time of Jahán Sháh, and died there 1487 A. D., 892 A. H.

Tauti Begam, توتي بیگم, one of the wives of the emperor Akbar. She had built a garden in Agra called Tota Bāgh; there is also a tank in Agra which is called Tota ka Tāl.

Tauti, Maulana, مولانا طوطی ترشیزی, of Tarashah, a learned Musalmán and a good poet. He flourished in the time of Bábar Sultán and died at Hirát in the year 1462 A. D., 866 A. H. As Tutí means in Persian a parrot, consequently Amir 'Alisheir found the year of his death to be contained in the word "Khurús," which means a cock.

Taufik, Mulla, ملا توفیق کشمیری of Kashmir, a Persian poet.

Tausani, تومنی, the poetical name of Manóhar Dás, who, though a Hindú, was also called Muhammad Manóhar and Mirzá Manóhar. He flourished in the reign of the emperor Akbar. The name of his father was Lónkaran (Salt Manufacturer). He was rája of Sambhar. *Vide* Ráo Lónkaran.

Tawakkul bin-Isma'il bin-Haji Ardibeili, توکل بن اسمعیل, author of the work entitled "Safwat-us-Safá," containing the history of the celebrated Shaikh Safi, the founder of the sect of Súfis in Persia, and from whom were descended the royal Safwí family, written in 1397 A. D., 800 A. H.

Tawakkul Munshi, توکل منشی, author of the work called "Sháhnáma" "Shamsher Khání," a prose abridgement of the celebrated Sháhnáma of Firdausí, written in 1652 A. D., 1062 A. H. A translation of this was again made in Urdú verse by a poet in the reign of the emperor Sháh Akbar II, 1810 A. D., 1225 A. H.

Taya' or Tai Billah, طایع باله, a khalif of Baghdád. *Vide* Al-Táya Billáh.

Tayyabi, طیبی, author of the "Háshia Kashsháf," and "Sharah Mashkút-ul-Masábih." He died in 1342 A. D., 743 A. H.

Tazrawi, تذروی, *vide* Tadrawí.

Tegh Bahadur, تیغ بهادر, a gúrú or chief of the Sikhs, who having collected his followers, levied contributions from the inhabitants of his neighbourhood, in conjunction with Háfiz 'Adam, a Musalmán devotee and his votaries. He was put to death as a dangerous heretic in the 17th year of the emperor 'Alamgir's reign, 1673 A. D., 1084 A. H. His body was divided into four parts and hung in the city.

Tek Chand, ٹیک چند, whose takhallus is Chánd, was the son of Balráam a Hindú of Sarhind. He is the author of the "Guldastae Ishk," Nosegay of Love, a Masnawí or poem containing the story of Kámrúp in Persian verse. He flourished in the time of 'Alamgir.

Tek Chand, Munshi, ٹیک چند, whose poetical title is Bahár, was a Hindú, by caste a Khattrí and author of a work entitled "Bahár Ajam," a voluminous dictionary of Persian idioms, and another called "Nawádir-ul-Masádir." The former work he completed in the year 1739 A. D., 1152 A. H. He also wrote another work called "Abtál Zarúrat."

Thatta, rulers of, تھت ٹھہ, *Vide* Násir-uddín Kabbácha.

Tippu Sahib, ٹیپو صاحب, *vide* Típu Sultán.

Tipu Shah or Tippu, ٹیپو شاہ, a celebrated Muhammadan devotee of Arkat, from whom the famous Típu Sultán the sovereign of Mysore was named. His mausoleum still continues, a favourite resort of the pious, and Haidar 'Alí Khán the father of Típu Sultán had a particular veneration for him. Típu or Tippú in the Canarese language signifies a tiger.

Tipu or Tippu Sultan, ٹیپو سلطان, the son of Haidar 'Alí Khán of Mysore. He was born in the year 1749,

and succeeded his father in December, 1782 as ruler of Mysore. During the American war he joined the French against the English; but after the breaking out of the French revolution, he was alone exposed to the fortunes of the war. In 1790 he was defeated in Travancore, and yielding to the British arms, he consented, in 1792, to make peace with Lord Cornwallis by delivering up his two sons as hostages, and paying, besides part of his dominion, above three millions sterling. His intrigues with the French, and his machinations to destroy the English power, renewed the war in 1799. He was attacked by the British in his very capital, and was killed whilst bravely defending himself on the ramparts on the 4th of May, 1799 A. D., 28th Zil-Ka'da, 1213 A. H., aged 52 years. He was buried in the mausoleum of his father in the garden named Lál Bágh. Típu, though oppressive and capricious, patronized the arts, and his fondness for literature was displayed in the collection of books found in his palace, consisting of various works in the Sanskrit language of the 10th century, translations of the Kurán, MSS. of the history of the Mughal victories and historical memoirs of Hindústán, all which were deposited in the Library of Calcutta, and a catalogue of them was written by Captain Stewart and published. Típu Sultán is the author of two books or collections of letters, one entitled "Farmán-ba-nám 'Alí Rájá," and the other "Fath-ul-Majáhidín," a part of the latter has been translated and published by Mr. B. Crisp of Bengal.

Tirandaz Khan, تیرانداز خان, a slave of the emperor Akbar Sháh the Great, was raised to high rank and received the title of Khán. He built his house on a spot of ground consisting of six bigas in Agrah towards the south of the house of Islám Khán Rúmí. He was raised to the rank of 2000 and appointed governor of Ahmadabad by the emperor Sháh Jahán.

Tirmizi, ترمیزی, also called Hakím-al-Tirmizí. This was the title or surname of Abú 'Abduláh Muhammad bin-'Alí, an author and philosopher of Tirmiz in Persia, who died in the year 869 A. D., 255 A. H.

Todar Mal or Torar Mal, تودر مل, the celebrated minister of Finance or Diwán of the emperor Akbar Sháh, was a Hindú of the tribe of Khattrí of Láhor. He was appointed Súbadár of Bengal in 1580 A. D., 988 A. H., and died at Láhor in the 36th year of the reign of that monarch, on Monday the 10th of November, 1589 A. D., 11th Muharram, 998 A. H. Abú'l Fazl describes him as entirely devoid of avarice and quite sincere, but of a malicious and vindictive temper, and so observant of the fasts and other superstitions of the Hindús, as to draw down on him reproof even from Akbar.

Tufail, طفیل, the name of 'Alí's nephew.

Tughan Khan, طغان خان, the Muhammadan governor of Bengal in 1243 A. D. He invaded the principality of Jaházpúr in Urysa, and was defeated by its rája, who pursued him into Gour, his metropolis; but reinforcements from Audh compelled the rája subsequently to retreat.

Tughan Taimur Khan, طغان تیمور خان, a descendant of the Mughal kings of Persia and ruler of Jurján. After the death of Sultán Abú Saíd and Arpa Khán, he conquered several provinces of Khurásán and subdued the Sarbadáls of that place. He was at last slain by Khwájá Ahia Kiratí chief of the Sarbadáls on Saturday the 14th of December, 1353 A. D., 16th Zil-Ka'da, 754 A. H.

Tughan Shah I, طغان شاه, a prince of the Saljûkian family whose seat of government was Naishápûr. This prince is said to have been defeated in his younger days, in a battle fought against Ibrâhîm bin-Nayâl, who took him prisoner and blinded him. After some time his uncle Tughral Beg seized Ibrâhîm in 952 A. D., 451 A. H., murdered him, and restored the kingdom to his cousin Tughân Shâh. The poet Arzakî lived in his time and wrote several panegyrics in his praise.

Tughan Shah II, توگان شاه, a prince of the Saljûk dynasty, who ascended the throne of Persia after the death of Sultân Sanjar and after several battles was defeated and slain by Takash the Sultân of Khwarizm and died in 1185 A. D., 581 A. H.

Tughlak, تغلق, a slave of Sultân Ghayâs-uddîn Balban. His son, after murdering Khusrô Shâh, ascended the throne of Dehli and assumed the title of Ghayâs-uddîn Tughlak in 1321 A. D.

Tughlak Shah, تغلق شاه, *vide* Ghayâs-uddîn Tughlak Shâh and Muhammad Tughlak Shâh.

Tughrâi, Mulla, طغری ملا, an author who lived in the middle of the 11th century of the Hijri.

Tughrâi, طغرائی, surname of Hasan Abî Isma'îl of Isfahân, a celebrated wazîr of the king of Mousal, Sultân Mas'ûd Saljûkî. He was called Tughrâi on account of his excellence in the species of writing styled Tughrâ, and also had the title of "Honors of Writers," but better known in Europe by his admired Arabic poem, entitled "Carmen Tughrâi." Being taken prisoner in a battle where his sovereign was defeated by his brother Mahmûd 1120 A. D., 514 A. H., he was put to death by that prince's wazîr who hated him for his great abilities. A collection of the poems of Tughrâi has been made, the most celebrated of which is that called "Lâma-ul-'Ajam."

Tughrâi, طغرائی, title of Amîr Yemîn-uddîn of Alashhad, a poet and author of the Kullîât Tughrâe Mashhadî, a collection of poems, odes, elegies, &c. which also contains the following prose works, all of which are entertaining novels; *viz.*: "Mirat-ul-Maftûh," "Kanz-ul-Ma'ânî," "Majmû'a-ul-Gharîb," "Chashmae Faiz," and "Anwâr-ul-Mubarak." He died at a place called Fareomud in 1324 A. D., 724 A. H. There is an Insha supposed to have been written by him entitled "Inshae Tughrâi." He was cotemporary with the Tartar king of Persia Muhammad Khuda Banda and his son Abû Saîd.

Tughrâl Beg, طغرل بیگ, (the Tangrolipix of the Greeks) was the son of Mikâîl the son of Saljûk, and the first Sultân of the race of the Saljûkides. Tughrâl Beg and his brother Jâfar Beg Dâûd, were in the service of Sultân Mahmûd of Ghaznî. After defeating Sultân Mas'ûd I son of Sultân Mahmûd in a battle fought in 1038 A. D., 429 A. H., he assumed the title and state of a sovereign at Naishápûr. He subdued 'Irâk, took Baghdad, and by its reduction, became master of the person of the Khalîfa Al-Kâem Billâh, who invested him as Sultân of Khurâsân, appointed him viceregent or vicar of the holy prophet, and the lord of all Muhammadans. He gave his sister in marriage to the khalîf, and his nephew Alp Arsalan afterwards married the daughter of the khalîf Al-Muktadî. The Saljûk family divided into three branches and settled in Hamdan, Kirmân and Rûm or Anatolia. Tughrâl Beg died after a reign of 25 lunar years 1063 A. D., 455 A. H., aged 70 lunar years, and as he had no issue, he was succeeded by his nephew Sultân Alp

Arsalan the son of Abû Jâfar Dâûd. The following are the names of the Sultâns of the Saljûk dynasty of Irân or Persia:—

1. Tughrâl Beg the son of Mikâîl the son of Saljûk.
2. Alp Arsalan, nephew of Tughrâl Beg.
3. Malikshâh the son of Alp Arsalan.
4. Barkayarak the son of Malikshâh. In his reign the empire was divided, he retaining Persia; Muhammad his brother, Syria and Azarbaijân, and Sultân Sanjar, Khurâsân and Mâwarun-nahr.

Tughrâl II, طغرل, also called Tughrâl king (Sultân) of the race of Saljûk, was the son of Sultân Muhammad the son of Alp Arsalan. He was raised to the dignity of Sultân by his uncle Sultân Sanjar 1132 A. D., 525 A. H., after the death of his brother Sultân Mahmûd, and after a reign of three years died in October, 1134 A. D., Muharram, 529 A. H., aged 25 years. His brother Mas'ûd succeeded him.

Tughrâl III, طغرل, a Sultân of the Saljûkian family, was the son of Arsalan Shâh the son of Sultân Muhammad the brother of Sultân Sanjar. After the death of Sultân Sanjar, 1157 A. D., 552 A. H., Persia continued, for a period of forty years, to be distracted with the wars of different branches of the Saljûkian dynasty. The last who exercised power was Tughrâl III who succeeded his father Arsalan Shâh in January, 1176 A. D., Jumâda II, 571 A. H., and after a reign of ten years was seized and imprisoned by his uncle and wazîr Kîzâl Arsalan, who resolved to usurp the throne, but fell by the hand of an assassin in 1191 A. D., 587 A. H., and the kingdom restored to Tughrâl. He was, however, after some years defeated in a battle, taken prisoner and executed by Takash ruler of Khwârizm, 1194 A. D., 590 A. H., and his head sent to Nâsir the khalîfa of Baghdad. With this prince terminated the Saljûkian monarchs of Persia, who had governed that country, from the commencement of his reign of Tughrâl I to the death of Tughrâl III, 158 years.

Tughtazani, تغتازانی, *vide* Taftazânî.

Tokaji Holkar, توکاجی حلکر, *vide* Takôjî.

Tuktamish Khan, تکتмыш خان, ruler of Dasht Kspchâk whom Amîr Taimûr defeated in 1395 A. D.

Tulshi Bai, تلشی بای, the widow of Jaswant Rao Holkar, *vide* Jaswant Rao Holkar.

Tulshi Das, تلشی داش, a Brâhman and a celebrated poet among the Hindûs. He is the author of the "Ramâyan" in the Bhâkha dialect. He flourished in the reign of the emperors Akbar and Jahângîr, was originally an inhabitant of Râjâpûr near Chitarkôt and Tarhuwân; but went about as an ascetic from one place to another, and died at Benares on the 24th of October, 1623 A. D. In the Bhâkhâ or pure Hindî, there are still extant many elegant poems, songs, &c., the productions of Hindui poets, *viz.*, Kab Gang, Tulshî, Bihârî, Girdhar, Lâlach, Sûrdâs, Kabîr, Nâuhak, and to these we may add the names of Malik Muhammad Jâyesî, Ahmad Wahab, Muhammad Afzal, Amîr Khân, &c., as they composed in both dialects. Girdhar Dâs is the author of another Ramâyan. *Vide* Girdhar Dâs.

Turkan Khatun, ترکان خاتون, a daughter of Sultân Jalâl-uddîn of Khwârizm. She was given in marriage by Halâkû Khân, to Malik Shâh son of Badr-uddîn Lûlû, prince of Mausâl.

Turkan Khatun, **ترکان خاتون**, wife of Sultán Jalál-uddín Maliksháh.

Turkman, **ترکمان**, the poetical name of a person whose father was a native of Shiráz, but he was born in India, and was living about the year 1690 A. D., 1102 A. H.

Turtush, **ترتش**, a brother of Maliksháh the Saljúkian, against whom he rebelled and was compelled to save himself by leaving the kingdom. This appears to be the same person called by Ibn-Khallikán, Tutush the son of Alp Arsalán, who took prisoner Atsiz a Sultán of Khwarizm and put him to death on the 21st October, 1078 A. D., 11th Rab' II, 471 A. H. Turtush was slain in a battle fought against his nephew Barkayarak on Sunday the 25th February, 1095 A. D., 17th Šafar, 488 A. H., aged 30 years.

Tutash, **تنش**, *vide* Turtush.

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'Ubeid or **'Ubeid**, **عبيد**, a poet who lived in the time of Sultán Ghayás-uddín Tughlaq Sháh, and was buried alive on account of his having raised a false report that the king was dead, and that a great revolution had taken place at Dehli. This event took place in the second year of the king's reign, 1322 A. D., 722 A. H.

'Ubeid Khan, **عبيد خان**, ruler of the Uzbaks, was contemporary with Sháh Tahmásp I Safwí king of Persia, who in a battle defeated his troops and gave them a signal overthrow in 1527 A. D., 935 A. H.

'Ubeid-ullah, **عبيد الله**, sovereign of the Uzbaks. This monarch was the nephew of the celebrated Sháhí Beg Khán, the conqueror. He commenced his reign about the year 1542 A. D., 949 A. H.

'Ubeid-ullah Ahrar Nakshband, **الله احرار نقشبند**, **عبيد**, a celebrated learned Musalmán and saint of Khurasán, among the number of whose disciples Maulwí Jámí was one. He died in the month of February, 1491 A. D., Rab' II, 896 A. H., and is buried at Samarkand. Amír Alísher, the celebrated wazir of Sultán Husáin Mirzá, who much respected him, found the chronogram of the year of his death in the words "Khuld Barin."

'Ubeid-ullah bin-Masa'ud, **عبيد الله بن مسعود**, author of a Commentary on the Wikáya a work on jurisprudence, entitled "Sharh Wikáya." He is also the author of the "Nikáya" which is sometimes called "Mukhtasir-al-Wikáya," being in fact, an abridgment of that work. 'Ubeid-ullah died 1349 A. D., 750 A. H. See Mahmúd surnamed Burhán-ash-Shariát.

'Ubeid-ullah ibn-Qais (or **Qais**), **عبيد الله ابن قيس**, a distinguished Arabian poet, who commemorated the death of Misaa'b the son of Zubeir, who was on terms of friendship with him, and had fought in his cause in the year 690 A. D., 71 A. H.

'Ubeid-ullah ibn-Zayad, **عبيد الله ابن زياد**, was appointed governor of Kúfa by the khalif Yezid in the room of Al-Namán 679 A. D., 60 A. H. He beheaded Muslim, Husain's cousin, and his troops surrounded

Husain at Karbala, who having desperately engaged his troops, was after long resistance cut to pieces with all his men in October, 680 A. D., Muharram, 61 A. H. In the reign of 'Abdulmalik, 'Ubeid-ullah was sent to Kúfa with leave to plunder it for three days; but before he reached that city, Al-Mukhtár, then ruler of that place, sent his forces against him under the command of Ibráhim the son of Alashtar, when after a sharp engagement, 'Ubeid-ullah's forces were beaten and himself killed in the camp. Ibráhim having cut off his head, sent it to Al-Makhtár, and burnt his body. This circumstance took place in August 686 A. D., Muharram, 67 A. H.

'Ubeid-ullah-al-Mahdi, **عبيد الله المهدي**, a chief

of Barbary in Africa, who in 910 A. D., 298 A. H., rebelled against the king of that country of the race of Aghlab, and assumed the title of Khalif of Kairwán (the ancient Cyrene, and residence of the Aghlabite princes). To give the greater weight to his pretensions, he also took the surname of Al-Mahdí, the director. According to some, also, he pretended to be descended in a right line from 'Alí the son of Abú Tálib, and Fátima the daughter of Muhammad; for which reason, the Arabs called him and his descendants Fatimites. He likewise encouraged himself and his followers by a traditional prophecy of Muhammad, that at the end of 300 years the sun should rise out of the West. Having at length driven the Aghlabites into Egypt, where they became known by the name of Maghrabians, he extended his dominions in Africa and Sicily, making Kairwán the place of his residence. He sent several of his generals at different times to conquer Egypt, but they were always defeated and obliged to fly to Kairwán. Al-Mahdí reigned in Barbary 24 years, and was succeeded by his son Abul Kásim, who then took the surname of Al-Káyem Mahdi.

'Ubeid Zakani, **عبيد زكاني**, a celebrated jester and poet, was contemporary with the poet Salmán Sáwají. He composed several ludicrous verses on Jahán Khátún the wife of Khwája Amín-uddín, wazir of Sháh Abú Is-hák ruler of Shiráz. He is the author of the work called "Risála dar ilm Bayán," which he dedicated to the king, and also of a Diwán. He died in 1370 A. D., 772 A. H.

Udaipuri Begam, **اودپوري بيگم**, the favourite wife of the emperor 'Alamgir, and the mother of the prince Kámbakhsh whom his father cherished with the utmost tenderness, as the son of his old age. She was living in 1686 A. D. She is believed to have been a Sisodia from Jodhpur.

Udai Singh, **رانا اودي سنگه**, Ráná of Chittor was the son of Ráná Sanka the emperor Babar's competitor, but a man of feeble character. In his time the fort of Chittor was taken by the emperor Akbar in March, 1568 A. D., Shaban, 975 A. H. His son Ráná Partáp founded the new capital called Udaipúr, which is still occupied by his descendants. Ráná Partáp Singh died 1595 A. D., 1004 A. H., and Amar Singh his son succeeded him and died in the 14th year of Jahángir, 1620 A. D., 1029 A. H.

Udai Singh Rathouri, **اودي سنگه راتھوري**, commonly called Moṭa Rája, was the son of Ráe Máldeo of Jódhpúr Mápwar. He served under the emperor Akbar, and in the year 1586 A. D., 994 A. H., gave his daughter named Bálmátí in marriage to Sultán Salím (afterwards Jahángir) by whom he had Sháh Jahán. He was raised to high rank, and Jódhpúr his native country given him in jágir. He died 1594 A. D., 1002 A. H., and four of his wives burned themselves with his corpse. After his death his son Súraj Singh succeeded him.

Ugarsen, **اوگر سين راجه**, a rája who is said to have reigned at Ágrah several centuries before the time of

Sultán Sikandar Lodí. After him Ágrah became a village of Bayana, the name of the rája of which place was Bin.

Ulfati, **الفتي**, poetical name of Kúlich Khán of Andján, which see.

Ulagh Beg Mirza or **Ulugh Beg**, **الغ بیغ مرزا**,

a prince celebrated for his knowledge in Astronomy, was the son of Mirzá Sháhrúkh the son of Amír Taimúr. He reigned at Samarkand for 40 years during the lifetime of his father whom he succeeded in March, 1447 A. D., 851 A. H. He was a prince who made peaceful studies the chief object of his life, and had entirely neglected the art of war. He assembled all the astronomers of his kingdom, and the celebrated Tables which are known by his name, viz., "Zij Ulagh Beg" were the result of his labours. He is said to have had very large instruments for making his observations; particularly a quadrant as high as the church of Santa Sophia at Constantinople, which is 180 Roman feet. His fate was cruel, he was defeated, taken prisoner, and put to death by his son Mirzá 'Abdul Latif on the 27th of October, 1449 A. D., Ramazán, 853 A. H. It is a consolation to know that this unnatural prince enjoyed the power he had attained, by so monstrous a crime, only for the short space of six months: he was slain by his own soldiers. Ulagh Beg's Catalogue of fixed stars rectified for 1434 A. D., was published by Hyde at Oxford in 1665 in 4to. with learned notes.

'Umar-al-Maksus, **عمر المکسوس**, the favourite master of the khalif Mu'áwía II, who after his father's death consulted him whether he ought, or not, to accept the khiláfat. His master told him, that if he thought himself able to administer justice duly to the Musalmáns, he ought to accept it; but otherwise he ought not to charge himself with it. This khalif had scarcely reigned six weeks, when he found himself too weak to sustain the weight of the government, and resolved to lay it down. This he did, and had no sooner renounced the khiláfat, but he shut himself up in a chamber from whence he never stirred till he died, not long after his abdication, of the plague, according to some, and according to others of poison. The family of Umayya was so greatly irritated at his proceedings, that they vented their resentment upon the person of 'Umar-al-Maksús, whom they buried alive, because they supposed that it was by his advice that Mu'áwía deposed himself. This circumstance took place in the year 683 A. D., 64 A. H.

'Umar bin-'Abdul Aziz, **عمر بن عبد العزيز**, grandson of Marwán I, was the ninth khalif of the house of Umayya. He succeeded Sulaimán at Damascus in September or October, 717 A. D., 99 A. H., and died after a reign of two years and some months in February, 720 A. D., 101 A. H., at Dyr Samán. He was succeeded by Yazíd II. This khalif ('Umar 'Abdul Aziz) was eminent above all others for temperance and self-denial, inasmuch, that according to the Muhammadan faith, he was raised to Muhammad's bosom, as a reward for his abstinence in an age of corruption.

'Umar bin-'Abdul Aziz, **عمر بن عبد العزيز**, was an eminent Musalmán who died in the year 742 A. D., 124 A. H.

'Umar bin-'Abdul Aziz bin-Maja, **عمر بن عبد العزيز بن ماجه**, commonly called Husám-ush-Shahíd, author of a most celebrated Commentary. He was killed 1141 A. D., 526 A. H. Vide Abú Bakr Ahmad bin-'Umar al-Kharráki.

'Umar bin-'Abdullah, **عمر بن عبد الله**, a famous Arabian poet who flourished in the time of the khalif 'Abdulmalik. Vide Jamíl.

'Umar bin-Khattab, **عمر بن خطاب**, one of the favourite companions and father-in-law of Muhammad. He succeeded Abú Bakr Sadík as second khalifa after Muhammad in August, 634 A. D., Jumáda II, 13 A. H. He spread his conquests over Syria and Phoenicia, and took Jerusalem after an obstinate siege in 637 A. D., 16 A. H. His generals extended his conquests over Persia and Egypt and increased the worshippers of Muhammad. The fall of Alexandria under his power was marked by the destruction of its celebrated library, but he restored the canal between the Nile and the Red Sea. During his reign the Muhammadans conquered 36,000 towns, destroyed, 4,000 Christian temples, and built 1,400 mosques. He was the first who was called "Amir-ul-Momínin" or the Lord of the Believers, and this title was ever afterwards used by all succeeding khalifs. He was married seven times, and one of his wives was Umm Kulsum the daughter of 'Ali. He was stabbed on Wednesday the 3rd of November, 644 A. D., 25th Zilhijja, 23 A. H., by a Persian slave named Fíróz whilst saying his morning prayers in a mosque, and died three days after, aged 63 lunar years. He reigned 10 years 6 months and 8 days, and was succeeded in the khiláfat by 'Usmán the son of 'Affán. Waring in his "Tour to Shíráz," mentions that while he was at Shíráz (1802 A. D.,) the Persians (who are Shias) celebrated the death of the khalif 'Umar. "They erected a large platform, on which they fixed an image, disfigured and deformed as much as possible. Addressing themselves to the image, they began to revile it for having supplanted 'Alí the lawful successor of Muhammad; at length having exhausted all their expressions of abuse, they suddenly attacked the image with stones and sticks, until they had shattered it into pieces. The inside was hollow, and full of sweetmeats, which were greedily devoured by the mob who attended the ceremony."

'Umar Khan Khilji, **عمر خان خلجي**, the youngest son of Sultán 'Alá-uddin Khiljí a boy of seven years of age, was raised to the throne of Dehlí after the death of his father, by Malik Káfúr the eunuch, in December, 1316 A. D., Shawwál, 716 A. H. Malik Káfúr was assassinated after 35 days and soon after 'Umar Khán was deposed by his brother Mubarak Khán who ascended the throne in January, 1317 A. D., 716 A. H.

'Umar Khayam, **عمر خیام**. He was originally a tent-maker and hence his *takhallus* of Khayám. He is held to be one of the most remarkable of Persian poets, unprecedented in regard to the freedom of his religious opinion. The Voltaire of Persia, his works gave great offence to the priests, but are, nevertheless, highly esteemed by general readers, apparently with justice, as the animation and brilliancy of his style are unquestionable. His hatred of hypocrisy and the tricks of false devotees, appears his crime in the eyes of the supposed pious; his tolerance of other creeds was looked upon with equal suspicion and dislike. He was born at Naishapúr, and devoted much of his time to the study of astronomy, of which science he was a distinguished professor; but it is said that, instead of his studies leading him to the acknowledgment of the Supreme Being, it prompted his disbelief. The result of his reflections on this important subject is given in a poem of his, much celebrated under the title of "Rubáyát 'Umar Khayám." He was the friend of Hasan Sabbáh, the founder of the sect of the Assassins, and, it has been conjectured, assisted him in the establishment of his diabolical doctrine and fellowship. Some allowance must, however, be made for the prejudices of his historians, who would, of course, neglect

nothing calculated to cast odium on one so inimical to their superstitions. 'Umar Khayám seems particularly to direct his satire against the mysticism of Mawási, the most exalted poet of his time, though inferior in this extraordinary and incomprehensible style to the later followers of the same school, Attár and the great Mulla. However reprehensible his mockery would be if really directed against religion in general, it scarcely deserves the severity it met with when we consider that it was the abuses he attacked and the absurdities he ridiculed; and as for the incongruities introduced into his poems, and his professed love of pleasure, he is only following or rather pointing out as absurd, the contradictions of the mystic poets, which are difficult enough to reconcile to the understanding, whether allegorical or not. The following will give an idea of the style of 'Umar Khayám:

"Ah! ye who long that, in time's coming night
Your names should shine in characters of light,
Let not this duty ever be forgot;—
Love well your neighbour; do him no despite."

"Ah! strive your best no human heart to wring,
Let no one feel your anger burn or sting;
Would you be wrapped in everlasting joy,
Learn how to suffer, and cause no suffering."

Some English versions of the Quatrains by Mr. Edward Fitzgerald have been published by Quaritch of London. 'Umar Khayám was contemporaneous with Hasan Sabbah, Nizám-ul-Mulk wazir of Maliksháh, and Mawási the poet. Khushgo in his Tazkira has recorded the year of 'Umar Khayám's death 1123 A. D., 517 A. H., and this appears to be correct. Wajid 'Alí in his Matla-ul-Ulúm says that he died in 1121 A. D., 515 A. H.

'Umar Mahrami, عمر مهرامي, author of a work called "Hujjat-ul-Hind," written in 1645 A. D.

'Umar Mirza, عمر مرزا, one of the sons of Miránsháh the son of Amír Taimúr. He was defeated and wounded in a battle fought against Sháhrúkh Mirzá and died after a few days in May, 1407 A. D., 809 A. H.

'Umar Sahlan (Kázi Mir) Sawaji, سهان ساوجي, author of a work on the science of Logic and Philosophy called "Masábir Nasirí," which he dedicated to Nasir-uddin Mahmúd the wazir of Sultán Sanjar.

'Umar Shaikh Mirza, عمر شيخ مرزا, second son of Amír Taimúr. He was governor of Persia during the lifetime of his father, and was killed in battle in 1394 A. D., 799 A. H., aged 40 years. Báikara Mirzá who succeeded him was one of his sons.

'Umar Shaikh Mirza, عمر شيخ مرزا, one of the eleven sons of Sultán Abú Saíd Mirzá, the son of Sultán Muhammad, the son of Miránsháh, the son of Amír Taimúr. He was the father of Bábar Sháh king of Dehli; born at Samarkand in the year 1456 A. D., 860 A. H., and held the government of Andiján during the lifetime of his father which, with the united principality of Farghána, he continued to govern after his death which took place in 1469 A. D., 873 A. H. He died after a reign of 26 lunar years and 2 months on Monday the 9th of June, 1494 A. D., 4th Ramaẓán, 899 A. H. by the fall of a scaffold upon which he stood to see his pigeons flying; aged 39 lunar years. His son Bábar, then in his eleventh year, was advanced to the throne by his nobles and assumed the title of Zahir-uddin.

'Umdat-ul-Mulk, عمدت الملك, a title of Nawáb Amír Khán.

'Umdat-ul-Umra, عمدت الامرا, the eldest son of Muhammad 'Alí Khán the Nawáb of the Karnátik. He succeeded his father in October, 1795 A. D., and died on the 15th July, 1801 A. D., on his death the English resolved to take the functions of government into their own hands. 'Alí Husain, the next heir, refused to comply. The English in consequence, raised 'Azim-uddaula, the nephew of the deceased Nawáb, to the nominal throne, on condition of his renouncing the powers of government in their favour.

Umm Habiba, ام حبيبة, one of the wives of Muhammad. She was the daughter of Abú Suẓán the father of Mu'áwia I, and died in 664 A. D., 44 A. H.

Umm Habiba, ام حبيبة, daughter of Rabi'a and fourth wife of 'Alí, by whom she had one son named 'Umar.

Umm Hanna, ام حنن, a daughter of Abú Tálib and sister of 'Alí the son-in-law of Muhammad.

Umm Jamil, ام جميل, daughter of Harb, sister of Abú Suẓán and wife of Abú Lahab. Because she fomented the hatred which her husband bore to Muhammad, the passage in the Qurán, Ch. CXI was revealed against them.

Umm Makri, ام مقري, one of the principal Muhammadan saints, born at Ghazní; who acquired such great reputation by his sanctity, that Sultán Mahmúd often went to consult him, and refused to sit down in his presence, out of respect to his virtues. He lived about the year 1000 A. D.

Umm Salma, ام سلمة, daughter of Abú Umayya and wife of Muhammad. She outlived all the wives of that prophet and died in 679 A. D., 69 A. H.

Umyd, اميد, the poetical name of Mirzá Muhammad Raza, whose title was Kizalbásh Khán, which see.

Umydi, Maulana, مولانا اميدي, one of the best poets of his time, born at Tehrán a province of Rei. Najm Sání, Mír 'Abdul Báki and Khwája Habib-ulláh who were nobles in the service of Sháh Ismaíl Safwí, were his intimate friends; but Sháh Kawám-uddin Núr Bakshí who was also one of the courtiers, and was his enemy, murdered him one night in the year 1519 A. D., 925 A. H.

Ung or Ang, انگ, which see.

Uns, انس, poetical name of Munshí Lálchánd, vide Lálchánd.

'Unsari, عنصري, commonly called Abú'l Kásim 'Unsari, a native of Balkh and one of the learned men who lived at the court of Sultán Mahmúd of Ghazní. He was a pupil of Abú'l Farah Sanjari and master of the poets Asjadí and Farrukhí. He is esteemed to hold the first rank, as to genius, in that age; for besides being one of the best poets, he was a great philosopher, versed in all the known sciences, and all the learned languages of those times. Four hundred poets and learned men, besides all the students of the university of Ghazní acknowledged him for their master. Among the works of 'Unsari there is an heroic poem upon the actions of Sultán Mahmúd. The king one night in a debauch having cut off the long tresses of his favourite slave, Ayaz, was much

concerned in the morning for what he had done. 'Unsari accosted him with some extempore lines on the occasion, which so pleased the king that he ordered his mouth to be thrice filled with jewels. He wrote a *Díwán* consisting of 30,000 couplets, and died according to Daulat Sháh, in the reign of Sultán Mas'úd I the son of Sultán Mahmúd 1040 A. D., 431 A. H. Dr. Sprenger in his Catalogue of Persian Books, says, p. 15, "that 'Unsari died in 1049 A. D., 441 A. H."

Unsi, انسى, a poet, whose proper name was Muhammad Sháh. He died in 1565 A. D., 973 A. H.

'Uqail, عقيل, the brother of 'Alí the son of 'Abú Tálib, who not being entertained by his brother according to his quality joined Mu'áwía 660 A. D., 40 A. H., who received him with open arms, and assigned him large revenues. His son Muslim, who espoused the cause of his uncle Husain, was beheaded by 'Ubeid-ullah ibn-Zayád in the reign of Yezid.

'Urfi, Maulana, مولانا عرفي, a native of Shíráz and an excellent poet. His proper name is Jamál-uddín, but he is better known by his poetical title 'Urfi. He first came to the Dakhin, and thence to Agra where he passed a few years in the service of Hakim Abú'l Fatha Gilání, after whose death in 1589 A. D., 997 A. H., 'Abdul Rahím Khán, KhánKhánán introduced him to the emperor Akbar who finding him to be a well learned man, and a good poet, employed him among his own officers. Not long after he died in the year 1591 A. D., 999 A. H., aged 36 years at Láhor where he was buried; but as he had expressed his wish in one of his odes that his remains should be transported to Najaf Ashraf where 'Alí is buried, his bones were accordingly after some years sent to that place by Mir Sábír Isfahání and re-interred there. He is the author of several works, of which his *Díwán* and *Kasá'id* are most-esteemed, and were, even during his lifetime, very popular and sold in every street.

'Urian, عريان, poetical name of Mirzá Asad.

'Uskalani, عسقلاني, an author, *vide* Shaháb-uddín Abú'l Fazl Ahmad.

'Usman, Osman or Othman, عثمان, the first Sultán of the Turks, was the son of Amír Tughral who died in 1288 A. D., 687 A. H. His grandfather Sulaimán was a native of Balkh which country he left on the invasion of Chaghe Khan in 1214 A. D., 611 A. H., and went to Rome where he was drowned. 'Usmán served under Sultán 'Alá-uddín Kaikubad one of the Saljúkian Sultáns of Iconium in Karamania; had received a grant of land in the direction of ancient Phrygia, where he took Brusa from the Greek emperor, and laid the foundation of that power called after him Ottoman or 'Usmania and on the destruction of the Sultánate of Iconium in 1299 by the Mongols, succeeded in obtaining possession of a portion of Bithynia. According to the work "*Haft Aklim*," the first year of his reign is fixed 1289 A. D., 688 A. H., and that he reigned 38 lunar years and died in 1327 A. D., 727 A. H., and was buried at Brusa. His son Orkhán succeeded him.

List of the Emperors of Turkey of the 'Usmán or Ottoman family.

'Usmán or Osmán.
Orkhán son of 'Usmán.
Murád I son of Orkhán.
Báyezíd I son of Murád.
Sulaimán son of Báyezíd.
Muhammad I son of Báyezíd.
Murád II son of Muhammad.

Muhammad II son of Murád.
Báyezíd II son of Muhammad II.
Salím I son of Báyezíd.
Sulaimán I surnamed the Magnificent, son of Salím.
Salím II son of Sulaimán.
Murád III son of Salím II.
Muhammad III son of Murád III.
Ahmad I son of Murád III.
Mustapha I son of Murád III.
'Usmán I son of Ahmad I.
Murád IV son of Ahmad I.
Ibráhim son of Ahmad I.
Muhammad IV son of Ibráhim.
Sulaimán II son of Ibráhim.
Ahmad II son of Ibráhim.
Mustafa II son of Muhammad IV.
Ahmad II son of Muhammad.
Mahmúd I son of Mustafá II.
'Usmán II son of Mustafá II.
Mustafá III son of Ahmad III.
Ahmad IV son of Ahmad III.
Salím III son of Mustafá III.
Mustafá IV son of Ahmad IV.
Mahmúd II son of Ahmad IV.
Abdul Majíd son of Mahmúd II.

Usman, Osman or Othman I, عثمان, son of Ahmad I, (Achmet) succeeded his uncle, Mustafá I (who was deposed in 1618) on the Turkish throne, and being unsuccessful in his wars against Poland in 1621, was by the Jannisáris slain in an uproar 1622 A. D., and Mustafá again restored; but this he enjoyed not long, for the same hand that raised him to the throne, again plucked him down in 1623, and raised Murád IV to be their king.

'Usman II, عثمان II, brother of Mahmúd I (or as some call him Muhammad V) whom he succeeded to the throne as emperor of Constantinople in 1754 A. D., 1168 A. H. He renewed, under severe penalties, the Muhammadan law, that his subjects should drink no wine. He died after a short reign in 1757 A. D., 1171 A. H., aged 59 years, and was succeeded by Mustafá III his nephew.

'Usman, عثمان بن عفان, the son of 'Affán, the son of 'Abú'l 'As the son of Umayya, was one of the favourite companions of Muhammad. He succeeded 'Umar as third Khalif after Muhammad, in November 644 A. D., Muharram, 24 A. H., and was murdered after a reign of nearly twelve years in his own house at Medina by Muhammad the son of Abú Bakr. Ammar ibn-Yasar and several others on the 30th June, 655 A. D., 18th Zil-hijja, 35 A. H., aged 82 years. His corpse lay unburied for three days; at last it was removed bloody at it was, and buried in the same clothes he was killed in, without so much as being washed, and without the least funeral solemnity. The dissensions which arose on the death of the Prophet, with regard to the succession to the Khiláfat, were revived with renewed fury when, on the murder of 'Usmán, the noble and unfortunate 'Alí succeeded to the dignity of Amír-ul-Momínin; and they eventually caused the division of Islám into two great parties or sects, called respectively the Sunnis, and the Shias who differ materially in the interpretation of the *Qurán*, and in admitting or rejecting various portions of the oral law. The hatred entertained between these rival sects has been the cause of constant religious wars and persecutions scarcely to be surpassed in the history of any nation or creed, and still separate the followers of Muhammad into two classes, by a barrier more insurmountable than that which divides the Roman Catholic from the Protestant.

'Usman bin-Isa bin-Ibrahim Sadik, عثمان بن عيسى, author of a collection of traditions in Arabic called "*Ghâet-ut-Touzih*."

'**Usman Mukhtari**, عثمان مختاري, a poet who flourished in the reign of Sultán Ibráhím of Ghazní and was a cotemporary of Sheikh Sanáí the poet.

'**Utba**, عتبة, the son of Abú Lahab. He was married to Rukyya third daughter of Muhammad, but repudiated her afterwards. It is said that he was torn to pieces by a lion in the presence of a whole caravan when on a journey to Syria.

'**Uzaeri Razi**, عضایری رازی, one of the learned men and poet of the court of Sultán Mahmúd of Ghazní, whose poetical performance as a panegyrist are esteemed very good, for one of which he received a present of 4000 dirhams from the Sultán. He is called Assaberi Rázi, in the Dictionary of the Religious Ceremonies of the Eastern nations. He was a native of Rei, consequently the word Rázi is fixed to his name.

Uzbek, اذبك, a tribe of Turks.

Uzlat, عدلت, the poetical name of Sayyad 'Abdul Walí, the son of a very learned and pious man named Sadulláh in whom Aurangzeib had very great confidence. After the death of his father, he went down to Murshidábád and was supported by Alahwardí Khán. After the demise of his patron in 1756, he went to the Dakhin where he died and left a Diwán.

Uzzan Hasan, اذن حسن, (or Hasan the Long) who is also called Hasan Beg, was the founder of the tribe of Turkmans called 'Akkoínlos, or the White Sheep. After he had extirpated his rival Jahán Sháh the son of Kará Yúsaf in 1467 A. D. and put all his relations to death, he engaged in a war with Sultán Abú Saíd Mirzá king of Persia who fell into his hands and was slain 1449 A. D., Uzzan Hasan from this event, became sovereign of a great part of the dominions of the house of Taimúr. After he had made himself master of Persia, he turned his arms in the direction of Turkey: but his career of greatness was arrested by the superior genius of the Turkish emperor, Muhammad II, from whom he suffered a signal defeat, which terminated his schemes of ambition. He died after a reign of eleven years at the age of seventy on the 7th of December, 1477 A. D., 882 A. H. Catherine Commenius, who is called by the Persians Carum Commeniah, was married to him. She had a daughter named Martha, married to Shaikh Haidar, father of Sháh Ismaíl Safwí, first monarch of the Safwian dynasty of Persia. Uzzan Hasan was succeeded by his son Yaqúb Beg.

V.

Victoria Gaurama, Princess, وكتعدیا گاوراما.

The Princess Victoria Gouráma is daughter of his Highness Prince Bir Rájindar Wadér, ex-rájá of Kurg (Coorg) a small principality of Hindustán, situated near the Mysore country; its greatest length is about seventy miles, and the mean breadth about twenty-two miles. Haidar 'Alí contrived in the middle of the last century, to get possession of Kurg by treachery; but in 1787 the young rájá, Bir Rájindar, his prisoner, escaped from confinement through the aid of several of his subjects and succeeded in establishing himself in his dominions. At his death, in 1805, he left the succession to an infant daughter, to the exclusion of his brother, to whom of right it belonged according to ancient usages; but the young

princess soon after abdicated in favor of her uncle, with the sanction of the British Government.

The Princess Victoria Gauráma was born in February 1841. The melancholy circumstance of the death of the mother, two days after the birth of the child, seems to have led to increased affection for his offspring on the part of the father, who from his own previous convictions in favor of Christianity, determined that his favorite daughter should be brought up in the principles of the Christian faith. From this period the ex-rájá entertained an anxious desire to visit Europe, in order that, when she had arrived at a suitable age, she might be introduced into European society; and thereby receive such impressions as would promote a feeling favourable to Christianity. Accordingly in the early part of 1852, the prince quitted India for England, leaving at the city of Benares the rest of his family, consisting of eleven children, with their mothers. On his arrival in England the object of his visit was made known to the Queen, who at once most kindly and graciously consented to become sponser to the young princess. The baptismal ceremony was performed by the Archbishop of Canterbury in the private chapel of Buckingham Palace on 30th June, 1852, in the presence of Her Majesty, the Prince Consort, and numerous other members of the royal family: the princess received the prefix of "Victoria" to her Indian name of "Gauráma," by which she had been called after one of the pagan divinities of her country.

The princess is said to have become a good scholar under the care of those charged with her education. Her personal appearance was exceedingly interesting and intelligent, and the complexion of her skin but little darker than that what Europeans call a deep brunette. Her portrait, which Winterhalter painted by command of Her Majesty, is at Buckingham Palace.—*The Art Journal*, Vol. III, p. 293.

Vikramaditya, بیکرا مادیتیا, commonly called Bikramájít, which see.

W.

Wa'il Khuzai', واعل خزاعي, an Arabian poet who lived in the time of Harún-al-Rashíd and his son Mamúh. He was cotemporary with Imám 'Alí Músi Raza, and is the author of a Diwán in Arabic wherein he praises the charms of his beloved Salmí.

Waez, واعظ, vide Husain Wáez, and Muhammad Rafi Wáez.

Wafa, وفا, vide Ayn-ul-Mulk Hakím.

Wafa, وفا, poetical name of Mirzá Sharaf-uddín 'Alí Husainí of Kumm. He came to India in 1749 A. D., 1162 A. H., and is the author of a short Diwán.

Wafa, وفا, poetical name of Dayánáth a Kashmirí of Bareilí. He is the author of a poem called "Gul wa Bulbul" the Nightingale and the Rose, which he composed in 1847 A. D., 1263 A. H.

Wafai, وفای, title of a poet.

Wahab or Wahhab, وهاب, the son of 'Abdul Manáf, was the father of 'Amina the mother of Muhammad.

Wahdat, وحدت, poetical name of Shaikh Jamál-uddín the great-grandfather of Shaikh Muhammad Hazín. He is the author of several works, viz., "Elucidation of the miracle of the Moráj, or Ascent of the prophet;" "An Explanation or Commentary in Persian on the Kullíat of the Kánún," which he wrote at the desire of Khán Ahmad Khán, king of Gilán. "An Epistle or Treatise on the confirmation of a Necessary Being;" "A Treatise on the Solution of Obscurities in the Section of Surds or Solids;" an extensive "Commentary on the Fisús or Gems of Faryábi," and a Díwán containing 2,000 couplets.

Wahdat, وحدت, poetical name of 'Abdul Ahad, who was familiarly called Sháh Gul, a son of Shaikh Muhammad Saíd and grandson of Shaikh Ahmad Sarhindí. He resided mostly in the Kótla near Dehlí and is the author of a Díwán. He died in 1714 A. D., 1126 A. H.

Wahid, واحد, vide Tahir Wahíd.

Wahidi, وحيدى, poetical title of Wahid-uddín, which see.

Wahid-uddin Tabreizi, وحيدالدين تبريزي, a poet of Persia whose poetical title is Wahidí. He is the author of a treatise written professedly upon versification.

Wahidi, واحدي, poetical name of 'Alí son of Ahmad, which see.

Wahmi, وهى, poetical appellation of Háji Tahmásp Kúli, a poet who flourished in India between the years 1637 and 1647 A. D., 1047 and 1057 A. H.

Wahshat, وحشت, poetical title of Shaikh 'Abdul Wáhid who was a descendant of Imám Muhammad Ghazzálí. He was an excellent poet born and brought up in Kasba Thánesar. He flourished in the reign of 'Alamgir, and is the author of a Díwán.

Wahshi Yezdi, Maulana of Yezd, وحشى يزدي مولانا, author of the Masnawí or poem called "Názir wa Manzúr" which he completed in the year 1559 A. D., 966 A. H., and of another poem called Farhad and Shírin in the metre of Nizamei's Khuro and Shírin and several other works. He died in 1584 A. D., 992 A. H.

Wajih-uddin Ahmad Maghrabi, الدين احمد مغربي, commonly called Shaikh Ahmad Khattú, which see.

Wajih-uddin Mubarak Kirmani, مبارک کرمانى, وجيه الدين, a Sayyad and a disciple of Nizám-uddín Aulia. He was commonly called Sayyad Khárd or the little Sayyad. He is the author of the work called Siar-ul-Aulia." See Sayyad Husain (Makhddúm).

Wajih-uddin, Shaikh, شيخ وجيه الدين, of Gujráat, a disciple of Shaikh Muhammad Ghaus of Gwáliar. He was a learned man, is the author of several works, and his poetical name was Alwí. He died on the 30th of November, 1589 A. D., 1st Safar, 998 A. H., and was buried in Ahmadábád Gujráat.

Wajid 'Ali, واجد علي, author of an Urdú Grammar entitled "Guldastae Anjuman" which he wrote and published at Agra in the year 1849 A. D., and another work called "Matla-ul-Ulúm."

Wajid 'Ali Shah, واجد علي شاه, the last king of Audh was the son of 'Amjad 'Alí Sháh, after whose death he ascended the throne at Lakhnau, in 1847 A. D., 1263 A. H. In his time Audh was annexed to the British Government on the 7th of February, 1856. His poetical title is Akhtar, and is the author of three Díwáns and three Masnawís in Urdú. This ex-king is now living in Calcutta, pensioned by Government.

Inscription on his coin.

سکه زد برسيم وزير از فضل و تامين الهه
غل حق واجد على سلطان عالم باد شاه

Wakidi, واقدي, surname of Muhammad bin-'Umar, an author who wrote in Arabic the work called "Tabakát Wákidi," containing the history of the conquests of Syria by the generals of 'Umar, during the years 638-9 A. D. He died in the year 824 or 834 A. D., 209 or 219 A. H. Ibn-Jauzi relates that Wákidi who dwelt at Baghdád, when removing to the Eastern bank of the Tigris, required 120 camels to convey his books. Vide Abú Abdulláh Muhammad ibn-'Umar-ul-Wákidi.

Wakif, واقف, the poetical name of a poet whose proper name is Núr-ul-Ayn. He was a native of Patála of which place his father was a Kázi. He was contemporary with the poet 'Arzú, and died about the year 1776 A. D., 1190 A. H. He is commonly called Wákif Lahori and his Díwán contains about 800 Persian Ghazals.

Wala, والا, poetical name of Islám Khán, which see.

Walad, ولد, vide Sultán Walad, who is also called Mauláná Walad.

Walah, والہ, poetical name of Saíd Muhammad, author of a poem called "Dastúr-ul-Nazm."

Walah, والہ, poetical title of 'Alí Kúli Khán of Daghístán. He is the author of a Tazkira entitled "Rayáz-ush-Shu'ará." It is an universal biographical dictionary of Persian poets, and contains about 2,500 articles. He came to India in 1734 A. D., 1147 A. H., where he composed the above work in 1748 A. D., 1161 A. H., and died after nine years in 1757 A. D., 1170 A. H. He is the father of Gunna Begum, which see.

Walajah, Prince, شهزاده واليدجاء, son of 'Azim Sháh. He along with his brother Beidár Bakht, was killed in the battle fought by his father against the emperor Bahádur Sháh his eldest brother in 1707 A. D.

Walajah, والاجاء, a title of Muhammad 'Alí Khán, nawáb of the Karnatik, who died in 1795 A. D., aged 87 years.

Wali, والي, poetical name of Najaf 'Alí Beg, an author.

Wali, والي, poetical name of Sháh Walí-ulláh a native of Gujráat, but passed the greatest part of his life in the Dakhin. He was living in the time of the emperor 'Alamgir and is the first poet who wrote a Díwán in Urdú. A copy of this book was brought to Dehlí in 1720 A. D., 1132 A. H. which induced many poets of that city to apply themselves to Urdú poetry. Vide Hátim.

Wali, of Dasht Bayaz, ولي دشت بياضى, a place in Khurásán. He was a contemporary with Mirzá Muhammad Kúli Maili who came to India in 1571 A. D., 982 A. H. Wali is the author of a Persian Díwán. Vide Wali (Mauláná).

- Walidad Khan and Ahmad 'Ali Khan**, خان وليداد, rebel leaders in Bulandshahr (N. W. P.) during the troubles of 1857.
- Wali Kalandar**, والي قلندر, a poet who lived in the time of Báisanghar Mirzá.
- Wali Muhammad Khan Uzbek**, محمد خان ازبك, king of Túrán, was the son of Jání Beg Khán by 'Abdulláh Khán Uzbek's daughter. He was raised to the throne of Túrán after the death of his brother Báki Beg Khán, and visited Sháh Abbás king of Persia in 1611 A. D., 1020 A. H. He reigned 6 years and was killed in battle about the year 1612 A. D.
- Wali Muhammad, Hazrat**, حضرت ولي محمد نازولي, of Narnoul a Musalmán saint who died on the 13th of November, 1647 A. D., 25th Shawwál, 1057 A. H.
- Wali, Maulana**, مولانا ولي دشت بياضي, a famous poet of Dasht Bayáz in Khurásán, who was a contemporary of Mauláná Zamíri, and was put to death by order of Taimúr Sultán Uzbek, who had taken possession of Khurásán in the reign of Sultán Muhammad Khudá Banda, king of Persia who reigned from 1577 to 1588 A. D., 985 to 995 A. H. He is the author of a Persian Diwán. *Vide* Wali of Dasht Bayáz.
- Wali Ram**, ولي رام, a Hindú, who was usually called Banwáli Dás, is the author of a Masnawí.
- Wali-ullah, Maulwi Shah**, شاه ولي الله دهلوي, مولوي, of Dehlí, author of the commentary on the Qurán in Persian, entitled "Fath-ul-Rahmán."
- Wali-ullah Husaini, Maulwi Muhammad**, مولوي محمد ولي الله حسيني, author of a commentary on the Qurán, called "Nazm-ul-Jawáhir," which he wrote in 1821 A. D., 1236 A. H.
- Walid**, وليد بن عتبة, the son of 'Utba, was made governor of Medina by Mu'áwia I, but was removed from the government of that city by Yezíd I in favour of Amrú the son of Saïd who was then governor of Mecca.
- Walid I**, وليد بن عبد الملك, seventh Khalíf of the house of Umayya. He succeeded his father 'Abdulmalik in Syria 705 A. D., 96 A. H., and died after a reign of 9 years and some months about the year 714 A. D. Spain was conquered in his time by his generals. He was succeeded by his brother Sulaimán.
- Walid II**, وليد بن يزيد, son of Yezíd II, succeeded his uncle Háshim in Syria as eleventh Khalíf of the race of Umayya in 743 A. D., 126 A. H. He reigned little more than a year and was slain in 744, when his son Yezíd III, succeeded him.
- Wali-uddin 'Abu 'Abd-ullah Muhammad bin-'Abdullah-al-Katib, Shaikh**, ابو عبد الله شايخ ولي الدين, author of the "Mishkát-ul-Masábih" a new and augmented edition of the Masábih of Al-Baghwi, which he completed in 1336 A. D., 737 A. H. It is a concise collection of traditions, principally taken from the Six Books or Sahíhs and arranged in chapters according to subjects. This collection was translated by Captain Matthews in 1809.
- Wamik**, وامق, the celebrated lover of Azrá. The poet Farkhári has written a poem on their love adventures.
- Waraka**, ورقة, a lover, the name of whose mistress was Gulsháh.
- Waraka bin-Naufat**, ورقة بن نوفل, a cousin of Khudya the wife of Muhammad. In the days of ignorance he learned the Christian religion, translated the gospel into Arabic, gave himself up to devotion, and opposed the worship of idols. He became a convert to Muhammadanism about the year 611 A. D., lived to a great age, and towards the end of his life became blind.
- Warusta**, وارسته لاهوري, a poet of Láhór, who is the author of a work called "Jang Rangárang," being a collection of verses of all the poets who have written on different matters. He was living in 1766 A. D., 1180 A. H.
- Wasfi**, وصفی, *vide* Abdulláh Tirmizí.
- Wasik or Wathik Billah**, واثق بالله, a Khalífa of Baghdád. *Vide* Al-Wásik Billáh.
- Wasik, Mulla**, ملا واثق, name of a poet.
- Wasili**, ملا واثق, *vide* 'Alá-ud-dín (Sayyad).
- Wasil Khan of Kashmir**, واصل خان کشمیری, author of the "Maharáj-náma," in the Preface of which he praises Nawáb 'Asaf-uddaula, Mahárája Nirmal Dás and Lála Hulás Ráe.
- Wasili**, واصلي, poetical appellation of Mír Imám Wardi Beg, who is the author of a Diwán, and was living at Lakhnau in 1780 A. D., 1194 A. H.
- Wasli**, وصلي, the poetical title of 'Aka Táhir the father of Sádiq Khán.
- Wasti**, واسطي, poetical name of Mír 'Abdul Jalíl Bilgramí, which see.
- Watwat**, وطوط, the nickname of the poet Rashídí, which see. It is also the surname of Muhammad bin-Ibrahím, the son of Ahia the son of 'Alí-al-Kátibí, an Arabian author.
- Wazah**, واضح, the poetical title of Mirzá Mubárik styled Irádat Khán the grandson of Nawáb 'Azim Khán of the time of Jahángir. He took instructions in the art of poetry from Mír Muhammad Rásikh and became an excellent poet; but in the latter part of his life, he led a retired life, became a Kalandar and died in 1716 A. D., 1128 A. H. *Vide* Irádat Khán.
- Wazah**, واضح, poetical name of 'Aká 'Alí Asghar who was originally a manufacturer of gold thread. He was living in 1720 A. D., 1132 A. H., and is the author of a Diwán.
- Wazir**, وزیر, the poetical title of Khwája Wazír son of Khwája Fakír of Lakhnau. He died in 1854 A. D., 1270 A. H., and is the author of a Diwán in Urdú.
- Wazir**, وازی, poetical name of Shaikh Wazír, author of two Diwáns, Persian and Urdú.
- Wazir 'Ali Khan**, وزیر علي خان, for a short time Nawáb of Lakhnau, was the adopted son of Nawáb 'Asaf-uddaula on whose death in September, 1797 A. D., he was raised to the masnad of Audh at Lakhnau, but after a short

interval grounds for disputing the authenticity of his pretensions having been established, he was deposed on the 21st of January, 1798 A. D. by Sir John Shore, and Sa'adat 'Alí Khán the brother of the late Nawáb was placed on the masnad. Wazir 'Alí was sent to Benares where he murdered Mr. Cherry the Political Agent on Monday the 14th of January, 1799 A. D., 8th Shában, 1213 A. H. He at first fled to Butwal and afterwards took refuge with the rája of Jaipur, a powerful independent chief who refused to give him up unless under a stipulation of his life being spared. To this it was thought prudent to accede, and being accordingly given up to the British in December following, he was brought down to Calcutta and confined at Fort William in a bomb-proof, divided by iron gratings in three parts. The longest, in the centre, was occupied by Wazir 'Alí, and the other two by Sentries, one English and one native. After many years captivity, he was transported to a more suitable prison in the palace built for Tipú Sultán's family in the fort of Vellore, where the females of his family subsequently joined him, and there he died. Lord Teignmouth, in the Life of his father, states that Wazir 'Alí died in rigorous confinement in Fort William and this is said to be a mistake. His death took place in the month of May, 1817 A. D., Rajab, 1232 A. H., after 17 years 3 months and 4 days' confinement, and was buried at Kási Bághán close to a tomb of one of the sons of Tipú Sultán. He was then in his 36th year. His mother was the wife of a Farrash. The expenses of his marriage in 1795 amounted to 30 lakhs of rupees, while 70 rupees were sufficient to defray all the cost of his funeral in 1817, a strange reverse of fortune.

Wazir Khan, وزیرخان, surname of Muhammad Táhir an officer of the rank of 5000 who served under the emperor 'Alamgir. In the latter years of his life he was appointed governor of Málwa where he died 1672 A. D. His nephew Rafi Khán is the author of the "Hamlai Haidari."

Wazir Muhammad, Nawab of Bhopal, وزیرمحمد, an ally of the British Government, died in March, 1816 A. D., and his son Nazar Muhammad Khan succeeded him.

Wazir Khan, وزیرخان, an Amír of the Court of the emperor Sháhjahán by whom he was raised to the rank of 5000 into the title of Wazir Khán and the Subadarship of the Panjáb. He built a splendid masjid at Láhor in 1044 A. H., which is still in good preservation. His proper name was Hakim Alíx-uddín.

Wazir-uddaula, وزیرالدوله, title of Wazir Muhammad Khán, the Nawáb of Tonk, the son of Nawáb Amír Khán the Pindara Chief, died in June, 1864 A. D.

Wazir-uddaula, وزیرالدوله, vide Názir-ul-Mulk Wazir-uddaula.

Wikar-ul-Umra, وكرال عمر, the son of Shams-ul-Umrah Nawáb of Haidarabád Dakhin.

Wisal, وصال, the poetical name of Mirzá Kóchak of Shíráz, author of a "Farhád wa Shírin."

Wisali, وصالي, poetical name of Sayyad 'Alá-uddín a modern poet of Khurásán who was settled in Audh. He is the author of an Elegy on the Imáms, vide 'Alá-uddín (Sayyad).

Wizarat Khan, وزارت خان, whose proper name is Mir

Abdur Rahmán; was the second son of Amínat Khán Mirak, an excellent poet. His poetical name was Bikramí. He flourished in the time of the emperor 'Alamgir and has left a Diwán. Vide Bikramí.

Wys Karani, بیش کرانی, vide Aweis Karaní.

X.

Xavier, Hieronymo, a Catholic Missionary who came from Goa to Dehlí in the reign of the emperor Jahán-gir. He is the author of a religious work in Persian entitled the "Mirror of Truth" which he dedicated to the emperor in the year 1609 A. D., and which has been preserved in the Library of Queen's College, Cambridge. A reply to this book was written a few years after its appearance by Ahmad ibn-Zain-ul-'Abidin Alalwí, to which he gave the title of "The divine rays in refutation of Christian error." A copy of which is also preserved in the same College. This work was written by the author in the month of November, 1621 A. D., Muharram, 1031 A. H.

Y.

Yadgar Muhammad, Mirza, مرزا بادگار محمد, the son of Mirzá Muhammad, the son of Mirzá Báisanghar, the son of Mirzá Sháhrukh, the son of Amír Taimúr.

After the death of Mirzá Báisanghar, his grandfather, he succeeded him as governor of Khurásán in 1434 A. D., and held that situation till the death of Sultán 'Abú Sa'id Mirzá, who being taken prisoner by Uzzan Hasan, was made over to Yádgár Muhammad in 1469 A. D., 873 A. H. who slew him. After his death Sultán Husain Báikara took possession of Hirát, with whom Yádgár Muhammad had several battles; but was at last slain in a night attack on the 25th of August, 1470 A. D., 27th Safar, 875 A. H. He was the last of the descendants of Sháhrukh Mirzá, and is said to have written excellent poetry.

Yadgar Nasir, Mirza, مرزا بادگار ناصر, brother of the emperor Bábar Sháh. When the emperor Humáyún after his return from Persia marched in person in the year 1546 A. D., 953 A. H. to reduce Badakhshán, Yádgár Násir having attempted to stir up a sedition in the royal army, was upon conviction, sentenced to death, though he was uncle to the king.

Yafa'i, Imam, امام یافعی, a Muhammadan doctor whose

proper name was 'Abdullah bin-Asad. He was a native of Yáfa in Syria from which he was called Yáfa'i. He is also called Kutb Mecca, and Yáfa'i Nazal-ul-Haramyn. Sháh Namat-ullah was one of his disciples. He is the author of several works in Arabic, among which are "Durr-ul-Nazm fi Munáfa-ul-Kurán," "Rauzat-ul-Rayázín fi Hikáet-ul-Sálahín," "Khulásat-ul-Mufákhír fi Munáqib-ush-Shaikh 'Abdul Kádir," and the "Mirat-ul-Janán fi Hawádis-uz-Zamán" the latter containing Memoirs of all the Muhammadan Generals and other illustrious Characters, from the commencement of the Hijrí era 622 A. D. to the year 1300 A. D., a very interesting work. Yáfa'i, according to some, died in 1354 A. D., and according to others in 1366 A. D., 755 or 767 A. H., but the latter date appears to be correct. He is sometimes called 'Abdullah bin-'Abdul Yáfa'i.

Ya'jaz, اعجاز, the poetical name of Shaikh Muhammad Saïd a native of Agra and an excellent poet. He was living about the year 1691 A. D., 1102 A. H. in the reign of the emperor 'Alamgir, and was employed in the service of Nawab Mukarram Khan, Nazim of Multan. He was a contemporary of the poet Sarkhush, who has mentioned him in his biography called "Kalamat-ush-Shu'ara.

Ya'kub Beg or Sultan Ya'kub, يعقوب بيگ, the son of Uzzan Hasan, whom he succeeded in 1477 A. D., 882 A. H. and became the king of the Turkman tribes called Akkoinlu or the White Sheep. After his death he was succeeded by his son Alwand Beg who was defeated about the year 1500 A. D., 906 A. H., by Shah Isma'il I, Safwi.

Ya'kub bin-Idris, يعقوب بن ادريس, vide Kirmani.

Ya'kub bin-Lais Saffar, Amir, بن لیت صفاری, امیر یعقوب. He is also called Yakut and is the first who rebelled against the Abbasides and is the founder of the dynasty of the Saffari or Saffarides which signifies a pewterer. He raised himself from a humble station of a coppersmith, to the rank of a sovereign in Sistán, and having obtained the possession of Khurasan and Tabaristan in 874 A. D., 260 A. H. from Muhammad the son of Tahir II whom he took prisoner, he was declared rebel by the Khalif Mo'tamid, in consequence of which he marched with a powerful army towards Baghdad in the year 878 A. D., 265 A. H., but died on the road after a reign of eleven years. He was succeeded by his brother Amru bin-Lais. Vide Lais.

Ya'kub, Sultan, سلطان یعقوب, vide Ya'kub Beg.

Yakut, یاقوت, vide Ya'kub bin-Lais.

Ya'mali of Hirat, اعمالی هراتی, a poet who is the author of a Persian Diwan.

Yari, Maulana, مولانا یاری, an author.

Yehia bin-'Abdur Rahman, یحیی بن عبدالرحمان, author of the Arabic work on Theology called "Ayn-ul-Ilm," the fountain of science, and one entitled "Afzal-us-Salat, a collection of Traditions.

Yehia bin-'Abul Mansur, یحیی بن ابوالمنصور, one of the greatest astronomers that lived in the time of the Khalif Al-Mansur.

Yehia bin-Ahmad-al-Hilli or Hulli, مددا الحلی, یحیی بن, who was celebrated for his knowledge of traditions, is well known amongst the Imamia sect for his works on jurisprudence, is the author of the "Jama'ush-Shar'ia" and the "Madkhal dar Usul Fikh" which are in the greatest repute. He died 1280 A. D., 679 A. H.

Yehia bin-Aktam, یحیی بن اکتام, was Chief Justice during the Khalifat of Al-Mamun. He died in the reign of the Khalif Al-Mutawakkil 856 A. D., 242 A. H.

Yehia bin-Khalid, یحیی بن خالد, Grand wazir of Harun-al-Rashid, whose son Jafar-al-Barmaki, was put to death by order of that khalif 803 A. D., 187 A. H.

Yehia bin-Ma'az Razi, یحیی بن معاذ رازی, a very learned Muhammadan who died on the 9th August, 871 A. D., 18th Ramazan, 257 A. H., and was buried at Naisabpur.

Yehia Kashi, Mir, میر یحیی کاشی, one of the celebrated poets of the reign of the emperor Shahjahan. On the completion of the palace and city of Shahjahanabad in the year 1648 A. D., 1058 A. H., he wrote a chronogram for which he was rewarded by that monarch with 5000 rupees. He died in the year 1654 A. D., 1064 A. H.

Yehia Maneiri, یحیی منیری, a celebrated saint who is buried at Maneir, vide Sharaf-uddin Ahmad Ahia Maneiri.

Yehia, Mulla of Naishapur, ملا یحیی نیشاپوری. His poetical name is Fatahi. He is the author of a Diwan and of the Persian work called "Shabistan Khayal," "the Chamber of Imagination." He flourished in the reign of Shahrukh Mirza, and died 1448 A. D., 852 A. H.

Yekin, یقین, the poetical name of Ina'im-ullah Khan, an Urdu poet who has left in a Diwan or collection of Hindi poems, principally on love subjects. He was the son of Azhar-uddin Khan Bahadur Mubarak Jang, a grandson of the Mujaddid Alif Sani, or Reformer of the second thousandth year, and a pupil of Mirza Janjanaan Mazhar, who was so fond of him that he wrote most of his poetry in his name; he was killed at the age of 25 years in the time of Ahmad Shah about the year 1750 A. D., 1163 A. H. by his own father, because he brought disgrace on his family. His Diwan is very celebrated.

Yelduz, یلدوز, vide Taj-uddin Elduz.

Yemin-uddin, Amir, امیر یمن الدین, entitled Malik-ul-Fuzla or prince of the learned, was the father of Amir Mahmud commonly called ibn-Yemin, vide Amir Yemin-uddin, also Tughrat.

Yemin-uddin, Amir, امیر یمن الدین نزلاباری, a poet who was a native of Nazhabad in the province of Baihak in Persia. He was cotemporary with the poets Katibi and 'Ali Shabab. He is the author of several Masnawis, viz., "Misbah-ul-Kulub containing Dialogues between the Candle and the Moth; "Mishkat-ul-Talibin" dialogues between Wisdom and Love; and the story of "Fatha and Fathuh."

Yemin-uddin Tughrat of Mashhad, امیر یمن الدین طغرایی, یمن, vide Tughrat Mashhad.

Yezdi, یزدی, author of a treatise concerning divine love, called "Risalat fi bayan Muhabbat."

Yezdijard I, یزدجرد, surnamed Al-'Athim or Al-'Asim, the sinner (the Isdigertes of the Greeks) whom some authors term the brother, and others the son of his predecessor Bahram IV, whom he succeeded to the throne of Persia 404 A. D. This monarch is represented by Persian historians, to have been a cruel prince, and we are told, the nation rejoiced when he was killed by the kick of a horse. He died after a reign of 16 years, and was succeeded by his son Bahram V.

Yezdijard II, یزدجرد, (the Isdigertes II of the Romans), succeeded his father Bahram V to the throne of Persia 438 A. D. He was a wise and brave prince and reigned 18 years.

Yezdijard III, یزدجرد, the son of Shahryar and grandson of Khusr Parwez, was raised to the throne of Persia after the dethronement of the queen Arzami Dakht, 632

A. D. He is the Isdigertes III of the Greeks, and a cotemporary of 'Umar the Khalif of Arabia. This prince who appears to have been as weak as he was unfortunate, sat upon the throne only nine years; that being the period from his elevation to the battle of Nahawand which decided the fate of Persia, and which from its date 641 A. D., fell under the dominion of the Arabian Khalifs. For a period of ten years afterwards this monarch was a fugitive, possessed no power whatever. He first fled to Sistán, then to Khurásán, and lastly, to Marv where he was murdered 651 A. D., 31 A. H. He was the last sovereign of the house of Sásán, a dynasty which ruled Persia for 415 years. It is from the commencement of his reign that the Persian Era, which is in use to this day in Persia, is called after him the Era of Yezdijard. It began on Tuesday the 16th of June, 632 A. D., 20th Rabi' I, 11 A. H. being only eight days after Muhammad's death.

Yezid, يزيد بن ابوسفيان, the son of Abú Sufián. He died by the plague that raged in Syria in the year 639 A. D. The mortality both among men and beasts was so terrible, that the Arabs call that year "Am-ul-ramada," or the year of destruction. By this pestilence the Saracens lost 25,000 men, among whom were Abú 'Obeida, general of the Saracen army at Syria, Sarjabil, ibn-Hasana formerly Muhammad's secretary, and Yezid ibn-Sufián.

Yezid I, يزيد بن معاوية, the son of Mu'áwia and the second Khalif of the house of Umayya. His inauguration was performed at Damascus on the same day that his father died, viz., on the new moon of the month of Rajab, corresponding with the 7th of April, 680 A. D., 1st Rajab, 60 A. H. He was a man of considerable taste and refinement, an eloquent orator, and an admired poet. Some specimens of his composition, which are still extant, display no ordinary powers of mind. The first and the last lines of the ode with which the bard of Persia, the celebrated Háfiz, opens his magnificent Díwán, are borrowed from Yezid. It was once sarcastically asked of Háfiz, "How could a distinguished poet like yourself stoop to borrow from Yezid, who was not only a usurper, but also the murderer of Imám Husain?" He answered, "Which of you, seeing a dog running away with a diamond, would not stop the brute, and rescue the jewel from its unclean mouth?" By Persian authors, Yezid is never mentioned without abomination, and ordinarily this imprecation is added to his name, "Lanat-ulláh," that is, the curse of God be upon him; in reference not to his vices, but to the death of Husain, the son of 'Alí, whom he first of all attempted to destroy by poison, and afterwards caused to be killed, with all his family, on the plains of Karbala. Under his khiláfat the Musalmáns conquered all Khurásán and Khwárizm, and put the territories of the princes of Samarkand under contribution. The motto of his seal was, "God is our Lord." Yezid died on the 31st of October, 683 A. D., 4th Rabi' I, 64 A. H. in the 39th year of his age, after he had reigned three years and eight months, and was succeeded by his son Mu'áwia II. His mother's name was Maisana a Bedouin of the tribe of Kalabi.

Yezid was a debauchee and is represented by Moslem writers as an Atheist.

Yezid II, يزيد بن عبدالمك, the ninth Khalif of the race of Umayya, was the son of the Khalif 'Abdulmalik. He succeeded 'Umar the son of 'Abdul Azíz in 720 A. D., 101 A. H. in Syria, and died after a reign of four years, 724 A. D., 105 A. H. His brother Hashám succeeded him.

Yezid III, يزيد بن وليد, the twelfth Khalif of the house of Umayya, succeeded his father Walid II in Syria 744 A. D., 126 A. H., and died the same year after he had reigned six months. He was succeeded by his brother Ibráhím.

Yunas bin-Abdur Rahman-al-Yuktaini, الرحمان بن يوسف, a celebrated Shiá traditionist. Amongst other works, he wrote the "Ilal-al-Hadís," the "Ikhtiláf-al-Hadís," and the "Jáma-al-Kabir." He is said to have made forty-five pilgrimages to Mecca, and fifty-four 'Umrats when he merely visited the sacred city, and to have written the surprising number of 1,000 volumes, controverting the opponents of the Shiá doctrines. He died at Madina in 823 A. D., 208 A. H.

Yusaf of Ahmadabad, يوسف احمد ابادي, author of an Arabic work on Theology called, "Aká'id Yúsaf."

Yusaf, يوسف, author of a collection of letters called "Badáyu'l Insha" or wonders of letter writing. It is also called "Insháe Yúsafi."

Yusaf Abu'l Haji, يوسف ابوالحاجي, one of the Moorish kings of Granada, and the Finisher of the celebrated palace of the Alhambra. He ascended the throne of Granada in the year 1333, and his personal appearance and mental qualities were such as to win all hearts. He established schools in all the villages, with simple and uniform systems of education; he obliged every hamlet of more than twelve houses to have a mosque, and prohibited various abuses and indecorums, that had been introduced into the ceremonies of religion and the festivals and public amusements of the people. His attention was also directed towards finishing the great architectural works commenced by his predecessors, and erecting others on his own plans. The Alhambra, which had been founded by the good Muhammad ibn-Alahmar, was now completed. He constructed the beautiful gate of Justice, forming the grand entrance to the fortress, which he finished in 1348. He likewise adorned many of the courts and halls of the palace, as may be seen by the inscriptions on the walls, in which his name repeatedly occurs. In the year 1354, as he was one day praying in the royal mosque of the Alhambra, a maniac rushed suddenly from behind, and plunged a dagger in his side. He was borne to the royal apartments, but expired almost immediately. The murderer was cut to pieces, and his limbs burnt in public, to gratify the fury of the populace.

Yusaf Adil Shah, يوسف عادل شاه, whose original name was Yúsaf 'Adil Khán, was the founder of the 'Adil Sháhi dynasty of Bijápúr. He was a nobleman in the service of Muhammad Sháh II Bahmani, king of the Dakhin. When the Sultán left this world, and dissensions began to prevail in the kingdom, most of the foreign officers and soldiers attached themselves to Yúsaf 'Adil Khán; who, seeing the ministers of Sultán Mahmúd II, the successor of the late king bent on his destruction, withdrew himself from Ahmadábád, with his family and followers, to his government of Bijápúr, and resolving to become the founder of a kingdom, he began to add to his territories by conquest. In the year 1489 A. D., 895 A. H., he, with the assent of Malik Ahmad Bahri, assumed the title of Sháh, and read the khutba of Bijápúr in his own name. Yúsaf 'Adil Sháh died at Bijápúr in 1510 A. D., 916 A. H. of a dropsical disorder after he had reigned with great prosperity 21 years, in the 75th year of his age, and was succeeded by his son Ismá'il 'Adil Sháh.

List of the kings of the 'Adil Sháhí dynasty.

	A. D.
Yúsaf 'Adil Sháh, supposed to be the son of Murád II of Anatolia; purchased for the bodyguard at Ahmadábád from a merchant. He began to reign	1489
Ismá'il 'Adil Sháh, son of Yúsaf	1510
Mallú 'Adil Sháh, son of Ismá'il, reigned six months	1534
Ibráhím 'Adil Sháh I, son of Ismá'il	1535
'Alí 'Adil Sháh I, son of Ibráhím	1557
Ibráhím 'Adil Sháh II, son of Tahmásp the son of 'Alí A. Sháh	1579
Muhammad 'Adil Sháh, son of Ibráhím II	1626
'Alí 'Adil Sháh II, son of Muhammad	1660
Sikandar 'Adil Sháh the last king of Bijápúr	1672

Yusaf 'Ali Khan, يوسف علي خان, Nawáb of Rámpúr.

His Highness was one of the few princes who were faithful to the British Government in the troublous times of 1857, when the whole of the N. W. Provinces were in a state of revolt and insurrection. Lord Canning rewarded him with liberal grants of land worth a lac per annum, whilst Her Majesty was pleased to confer on him the Star of India. He died at his capital in Rohilkhand on the 21st of April, 1865 A. D., 24th Zi-Ḳa'da, 1282 A. H.

Yusaf Amiri, Maulana, مولانا يوسف امري, a Persian poet who flourished in the time of Sháhrúkh Mirzá and wrote panegyrics in praise of his son Baisanghar Mirzá.**Yusaf bin-Muhammad, يوسف بن محمد, author of a medical work called "Fáedat-ul-Akhbár."****Yusaf bin-Junaid, يوسف بن جنيد, generally known by the name of Akhí Chalabí. Vide Ḳází Khán.****Yusaf bin-Hasan-al-Mukaddasi, بن حسن المكدسي, يوسف, author of a portion of the "Tabakát-al-Hanbaliat." He died in 1466 A. D., 871 A. H. vide Abú'l Husain bin-Abú Yalí.****Yusaf Hamadani, يوسف همداني, a celebrated learned Musalmán of Hamadán who died in the year 1141 A. D., 536 A. H.****Yusaf Khan, Mirza, يوسف خان. A Mansabdar of 2,500 in the 30th year of Akbar, and subsequently governor of Kashmir. Later still served with distinction under Abú'l Fazl in the Dakhin; died Jam. II. 1010 A. H. Was a native of Mashad, of the Sáyyid tribe.****Yusaf, Mir, مير يوسف استرابادي, of Astrabád who was living in 1580 A. D., 988 A. H. and wrote a chronogram on the death of the poet Kásim Káhi, who died that year.****Yusaf Muhammad Khan, يوسف محمد خان, Commander of Five Thousand under Akbar, whose foster-brother he was. Died of drink, 973 A. H.****Yusaf Muhammad Khan, يوسف محمد خان, author of a history of the reign of Muhammad Sháh emperor of Dehlí, called "Tarikh Muhammad Sháhi."****Yusaf Shah Purbi, يوسف شاه پوربي, the son of Bárbak Sháh whom he succeeded to the throne of Bengal in 1174 A. D., 887 A. H. He reigned 8 years and died in 1482 A. D. His son Fatha Sháh succeeded him.****Yusaf, Maulana, of Naishapur, مولانا يوسف نيشاپور, is the first person who wrote a book on the art of writing**

poetry in Persian; he flourished about two hundred years after Khulí bin-Ahmad of Basra who had also written on the same subject in Arabic.

Yusaf, Shaikh, شيخ يوسف, first king of Multán. The

introduction of the Muhammadan faith into Multán, says Firishta, first took place in the latter part of the first century of the Hijra, about the year 700 A. D. by the conquest of that country by Muhammad Kásim, after whom, until the reign of Sultán Mahmúd of Ghazni, no account is to be traced of its history. Mahmúd conquered Multán from the infidels; but on the decline of the Ghazni power, the inhabitants succeeded in expelling the Muhammadans, and establishing a separate government. From the period of its subjugation by Muhammad Ghóri, it remained tributary to Dehlí until the year 1443 A. D., 847 A. H. when the governor of that province like most others of the kingdom at the same period, declared independence. After which time several princes reigned in succession. The first of these was one Shaikh Yúsaf a man of learning, wisdom and high character, of the tribe of Kureish, whom the inhabitants of Multán selected to be ruler over the people of Multán and Uchcha, when the public prayers were read and money coined in his name. Shaikh Yúsaf had reigned but two years, when his father-in-law, Ráe Sehra of the tribe of Langa having seized him, sent him under a guard to Dehlí, and mounted the throne under the title of Kutb-uddín Mahmúd Langa. Abú'l Fazl in the 'Avín-i-Akbarí, assigns seventeen years for the reign of Shaikh Yúsaf.

Muhammadan kings of Multán.

	A. D.
Shaikh Yúsaf who established an independent monarchy, began	1443
Ráe Sehra or Kutb-uddín Mahmúd Langa	1445
Husain Langa I	
Mahmúd Khán Langa	1502
Husain Langa II, who began 1524 A. D., was over- come by Sháh Husain Arghún, and subsequently Multán became a province of the empire under the emperor Humáyún.	

Yusaf, Shaikh of Gujrat, شيخ يوسف گجراتي, author of the "Tazkirat-ul-Atkiyá."**Yusaf Khan, يوسف خان, governor of Sindh, who lived in the time of the emperor Sháh Jahán. In his time (says Múnshí Lutf-ullah) he built an Idgah, in Tatta a splendid mosque, where all true believers gather together twice a year, and perform the divine service. Its inscription is in beautiful large Nastalik characters, as follows:—**

"Yúsaf Khán, the powerful lord, erected this place of worship as high as his fortune. The year of its finishing is found by cherubion—the temple of Makka for the virtuous." 1633 A. D., 1043 A. H.

There are upwards of 400 mosques in the city of Tatta, (says Lutf-ullah) but almost all of them going to decay. There is also a Grand Mosque (Juma Masjid) begun by Sháh Jahán, in 1647 A. D., 1057 A. H. and finished by Aurangzeib in 1072 A. H. The edifice is a magnificent one about 200 yards long by 30 broad, built of baked bricks and mortar. The whole site is roofed with 100 domes, every one of them painted in a different style from another. The inscriptions carved round the great arch of stone, and those upon the two Lata stones, are excellently done in large letters. In short, the whole scene presents a picture of beauty and solemnity to the spectator.

Z.

Zabita Khan, **زابطه خان**, a Roheila chief, and son of

Najib-uddaula Amir-ul-Umrá. After the death of his father in October, 1770 A. D., Rajab, 1184 A. H. he continued to protect the royal family at Dehli till the return of the emperor Sháh 'Alam from Allahábád in December, 1771 A. D., Ramazán, 1185 A. H., when he was convicted of having been deficient in respect to the royal authority while the emperor resided at Allahábád, and having abused his trust by corrupting the ladies of the harem especially the princess Khairunnisa the king's sister. His territories were seized, and he was compelled to make his escape to Shujá-uddaula the nawáb of Audh. But not long after, the Marhattas obliged the emperor to confer on Zabita Khán, the rank of Amir-ul-Umrá, and to restore him the grant of almost all the districts of which he had only a few months before been deprived by their assistance. Zabita Khán was the father of that traitor, Ghulám Kádir Khán, who subsequently blinded the emperor Sháh 'Alam. His second son, by name Mu'in-uddin Khán commonly called Bhanbú Khán, received a pension of 5,000 rupees from the British Government, and after his death a pension of one thousand rupees monthly was granted to his two sons Mahmúd Khán and Jalál-uddin Khán. The elder rebelled in 1857 and being subsequently arrested died in Meerut jail.

Zaer or Zayer, **زائر**, poetical name of Shaikh Muhammad Fákhir of Allahábád who died in 1751 A. D., 1164 A. H.

Za'ifa Khatun, **ضعيفه خاتون**, sister to Sultán Sanjar, married to Malik Táj-uddin Abú'l Fazl, a descendant of the royal family of Amrú bin-Lais.

Zafar, **ظفر**, the poetical name of Abú Zafar Siráj-uddin Bahádur Sháh the ex-king of Dehli. *Vide* Bahádur Sháh.

Zafar, **ظفر**, poetical title of Tíká Rám, a Hindú.

Zafar Khan, **ظفرخان**, the original name of (Nawáb) Roshan-uddaula, which see.

Zafar Khan, **ظفرخان**, son of Sultán Firóz Sháh Bárbak, was murdered by Khán Jahán the prime minister in 1385 A. D., 787 A. H.

Zafar Khan, **ظفرخان**, the title of Khwája Ihsán-ulláh, a nobleman of the reign of the emperor Sháh Jahán, and father of Ináyat Khán who was the author of the work called "Sháh Jahán-náma." Zafar Khán held the rank of 3000, and died at Láhor 1662 A. D., 1073 A. H. His poetical name was Ihsán, which see.

Zagatai, Jagatai, **ظفرتاي**, *vide* Chagatái (Khán) which is more consonant to the Turkish pronunciation.

Zahid, Shaikh, **شيخ زاهد كيداني**, of Gilán, a pious Musalmán who resided in Ardibail, a city in Azurbaiján, about 25 miles to the east of Taurus or Tabrez, and was the father-in-law of the celebrated Shaikh Safi or Safi-uddin Ardibeili. He died 1335 A. D., 735 A. H.

Zahid, **زاهد**, whose proper name is Mirzá Záhid-uddin, the son of Mirzá Kam Bakhsh, the son of Mirzá Sulaimán Shikoh, the son of Sháh Alam king of Dehli. He is the author of a Diwán.

Zahidi, **زاهدي**, a learned Muhammadan who wrote excellent Commentaries on the Kurán in Arabic as well as in Persian, called "Tafsir Záhidí." He died in 1260 A. D., 658 A. H.

Zahik, **ضاحك**, the poetical name of Mir Ghulám Hussain the father of Mir Hasan of Lakhnau. He is the author of an Urdú Diwán and every Ghazal of his are full of jokes.

Zahir Faryabi, **ظهير فاريابي**, *vide* Zahir-uddin Fáyábi.

Zahir Kirmani, **ظهير كرماني**, author of a poem called "Majma-ul-Bahryn," containing the story of Manóhar, composed in the year 1749 A. D., 1162 A. H.

Zahir-uddin Abu Bakr Muhammad bin-Ahmad-al-Bukhari, **ابو بكر محمد بن احمد البخاري**, **ظهير**, who died in 1222 A. D., 619 A. H., is the author of the "Fatáwa-az-Zahíria," a collection of decisions.

Zahir-uddin 'Isa, Shaikh, **ظهير الدين عيسى**, a son of Shaikh Ahmad Jám and author of a work called "Ramúz-ul-Hakáek."

Zahir-uddin Faryabi, **ظهير الدين فاريابي**, a native of Fáyáb, was an excellent poet and the pupil of Rashídi. He flourished in the reign of Tughral III Saljúki and Atábak Kizal Arsalán. He died at Tabriz 1201 A. D., 598 A. H., and is buried close to the tomb of Khákání at Surkháb in Tabriz. He is the author of a Diwán. Some authors say that the style of his poetry is far better than Anwari's. Another poet has written, that "Should you come across with the Diwán of Zahir Faryabi, steal it, though you find it in the Kába."

Zahir-uddin Marghashi, **ظهير الدين مرغشي**, author of the "Tarikh Tabaristán,"

Zahir-uddin Makhdum, **ظهير الدين مخدوم**, an Arab, Egyptian, or subject of the Turkish empire, who is thought to have been despatched to assist the Muhammadan princes of Malabar against the Portuguese, and to have during his stay in India, composed an historical account of Malabar in the Arabic language, which terminates with the Hijri year 987 A. H., corresponding with the year of our Lord 1580 A. D.

Zahir-uddin, Mir, **ظهير الدين**, son of Mir Khalib-ulla of Yazd, came from Persia to Lahore temp. Jahángir, and rose to high employ.

Zahir-uddaula Bahadur, **ظهير الملک**, (Prince) of Arkot, son of Azím Jáh Bahádur. He succeeded to the Masnad after the death of his father in January, 1874 A. D.

Zahuri, Mulla, **ملا ظهري توشيزي**, a native of Tarshish a city of Sabzwár in Persia. His proper name is Núz-uddin. After completing his studies he came to the Dakhin in the reign of Ibráhim 'Adil Sháh II of Bijápúr, and passed the remainder of his days in his service. He dedicated his Sáki-náma, a celebrated poem, containing 4,000 verses to Burhán Nizám Sháh II of Ahmadnagar who made him a present of seven elephants loaded with valuables. He is also the author of several other works, among which are the "Mina Bazár," "Ruksat Zahúri," "Shi Nasr," a Diwán "Risála Nauras," "Khván Khalá," and "Gulzar Ibráhim," the last three he dedicated to his patron Ibráhim 'Adil Sháh. Zahúri died one year after his father-in-law Mulla Malik Kummí, *é. é.*, in 1617 A. D., 1026 A. H., aged more than 90.

Zahur-uddin, Isa, **ظهير الدين عيسى**, son of Shaikh-ul-Islám Ahmad Jám, and author of the work called *Ramúz-ul-Hakáek*. *Vide* Zahir-uddin Isa.

Zain Khan, زين خان, son of Khwāja Maksud, of Herāt.

A connection of Akbar and Jahāngir, and Mansabdār of 4,500, afterwards promoted to 5000: an accomplished soldier and literary man, died of drink in 1010 A. H.

Zakaria, زكريا, *vide* Bahá-uddīn Zikaria.

Zakaria bin-Muhammad bin-Mahmud-al-Ka-

mulī-al-Kazwini, بن محمود الكاظمي القزويني, زكريا بن محمد, a native of Qazwīn, and author of the "Ajāeb-ul-Makhlūqāt," or the Wonders of the Creation, which he completed in the year 1363 A. D., 764 A. H. There are several copies of this work to be found in the public Libraries of London, and in private collections, some of them containing beautiful and correct drawings of all the beasts, fishes, birds, trees, and even monsters, described in the book: and the account of metals and gems, a subject that has attracted great public attention of late, contains in particular much curious information.

Zakaria bin-Muhammad Ansari of Egypt,

زكريا بن محمد انصاري مصري, an author who died 1520 A. D.

Zakaria Khan, زكريا خان, the son of Abdus Samad Khān, styled Saif-uddaula Bahādur Jang. He held the government of Lāhor at the period of Nādir Shāh's invasion to India 1739 A. D., 1151 A. H., and died in the year 1745 A. D., 12th Jumādā II, 1158 A. H. His eldest son succeeded him in the government with the title of Shāh nawāz Khān.

Zaki, ذكي همداني, a poet of Hamdan, who lived in the time of Shāh Tahmāsp Safwī, and died about the year 1621 A. D., 1030 A. H. He is the author of a Diwān.

Zaki, ذكي, poetical name of Jāfar 'Alī Khān of Dehlī who lived in the time of the emperor Shāh 'Alam.

Zaki or Saff-uddin Zaki Maraghai, ذكي, but he was simply called Zaki. He was a poet and died in 1210 A. D., 607 A. H.

Zaki Khan, ذكي خان, who usurped the throne of Persia after the death of Karīm Khān in March, 1779 A. D., but was assassinated after two months. *Vide* Karīm Khān.

Zakhmi, حضرت ذكي, author of a Persian Diwān.

Zakhmi, زخمي, takhallus of Fakhr-uddaula Dabīr-ul-Mulk Rāja Ratan Singh Bahādur. He was a native of Lakhnau where he was minister of Finance. He died in 1850 A. D., 1266 A. H. and left a considerable Library at Bareli. A few years before his death, *viz.*, in 1846 A. D. he had embraced the Muhammadan faith.

Zal, زال, also called Zālzar, the son of Sām and grandson of Narimān. He was the father of Rustam, and these three personages, *viz.*, Sām, Zāl and Rustam pass for the most famous heroes of Persia; they belong to the reigns of Manūchehr, Bahman and Afrāsiāb. It was Zāl who drove Afrāsiāb king of the Turks out of Persia and put the crown on the head of Zū or Zab, son of Tahmāsp, a descendant of one of the kings of the Pishdadian dynasty. This same Zāl was put in prison by Bahman son of Isfandiār; but he made his escape, and married Rūdāba, daughter of Mehrāb governor of Kābulistān, who became the mother of Rustam; unfortunately, however, he fell into the hands of Bahman again, who put him to death.

Zalali Hirwi, زلالي هروي, a poet who was a native of Hirat and died in the year 1525 A. D., 931 A. H.

Zalali Khwansari, ملا زلالي خوانساري, Mulla,

who is sometimes called Hakim Zālālī, was a native of Khwānsār. He was a pupil of Mirzā Jalāl Asīr, and is the author of the following seven Masnawīs or poems, *viz.*, "Sulaimān-nāma," "Shiāla Dīdār," "Maikhāna," "Husn Gulūtoz," "Azur wa Samundar," "Zarra wa Khursheid" and "Mahmūd Ayāz," which was his last composition and which he commenced in 1592 A. D., 1001 A. H., and completed in 23 years in 1615 A. D., 1024 A. H., but died before he could arrange it. This was done in India, and Mulla Tughrāī wrote a Preface to it.

Zalali Shirazi, زلالي شيرازي, an author who died in 1541 A. D., 948 A. H.

Zalim Singh, ظالم سنگه, the present rāja of Kotā.

Zamakhshari, زمخشري, *vide* Jār-ullāh.

Zaman Shah, زمان شاه, king of Kābul and Kandahār,

was the son of Taimūr Shāh and grandson of the celebrated Ahmad Shāh Abdālī. He ascended the throne of Kābul after the death of his father in 1793 A. D., 1207 A. H. He advanced to Lāhor in 1796 A. D., 1210 A. H. and threatened to visit Dehlī, but soon retreated to his own dominions, tranquillity of which had been disturbed by the rebellion of one of his brothers. He was blinded by his younger brother Mahmūd shāh of Hirāt about the year 1800 A. D., and confined in the Bālā Hisār. When in the year 1839, the British Government placed Shāh Shujāā on the throne of Kābul, Zamān Shāh was proclaimed king by the Afghāns in January, 1842 A. D.

Zamani, يزدي, زماني يزدي, a Persian poet who died in 1612 A. D., 1021 A. H.

Zamir, ضمير, the poetical name of Sayyad Hidāet 'Alī

Khān styled Nāsir-uddaula Bakhshī-ul-Mulk Asad Jang Bahādur, a relative of Alah Wardī Khān Mahābat Jang, Nawāb of Bengal. He held for some time the Subadārī of Patna where he died in the beginning of the reign of Shāh 'Alam, and is buried at Husainābād.

Zamir, ضمير, poetical name of Sayyad Ahmad the brother of Sayyad Imtiyāz Khān Humā.

Zamir, ضمير, poetical name of Narāyan Dās, a Hindū.

Zamiri, مولانا ضميري, a celebrated poet of

Persia who flourished about the year 1538 A. D., 945 A. H. in the time of Shāh Tahmāsp Safwī. He is the author of the following six poems, *viz.*, "Naz wa Nayāz," "Wāmiq wa Azra," "Bahār wa Khizān," "Jailī wa Majnūn," "Sikandar-nāma," and "Jannat-ul-Akhiyār." He also wrote two Diwāns of Kāsidas called "Sahāef Yāmāl" and "Isdāf Lāal." He died in 1565 A. D., 973 A. H.

Zamiri, مولانا ضميري, the poetical name of

Shaikh Nizām, who was the son of Shaikh Sulaimān's sister. They were both inhabitants of Bilgrām, and both were employed in the service of the emperor Humāyūn after his conquest of India the second time. Shaikh Sulaimān died in the reign of the emperor Akbar, on the 1st September, 1589 A. D., 1st Zi-Ḳa'da, 997 A. H., and Maulānā Zamirī, who was an excellent poet, died at Safaidūn 1595 A. D., 1003 A. H., and nawāb Mubarak Khān of Dehlī found the chronogram of his death to consist of the words "Ah! Ah! Nizām."

Zamzam, زمزم, a famous well at Mecca which the Muhammadans pretend was made from the spring of water, which God shewed to Hagar and Ishmael whom Abraham had driven from his house, and obliged to retire to Arabia.

Zangi Shahid, زنگی شهید, a Muhammadan saint whose Dargáh is in Agrah towards the gate of the Hatheapul.

Zardasht, زردشت, the celebrated Persian Magian Zoroaster. The religion of the first Persians appears to have been the worship of the planets; but in the reign of Darius Hystaspes or Gashtasp, the adoration of fire and the elements was introduced by Zardasht, and continued to be the religion of the State until its conquest by the Muhammadans. The fugitives known as Gabrs and Parsis, still follow this faith. The doctrines and practices of this system are collected in a work called Avesta, or Zand Avesta, being written in the Zand language. The Zand Avesta was translated into French, by Anquetil Du Perron and subsequently much studied and elucidated by Rask, Barnouf and other Continental scholars.

Zarra, ذرة, the poetical name of Mirzá Bhuchchú of Dehli or Lakhnau, who has left a Persian Diwán which he completed in 1774 A. D., 1188 A. H.

Zarra, ذرة, the poetical title of Mirzá Rája Rám Náth who served under the emperor Sháh 'Alam the blind. He chose the takhallus of "Zarra" i. e., atom or dust, in reference to "Aftáb," the poetical appellation of his patron the king.

Zeib-un-Nisa Begam, زیب النسا بیگم, a daughter of the emperor 'Alamgir, born on the 5th of February, 1639 A. D., 10th Shawwál, 1048 A. H.; was well versed in Persian and Arabic, had the whole Kurán by heart, wrote a beautiful hand, and is the author of a commentary on the Kurán entitled "Zeib-ul-Tafásir." She was also a good poetess, and has left a Diwán in Persian. Her poetical name was "Makhfi." She died, unmarried, in the year 1702 A. D., 1113 A. H. Her tomb was close to the Kabulí gate at Dehli, but was demolished when the Ráj-pútana Railway was constructed.

Zila'i, زیلعی, the son of Yúsaf, a learned Musalmán and author, who died 1361 A. D., 762 A. H.

Zilli, ظلی, poetical name of Sultán Muhammad Mirzá, which see.

Zinat Mahal, زینت محل, the wife of Bahádúr Sháh, king of Dehli, who was still living in 1873 in British Burma as a State prisoner.

Zinat-un-Nisa Begam, زینت النسا بیگم, a daughter of the emperor 'Alamgir. She died in 1710 A. D., 1122 A. H. and is buried in the yard of the mosque called "Zinat-ul-Masájid," in Dehli. This mosque which is built of red stone, was erected by her, and is situated on the banks of the Jamna at a place called Dariáganj in Sháhjahánábád.

Zingis Khan, ظنگی خان, vide Changez Khán.

Zinut Mahal, زینت محل, the title of Bilál Kúpwár the mother of Sháh 'Alam king of Dehli.

Ziyad, زیاد, supposed to be an illegitimate son of Abú Sufián by a woman named Abia. He was Mu'áwía's brother by the father's side, and was publicly acknowledged by him to be his brother. He was reckoned one of the companions of Muhammad although he was born in the first year of the Hijrat, 622 A. D., and was but eleven years old when Muhammad died. In Alí's reign he was made lieutenant of Persia; this office he discharged much to his own credit, and to the advantage of the people. He was a man of incomparable parts, and singular greatness of spirit. Besides the lieutenancy of Basra, Mu'áwía gave Ziyád those of Khurásán, Sajistán, India, Bahrein and Ammán. He died of the plague on his fingers, on the 22nd of August, 673 A. D., 3rd Ramazán, 53 A. H. in the 53rd (lunar) year of his age, and was buried near Kúfa. A little before his death, he gathered the people together, and filled both mosque and street, and castle with them, in order to impose upon them by oath the renunciation of the line of 'Alí; but the plague had just seized him, and the accident was afterwards looked upon by all as a providential deliverance.

Ziyae Barani, ضیاء برنی, vide Ziyá-uddin Baraní.

Ziyae Burhanpuri, ضیاء برهانپوری, author of a Persian Diwán.

Ziya-uddin Ahmad Khan, زیاء الدین خان, Nawab, the son of Nawáb Ahmad Baksh Khán of Firozpur and Lohari. His poetical name is Nyayar and Rakhshán. He succeeded to his father's estate on the 1st January, 1870.

Ziya-uddin Barani, ضیاء الدین برنی, also called Ziyáo Baraní, flourished in the reign of Sultán Muhammad Sháh Tughlak and Fíroz Sháh Tughlak, kings of Dehli, and is the author of the history called "Tarikh Fíroz Sháhi," which gives an account of eight kings from the first year of Sultán Ghayás-uddin Balban 1266 A. D., to the sixth year of Sultán Fíroz Sháh Tughlak 1356 A. D., 757 A. H., at which period our author was 74 (lunar) years of age. His uncle Malik 'Alá-ul-Mulk was Kotwál of the city of Dehli in the reign of Sultán Alá-uddin Khiljí, and his father who held the title of Muwayyad-ul-Mulk, was appointed in the first year of that monarch 1296 A. D. to the Nayábat of Baran or Baran Shahr, now called Bulandshahr, which city appears to have been the birthplace of our author, on which account he calls himself in the above-mentioned history Ziyáo Baraní. Baran is also the name of a Pergunnah in Bulandshahr.

Ziya-uddin Ghazanfar, Maulana, ضیاء الدین غضنفر مولانا, was born at Kumm but educated at Káshán. Besides many Kasídas and Ghazals &c., he left a Masnawí called "Pír wa Jawán" of about 3,000 verses. He was living about the year 1585 A. D., 993 A. H.

Ziya-uddin Khujandi, ضیاء الدین خجندی, a poet who died in 1225 A. D., 622 A. H.

Ziya-uddin Nakhshabi, ضیاء الدین بخشى, author of the "Tútí-náma," or Tales of a Parrot in Persian, and also of a story called "Gulreiz," containing the story of Prince Masúm Sháh and the princess Naushábn. He is also the author of a treatise entitled "Lazzat-un-Nisá," (vide Hasan 'Alí the poet laureate).

Ziya-ullah, Sayyad, سید ضیاء اله, an author who died in 1691 A. D., 1103 A. H.

Zohak, ضحاک, vide Zuhák.

Zouk, ذوق, poetical title of Shaikh Muhammad Ibráhím of Dehlí, an Urdú poet who passed the greatest part of his life in the service of Akbar II, king of Dehlí, and was living about the year 1837 A. D.

Zouki Ardastani, ذوقی اردستانی, a poet who died in 1635 A. D., 1045 A. H.

Zouzani, زوزنی, whose full name and title is Al-Kází-al-Imám Sayyad Abú 'Abdullah-al-Zouzani, was the author of the "Sharah Kasáed-ul-Saba-al-Muallakát," an esteemed Commentary in Arabic on the seven celebrated poems which were written in letters of gold, and suspended to the door of the temple of Mecca previous to the mission of Muhammad. Their authors were Amri-al-Kais, Tarafa, Zabeir, Labid, Antar, Amrú, and Harath. These poems have been so elegantly translated by Sir William Jones, that had he never published any thing else, they would have stamped his fame, as a man of taste, a good poet, and an excellent Oriental scholar.

Zu or Zab, زو یا زب, a descendant of the ancient kings of Persia, whom Zál, the father of Rustam, raised to the throne of Persia, and drove Afrásiáb king of the Turks who had conquered it, out of that kingdom. Zú died after he had conquered Fars, and was succeeded by his son Karshásp. This prince, who was soon set aside as incompetent by Zál, is considered by Persian authors as the last of the first or Pishdadian dynasty: who according to their own computation, governed Persia 2,450 years. The names of twelve kings only of their race have been preserved. After Karshásp, Kaiúbád who is the first king of the second or Kayánian dynasty, was proclaimed king of Persia.

Zubari, زبیری, the son of Muslim, an Arabian author who died in 742 A. D., 124 A. H.

Zubdatun-nisa, زبدة النساء, the fourth daughter of the emperor 'Alamgir. Her mother's name was Nawáb Bai. She was born on the 26th Ramazán 1061 A. H., was married to one of Dara Shikoh's sons. She died a few days before her father in the same month and year, 1118 A. H.

Zubeida Khatun, زبیده خاتون, the wife of Hárún-al-Rashíd. She was the daughter of Abú Jafar the son of the Khalif Al-Mansúr, and mother of the Khalif Al-Amin. Her chastity was ample, her conduct virtuous. She died at Baghdád in June, 831 A. D., Jumáda I, 216 A. H. She is said to have built the city of Tabrez in 806 A. D., 190 A. H.

Zuber, زبیر بن بكار, the son of Bakkár, a Kází of Mecca and author of the "Kitáb Sunan and Kitáb Akhbár Madina. He died in the year 870 A. D., 256 A. H.

Zuber ibn-al-Awam, زبیر ابن الاوام, was the father of 'Abdullah ibn-Zubeir, and an enemy of 'Alí. He was slain by Amrú ibn-Jarmuz 656 A. D., and his head carried to 'Alí, who not approving this act of his, Amrú drew his sword and ran himself through.

Zuha'k or Zohak, ضحاک, or Azdahák, a tyrant of Persian mythology who overcame Jamshid king of Persia in a battle, and became the king of that country. There are various accounts of the descent of Zuhák. Some say he was an Arabian, but descended from Kiyomurs: others trace his descent to Shaddád, and term him a Syrian; and it has even been conjectured that he was the Astyages of the Greeks. All agree in one fact, that he was of a cruel and sanguinary temper. He is described as having had

two dreadful cancers on his shoulders, which the Persian fabulists have changed into snakes, whose hunger nothing could appease but the brains of human beings: two of his subjects were slain daily to furnish the horrid meal: till the manly indignation of Káwa or Gáwa a blacksmith of Isfahán, whose two sons were on the point of being sacrificed, relieved the empire from this tyrant, and raised Fareidún, a prince of the Pishdadian dynasty to the throne. The fable perhaps indicates an ancient subjugation of Persia by a Median or Tartar tribe who used the serpent, a dragon, for their standard. There is a ruin near Bámián called by the people "The Castle of Zohák."

Zujja'j, زجاج, whose proper name was Abú Is-hák Ibráhím bin-Muhammad, was the author of several works. He died at Baghdád in the year 923 A. D., 311 A. H., when he was upwards of 80 years old.

Zuka, ذكا, poetical name of Mír Aulád Muhammad of Bilgram, a nephew of Mír Ghulám Alí 'Azád. He was living in 1761 A. D., 1175 A. H.

Zuka'h, ذوكا, poetical name of Khubchand Kayeth of Dehlí, author of a biography of poets in Urdú.

Zulfika'r 'Ali, ذوالفقار علي, whose poetical name is Mast, was the author of a Tazkira entitled "Rayáz-ul-Wifák," containing the biography of the poets of Calcutta and Benares who wrote Persian verses; it was completed in 1814 A. D., 1229 A. H. at Benares. He is also the author of several other works.

Zulfika'r 'Ali Khan, ذوالفقار علي خان, Nawáb of Banda, was the son of 'Alí Bahádúr, ruler of Bundeilkhánd. He succeeded his brother Shamsheir Bahádúr on the 30th of August, 1823 A. D., 22nd Zil-hijja, 1238 A. H. He was succeeded by 'Alí Bahádúr Khán.

Zulfika'r Jang, ذوالفقار جنگ, a title of Salábat Khán.

Zulfika'r Khan, ذوالفقار خان, a nobleman of the reign of the emperor Sháh Jahán. He is the father of Asad Khán whose son also held this title. He died in 1659 A. D., Muharram, 1070 A. H.

Zulfika'r Khan Turkman, ذوالفقار خان تركمان, an officer who served under Sháh Jahán and died in 1647 A. D., 1057 A. H.

Zulfika'r Khan, Amir-ul-Umra, ذوالفقار خان نصرت, styled Nasrat Jang, whose former

title was Yatkád Khán, was the son of Asad Khán, a nobleman of the reign of 'Alamgir: he was born 1657 A. D., 1067 A. H. and held several appointments under that emperor. On the accession of Bahádúr Sháh in the year 1707 A. D., 1119 A. H. the title of Amír-ul-Umrá was conferred on him with the government of the Dakhin. It was by his aid and intrigues that Jahándár Sháh, after the death of his father Bahádúr Sháh, overcame all his brothers and ascended the throne of Dehlí, when he was appointed to be chief Vazir; but after the defeat of that emperor in the battle against Farrukh-siyar, he was taken up and strangled by order of the latter as a punishment for his conduct. His head with that of the late emperor Jahándár Sháh who had also been put to death in prison, were carried on poles, and their bodies hanging feet upwards across an elephant, were exposed in the new emperor's train, when he made his triumphant entry to the palace at Dehlí. This event took place in January, 1713 A. D., Zil-hijja, 1124 A. H. The aged minister Asad Khán Z's father was compelled to attend the pro-

cession, accompanied by the ladies of his family as spectators of their own disgrace. Asad Khán, who in hopes of making peace with the new emperor had persuaded his son to visit him, and had thus put him in his power, with tears in his eyes, wrote the following chronogram

on his death: **إبراهيم المذل را قربان نمود** (Abraham sacrificed Ishmael.) Mehr-un-Nisa Begam, the daughter of Yemin-uddaula 'Asaf Khán was his mother, and Shaista Khán the son of 'Asaf Khán was his father-in-law.

Zulfikar of Sabzwari, **ذوالفقار سبزواری**, a Sayyad and a great poet, who flourished in the reign of Sultán Muhammad of Khwarizm about 1200 A. D.

Zulfikar-uddaula, **ذوالفقار الدوله**, a title of Najaf Khán.

Zulkadar, **ذوالقدر**, *vide* Zulkadar.

Zulkadar, **ذوالقدر**, the poetical name of Mirzá Muhammad Mhsia, a Turk of the tribe of Zulkadar, the meaning of which in the Turkish language is an archer that never misses his aim. This title he assumed for his takhallus. He flourished about the year 1688 A. D., 1100 A. H., and is the author of a Diwán.

Zulkarnyn, **ذوالقرنین**, master of two horns, a title of Alexander the Great, probably based on coins representing him in the character of Ammon.

Zunnun or Zu'l Nur Misri, **ذوالنون مصري**, surnamed Abú'l Fazl Túbán, son of Ibráhím, a celebrated Muhammadan saint of Egypt whose merits were great in number, and who is said to have performed many miracles, and to have been the founder of the sect of Súfí in Egypt, where he was held in the greatest estimation. It is related in the "Nafahát," that at his death when they were carrying him for burial, a large flock of birds, of the kind that was never seen before, overshadowed his coffin to the grave. He died in February, 860 A. D., Zi-Ka'da, 245 A. H., and a chapel was built over his tomb in Egypt, where a number of other holy men are buried. The work called "Latáef-ul-Akhhbár," contains the Memoirs of this famous saint.

Zyd (or Zaid) bin-Sabit, **أبي سابت**, **أبي سابت**, one of Muhammad's secretaries, to whom he dictated the Kurán. He wrote that copy which was used by the Khalifs or Imáms at the command of 'Usmán the son of Affán the third Khalif after Muhammad. He died about the year 665 A. D., 45 A. H., some say that he died in 673 A. D., 54 A. H. He is the earliest authority on the Ilm-ul-Faráez and may be called the father of the law of inheritance. Muhammad is reported to have said to his followers—"The most learned among you in the laws of heritage is Zyd;" and the Khalifas 'Umar and 'Usman considered him without an equal as a judge, a jurisconsult, a calculator in the division of inheritances, and a reader of the Kurán.

Zyd bin-Haria, **زيد بن حارث**, of the tribe of Kalb, was the emancipated slave of Muhammad who married his divorced wife Zynab. See the following article. Zyd was killed in the eighth year of the Hijrat in an attack on the Greeks at Muta in Syria, 629 A. D., 8 A. H.

Zynab, **زينب بنت حش**, the daughter of Jahash and the wife of Muhammad. She was formerly married to Zy the emancipated slave of the prophet. Towards the end of the fifth year of the Hijrat 626 A. D., Muhammad going into the house of Zyd, did not find him at home, but happening to espy his wife, he could not conceal the

impression made upon him, but cried out, "Praise be to God, who turneth men's hearts as he pleaseth!" Zynab heard him, and told it to her husband when he came home. Zyd, who had been greatly obliged to Muhammad, was very desirous to gratify him, and offered to divorce his wife. Muhammad pretended to dissuade him from it, but Zyd easily perceiving how little he was in earnest, actually divorced her. Muhammad thereupon took her to wife, and celebrated the nuptials with extraordinary magnificence, keeping open house upon the occasion. She died nine years after the death of Muhammad in the year 641 A. D., 20 A. H.

Zynab, **زينب بنت خزيمة**, the daughter of Khuzyma, was also one of the wives of Muhammad, and died two months after the preceding one in the year 641 A. D., 20 A. H.

Zynab, **زينب**, a daughter of Muhammad married to Abú'l 'As. This man, who was an unbeliever, was taken prisoner to the battle of Badar, and the prophet would fain have drawn his son-in-law to him, and enrolled him among his disciples, but Abú'l 'As remained stubborn in unbelief. Muhammad then offered to set him at liberty on condition of his returning to him his daughter. To this he agreed, and Zyd, the faithful freedman of the prophet was sent with several companions to Mecca to bring Zynab to Medina, where after her arrival, Abú'l 'As was released.

Zyn Khan Koka, **زين خان كوكه**, the foster-brother of the emperor Akbar. He was the son of Khwája Maqsúd Hirwi; his mother, whose name was Pichah Ján, was employed as an Anaga or nurse on Akbar in his childhood, consequently Zyn Khán was called Kóka or foster-brother to Akbar who raised him in course of time to the rank of 4,500. Subsequently his uncle Khwája Hasan's daughter was married to Sultán Salim, and became mother of Sultán Parwez. In the year 1586 A. D., 994 A. H., Zyn Khán was despatched with a considerable detachment against the Afgháns of Sawád and Bijour, but he was defeated, and Khwája Arab Bakhshí, Rája Bírbal, Mulla Sheri and many other persons of distinction, with 8,000 men, were killed in the action. In 1588 he was appointed to the government of Kábul. He died at Ágrah on the 6th of Mehr 1009 A. H., corresponding with the 19th of September, 1600 A. D. He is said to have been the best musician of the time of Akbar, but a bad poet. He played chiefly Hindí tunes. (The same as Zain Khán, q. v.)

Zyn-uddin Ahmad 'Ali Khan, **زين الدين علي خان**, succeeded Názir-ul-Mulk Nawáb Názim of Bengal at Murshidábád in April, 1810 A. D.

Zyn-uddin bin-Ahmad, **زين الدين بن أحمد**, commonly called Ibn-Rajab, is the author of the "Sharah Tirmizi", "Sharah Bukhári", and "Tabakát Hanábilá." He died in 1393 A. D., 795 A. H. He is sometimes called Zyn-uddin Abdul Rahmán bin-Ahmad, *vide* Abú'l Hussain.

Zyn-uddin 'Ali-al-Sai'li, **الدين علي السيلي**, commonly called the second Shahid, author of a valuable and voluminous commentary upon the Sharáya-al-Islám, entitled the "Masálik-ul-Afhám."

Zyn-uddin Muhammad Hafi, **الدين محمد هافي**, an excellent poet and author who flourished in the reign of the emperor Humáyún. He was called Háfí on account of his walking barefoot.

Zyn-ul-'Abidin, **زين العابدين**, metropolitan of Seringapatam and author of the work called "Muwayyad-ul-

Jáhidín," a poem consisting of 52 odes or hymns, one of which was ordered to be chaunted in the mosques, throughout the kingdom of Mysore, every Friday. They are in sixteen different kinds of metre, and were compiled by order of Tipú Sultán, to rouse the zeal of his Muhammadan subjects, against the Hindús and the Christians.

Zyn-ul-'Abidin Ibrahim bin-Nujim-al-Misri,

زین العابدین بن نجم, author of the Commentary on the Kanz-ul-Dakáik entitled "Bahr ar-Ráik" which he left incomplete at his death, but it was finished by his brother, Siráj-uddín 'Umr, who also wrote another and inferior Commentary on the same work, entitled "Nahr-ul-Fáik." Zyn-ul-'Abidin died in 1562 A. D., 970 A. H. The "Ashbáh wán Nazáir" is also an elementary work of great reputation by Zyn-ul-'Abidin, also the "Fatáwa az-Zynia," which contains decisions, and were collected by his son Ahmad about 1562 A. D.

Zyn-ul-'Abidin 'Ali Abdi, زین العابدین علي ابدي, vide Khwájá Zyn-ul-'Abidin 'Alí Abdí.

Zyn-ul-'Abidin, Imam, زین العابدین امام, surnamed Alí Asghar, was the son of Imám Husain, and the fourth Imám of the race of Alí. His mother's name was Salafa or Shahr Báno, said to be the daughter of Yazdijard III king of Persia. She was one of the captives when Persia was conquered, and sold to 'Alí, who gave her to his son Husain. It is said that the Khalíf Walíd I. suspecting

him of a design upon the Khiláfat, said to him, alluding to his mother's having been exposed for sale as a slave, "You are unworthy to reign, as being the son of a slave." The Imám answered, "Hagar the mother of Ishmael the son of Abraham, was a slave, yet Muhammad was descended from her." The Khalíf blushed and was silent. He was born in 657 A. D., 37 A. H., and died in the reign of the Khalíf Walíd I in the month of October, 713 A. D., Muharram, 95 A. H. He was buried in the cemetery called Bakır in Medina close to his uncle Imám Hasan's tomb.

Zyn-ul-'Abidin Khan, Nawab, زین العابدین خان

نواب, the son of Nawáb Ghulám Husain Khán and grand-son of Nawáb Fyz-ullah Beg Khán. His poetical name is 'Arif. He died in 1855 or 1856 A. D., 1272 A. H.

Zyn-ul-'Abidin, Sultan, زین العابدین سلطان, son of

Sultán Sikandar, ascended the throne of Kashmir, after taking prisoner his brother 'Alí Sháh in a battle in 1423. This prince improved the country more than any of his predecessors. He built bridges, towns and forts, and erected at Naushahra a noble palace, twelve stories high, each story of fifty rooms. He also enlarged and beautified the city of Srinagar his capital. He died in 1474 A. D. after a reign of 52 lunar years, and was succeeded by his son Hydar Sháh who after reigning little more than a year, was killed by a fall from his terrace 1475 A. D., and was succeeded by his son Sultán Hasan.

